



THE BIBLE:
THAT IS, THE HO-
LY SCRIPTVRES CONTEI-
NED IN THE OLDE AND NEW
TESTAMENT:

TRANSLATED ACCORDING
to the Ebrew and Greeke, and conferred with
the best translations in diuers languages.

¶ With most profitable ANNOTATIONS vpon
all the hard places, and other things of
great importance.



IMPRINTED AT LONDON BY
the Deputies of Christopher Barker, Printer to the
QUEENES most excellent Maiestie.

ANNO 1595.

Cum privilegio.

Ralph H 180
his Book

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Book

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Besides the manifold and continual benefits which Almighty God bestoweth vpon vs, both corporall and spirituall, we are especially bound (deare brethren) to giue him thanks without ceasing for his great grace and unspeakable mercies, in that it hath pleased him to call vs vnto this marvellous light of his Gospel, and mercifully to regard vs after so horrible backsliding & falling away from Christ to Antichrist, from light to darknes, from the liuing God to dumme and dead idoles, and that after so our hundred of Gods, Saints, as alas, hath bene a nog vs, we are not altogether cast off as were the Israelites, & many others for the like, or not to manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especiall loue & fauour. To the intent therefore that we may not be unthankfull of these great mercies, but seeke by all means (according to our dutie) to be thankfull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life we may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the word of God, (which is the light to our paths, the key of the kingdom of heauen, our comfort in affliction, our shield and sword against Satan, the whole of all wisdom, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the only foode and nourishment of our soules) we thought that we could bestow our labours & studie in nothing which could be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing albeit that diuers heretofore haue inducoured to achieve; yet considering the infancye of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath nowe reueiled, the translations required greatly to be perused and reformed. Not that we vndertooke any thing to our felues about the least of our brethren; for God knoweth with what feare and trembling we haue bene for the space of two yeeres and more day and night occupied herein, but being earnestly desired, and by diuers, wile learning and godlines we reuerence, exhorted, and also incouraged by the ready willes of such, whole hearts God likewise touched, not to spare any charges for the furtherance of such a benefite and fauour of God toward his Church (though the time then was most dangerous, and the persecution sharpe and furio: s) we submitted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions; which God presented vnto vs in his Church, by reason of so many godly and leaured men, and such diuersities of translations in diuers tongues: we vnderooke this great and wonderfull worke (with all reuerence, as in the presence of God, as in treating the word of God, whereunto we thinke our selues insufficient; which now God according to his diuine prouidence and mercie hath directed to our most prosperous ende. And this we may with good conscience protest, that we haue in euery point & worde, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendred the text, and in all hard places most sincerely expounded the same. For God is our witnes, that we haue by all means endeouored to set forth the purtie of the worde and right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integrity: so haue we most reuerently kept the proprietie of the wordes, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Hebrew, then enterprised faise by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places reuerend the Hebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well practised and also delight in the sweete sounding phrases of the holy Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iust causillation, seeing some translations reade after one sort, and some after another, whereas all may sue to good purpose & edification, we haue in the margin noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke ¶. Againe, whereas the Hebrew speech seemed hardly to agree with ours, we haue noted it in the margin after this sort ¶, vnto that which was more intelligible. And albeit that many of the Hebrew names be altered fro the old text, and restored to the true writing and first original, whereof they haue their signification, yet in the vsual names litle is changed for feare of troubling the simple readers. Moreover, whereas the necessity of the sentence required any thing to be added (for such is the grace and proprietie of the Hebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or some worde, be vnderstood of them that are not well practised therein) wee haue put it in the text with an other kinde of letter, that it may easily be discerned from the common letter. As touching the diuision of the verses, we haue folowed the Hebrew examples, which haue so euery from the beginning distinguished them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this *. Besides this, the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verse are added, that by all means the reader might be holpen. For the which cause also wee haue set ouer the head of euery page some notable worde or sentence which may greatly further aswell for memorie, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow dayly for lacke of the true knowledge thereof, & how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also inuoloured both by the diligent reading of the best commentaries, and also by the conference with the godly and leaured brethren, to gather briefe annotations vpon all the hard places, aswell for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertain to Gods glory & the edification of his Church. Further, ore whereas certaine places in the booke of Moses, of the Kings and Ezekiel seemed to daike, that by no description they could be made easie to the simple reader, we haue so set them forth with figures & notes for the full declaration thereof, that they which cannot by iudgement, being holpen by the annotations noted by the letters, a, b, c. &c. attaine therunto, yet by the perspective, and as it were by the eye, may sufficiently knowe the true meaning of all such places, whereunto also we haue added certaine Mappes of Cosmographie which necessarily serue for the perfect vnderstanding and menorie of diuers places and countreys, partly described, and partly by occasion touched, both in the Old and new Testament.

Finally, that nothing might lack which might be bought by labours for the increase of knowledge & furtherance of Gods glory, there are adioyned two most profitable Tables, the one serving for the interpretation of the Hebrew names: and the other conceyning all the chiefe & principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope & saluation with vs, we beseech you, that this rich pearle and inestimable treasure may not be offered in vaine, but as sent from God to the people of God, for the increase of his kingdom, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the worde of God, earnestly study it, and in all your life practise it, that ye may now appeare in meede to be the people of God, not walking any more according to this world, but in the fruites of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer. Amen.

Of the incomparable treasure of the
holy Scriptures, with a prayer for the
true vse of the same,

Esai. 12. 3. & 49. Here is the spring where waters flowe,
10. reue. 21. 16. to quench our heate of sinne:
& 22. 17. Here is the tree where trueth doth grow,
Ierem. 33. 15. to leade our liues therein:
psal. 119. 160. Here is the iudge that stints the strife,
reu. 2. 7. & 22. 2. when mens deuises faile:
psal. 119. 142. Here is the bread that feedes the life,
144. that death cannot assaile.
Ioh. 6. 35. The tidings of saluation deare,
Luke. 2. 10. comes to our eares from hence:
Ephes. 6. 16. The fortresse of our faith is here,
and shielde of our defence,
Marth. 7. 6. Then be not like the hogge that hath
a pearle at his desire,
2. Pet. 2. 22. And takes more pleasure in the trough
and wallowing in the mire,
Marth. 6. 22. Reade not this booke in any case,
but with a single eye:
Psal. 119. 27, Reade not but first desire Gods grace,
73. to vnderstand thereby,
Iude. 20. Pray still in faith with this respect,
to fructifie therein,
Psal. 119. 11. That knowledge may bring this effect,
to mortifie thy sinne,
Ioshua. 1. 8. Then happy thou in all thy life,
Psal. 1. 1, 2. what so to thee befallles:
Psal. 94. 12, 13. Yea, double happie shalt thou be,
when God by death thee calles,

O Gracious God and most mercifull Father, which hast vouchsafed vs the
rich and precious iewel of thy holy worde, assist vs with thy spirite, that it
may be written in our hearts to our euerlasting comfort, to reforme vs, to renew
vs according to thine owne Image, to builde vs vp, and edifie vs into the perfect
building of thy Christ, sanctifying and encreasing in vs all heauenly vertues.
Graunt this O heauenly Father, for Iesus Christes sake. Amen.

Howe to take profite by reading of the holy Scriptures

1 Earnestly and vniuſally pray vnto God, that he wil vouchſafe to

Teach the way of his ſtatutes.
Giue vnderſtanding.
Direct in the path of his commandements.
At the leaſt, twiſe euery daye this exerciſe be kept.

Psal. 119.

2 Diligently keepe ſuch order of reading the ſcriptures and prayer as may ſtand with his calling and ſtate of life, So that

The time once appointed hereunto after a good entrie, be no otherwiſe employed.
Superſtition be auoyded.
At one other time that be done, which is left vndone at any time.

Deu. 11. v. 19

Luke. 9. v. 62.

Eſa. 19. v. 36.

Ephes. 5. v. 16.

3 Vnderſtand to what ende and purpoſe the ſcriptures ſerue, which were written, to

Teache, that we may learne truth.
Improue, that we may be kept from errour.
Correct, that we may be driuen from vice.
Inſtruct, that wee may be ſetled in the way of well doing.
Comfort, that in trouble we may be confirmed in patient hope.

1. Tim. 3. ver.

16 & 17.

Rom. 15. v. 4.

Faith in one God. { Father.
Sonne.
Holy Ghoſt.

1. Creation.
2. fall and ſinne.
3. regeneration in Chriſt.

The Church and the gouernment thereof.

Before Chriſt.
Since Chriſt.
Olde.

The word of God written in the Teſtament

Before Chriſt.
Since Chriſt.
Newe.

Sacraments

Before Chriſt.
Since Chriſt.

The ende and generall iudgement of the

Good.
Wicked.

Who ſo euer mindeth to take profite by reading ſcriptures, muſt

4 Remember that ſcriptures containe matter concerning

Common wealthes and gouernments of people, by

Magiſtrates { Good.
Euilt.
Peace and warre.
Proſperitie and plagues.
Quiet.
Subiectes { Diſordered.

Families and changes that belong to houſehold, in which are

Husbands. Wiues. Parents. Children. Maſters. Seruants.

Godly bleſſed.

Vngodly plagued.

The priuate life and doings of euery man in

The common life of all men as

Riches, pouerſie. Nobilitie. Fauour. Labour and idleneſſe.

Wiſedome and folle.
Loue and hatred.
Soberneſſe and incontinencie.
Mirth and ſorrowe.
Speech and ſilence.
Pride and humilitie.
Commoditie and liberallitie.

5 Reſiſe all ſenſe of ſcriptura contrary to the

Articles of Chriſtian faith, contained in the common Creede.

Fiſt and ſecond table of Gods commandements.

6 Marke and conſider the

1. Coherence of the text, how it hangeth together.
2. Count of times and ages, with ſuch things as belong vnto them.
3. Manner of ſpeech proper to the ſcriptures.
4. Agreement that one place of ſcripture hath with another, ſo that which ſeemeth dark in one is made eaſie in another.

7 Take opportunitie to

Reade interpreters, if he be able.
Conferre with ſuch as can open the ſcriptures. Acts 8. v. 30, 31. &c.
Heare preaching, and to proue by the ſcriptures that which is taught.

T. GRASHOP

The names and order of all the Books of the Olde and New Testament, with the number of their Chapters.

Genesis hath Chapters	50	Prouerbes Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The song of Salomon.	8
Numbers	36	Isaiah	66
Deuteronomie	34	Ieremiah	52
Iosua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hofea	14
2. Samuel	24	Ioel	3
1. Kings	22	Amos	9
2. Kings	25	Obadiah	1
1. Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The prayer of Manasseh,		Nahum	5
Apocryphe.		Habakkuk	3
Ezra	10	Zephaniah	3
Nehemiah	13	Haggai	2
Ester	10	Zechariah	14
Iob	42	Malachi	4
Psalmes	150		

The bookes called Apocrypha,

1. Efdras	9	Ieremiah	6
2. Efdras	16	The song of the three children	
Tobit	14	The storie of Susanna	
Iudeth	16	The idole Bel and the Dragon	
The rest of Esther	6	1. Maccabees	16
Wisdome	19	2. Maccabees	15
Ecclesiasticus	31		
Baruch with the Epistle of			

The bookes of the Newe Testament.

Mathewe	28	2. Thessalonians	3
Marke	16	1. Timotheus	6
Luke	24	2. Timotheus	4
Iohn	31	Titus	3
The Actes	28	Philemon	1
The Epistle to the Romanes	16	To the Hebrewes	13
1. Corinthians	16	The Epistle of Iames	5
2. Corinthians	13	1. Peter	5
Galarians	6	2. Peter	3
Ephesians	6	1. Iohn	5
Philippians	4	2. Iohn	1
Colossians	4	3. Iohn	1
1. Thessalonians	5	Iude	1
		Reuelation	22

The creation of man.

p As six and
women which
slede, twome, or
creep.

† *Elr. shg. foute of
dfr.*

† *Elr. fice of the
pymment.*

q The hills and
soules had both
one beginning

r where we see
that as ure girth
plate to Gods will
forasmuch as the
one fote is male
to file about in
the aire, and the
other to swamme
beneath in the
water.

s That is, by
the vertue of his word
he gaue power to
his creatures to
ingender.

* The fifth day.

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

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† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

forth in abundance *every* creeping thing that
hath *life*: and let the foule file vpon the earth in
the f open firmament of the heauen.

21 Then God created the great whales, and
euery thing liuing & mouing, which the i waters
brought forth in abundance according to their
kind: and euery feathered foule according to his
kind: and God saw that it was good.

22 Then God *b*lessed them, saying, Bring
forth foule and multiplie, and fill the waters in
the seas, and let the foule multiplie in the earth.

23 "So the euening and the morning were
the fifth day.

24 ¶ Moreover God said, Let the earth bring
forth the *liuing* thing according to his kinde,
cattell, and that which creepeth, and the beast of
the earth, according to his kind: and it was so.

25 And God made the beast of the earth
according to his kind, and the cattell according to
his kind, & euery creeping thing of the earth
according to his kind: & God saw that it was good.

26 Furthermore God said, "Let vs make man
in our image according to our likenesse, and let
them rule ouer the fish of the sea, and ouer the
foule of the heauen, and ouer the beasts, and ouer
all the earth, and ouer euery thing that cree-
peth and moueth on the earth.

27 * Thus God created the man in his image:
in the image of God created he him: hee created
them * male and female.

28 And God *b*lessed them, and God said to
them, * Bring forth fruite and multiplie, and fill
the earth, and subdue it, and rule ouer the fish of
the sea, and ouer the foule of the heauen, & ouer
euery beast that moueth vpon the earth.

29 And God said, Beholde, I haue giuen vnto
you * euery herbe bearing feede, which is vpon all
the earth, and euery tree, wherein is the fruite of
a tree bearing feede: * *what* shall be to you for
meate.

30 Likewise to euery beast of the earth, and
to euery foule of the heauen, and to euery thing
that moueth vpon the earth, which hath life in
it selfe, euery greene herbe *shall* be for meate, and it
was so.

31 * And God sawe all that he had made, and
loe, it was very good. "So the euening and the
morning were the sixth day.

* The propagation of man is the blessing of God,
† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

Genesis.

for it grew: for the Lord God had not caused it
to *raue* vpon the earth, neither was *there* a man
to till the ground,

6 But a mylt went vp from the earth, and
watered all the earth.

7 ¶ The Lord God also *made* the man * of
the dust of the ground, and breathed in his face
breath of life, * and the man was a liuing foule.

8 And the Lord God planted a garden East-
ward in *Eden*, and there he put the man whome
he had made.

9 (For out of the ground made the Lorde
God to grow euery treepleasent to the sight, and a
good for meate: the *tree* of life also in the mids
of the garden, * and the tree of knowledge of
good and of euill.

10 And out of Eden went a riuier to water the
garden, and from thence it was diuided, and be-
came into foure heads.

11 The name of one *is* * Pihon: the same
compassieth the whole land *is* of Hauilah, where is
golde.

12 And the golde of that land is good: there
is Beldium, and the Onyx stone.

13 And the name of the second riuier *is* Gi-
hon: the same compassieth the whole land of
is Cush.

14 The name also of the third riuier *is* Hid-
dekel: this goeth toward the Eastside of *is* Albur:
and the fourth riuier *is* Perath)

15 ¶ Then the Lord God tooke the man, and
put him into the garden of Eden, that he might
dress it, and keepe it.

16 And the Lorde God *com*manded the
man, saying; ¶ Thou shalt eate freely of euery
tree of the garden,

17 But of the tree of knowledge of good and
euill, thou shalt not eate of it: for *in* that day that
thou eatest thereof, thou shalt die the *death*.

18 Also the Lorde God said, It is not good
that the man should be himselfe alone: I will make
him an helpe *to* meete for him.

19 So the Lorde God formed of the earth
euery beast of the fildie, and euery foule of the
heauen, and brought *them* vnto the *man* to see
how he would call *them*: for howsoeuer the man
named the liuing creature, so was the name
thereof.

20 The man therefore gaue names vnto all
cattell, and to the foule of the heauen, and to
euery beast of the fildie: but for Adam found he
not an helpe *to* meete for him.

21 ¶ Therefore the Lord God caused an hea-
uie slepe to fall vpon the man, and he slepe: and
he tooke one of his ribs, and closed vp the flesh in
steede thereof.

22 And the rib which the Lorde God had ta-
ken from the man, *was* made hee a *woman*, and
brought her to the man.

23 Then the man said, * This now is bone of
my bones, and flesh of my flesh. She *shall* cal-
le *woman*, because the flesh was taken out of man.

24 * Therefore shall man leaue *his* father and
his mother, and shall cleaue to his wife, and they
shall be one flesh.

25 And they were both naked, the man and
his wife, and were not *ashamed*.

* *Elr. foute of hfr.*

† *Elr. foute of hfr.*

The creation of woman.

d God only opa-
neth the heauens &
thether them, he
iendeth drought
and raine accord-
ing to his good
pleasure.

10r, firmed.

e Hee theweth
whereof mans bod-
y was created, to
the intent *if* man
should not glory
in the excellencie
of his ouer nature.

* *Elr. foute of hfr.*

f This was the
name of a place,
as some thinke, in
Mesopotamia, most
pleasant and abun-
dant in all things.

g Which was a
type of the life
secured of God.

h That is, of milti-
table experience,
which came by
disobeying God.

* *Elr. foute of hfr.*

i Which Hauilah
is a country ioy-
ning to Persia
Eastward, and en-
closeth toward the
West.

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

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† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

a That is, the In-
numerable abun-
dance of creatures
in heauen & earth.

b *Exod. 1.11 and
31.12*

c *Exod. 1.11 and
31.12*

d *Exod. 1.11 and
31.12*

e *Exod. 1.11 and
31.12*

f *Exod. 1.11 and
31.12*

g *Exod. 1.11 and
31.12*

h *Exod. 1.11 and
31.12*

Thus the heauens and the earth were finished,
and all the *hoste* of them.

2 For in the seventh day God ended his work
which he had made, * and the seventh day hee
rested from all his worke, which he had made.

3 So God blessed the seventh day, & sancti-
fied it, because that in it he had rested from all his
worke, which God had created and made.

4 ¶ These are the *generations* of the heauens
and of the earth, when they were created, in *day*
that the Lord God made the earth & the heauens,

5 And euery *plant* of the fildie, before it
was in the earth, and euery herbe of the fild, be-

fore it grew: for the Lord God had not caused it
to *raue* vpon the earth, neither was *there* a man
to till the ground,

6 But a mylt went vp from the earth, and
watered all the earth.

7 ¶ The Lord God also *made* the man * of
the dust of the ground, and breathed in his face
breath of life, * and the man was a liuing foule.

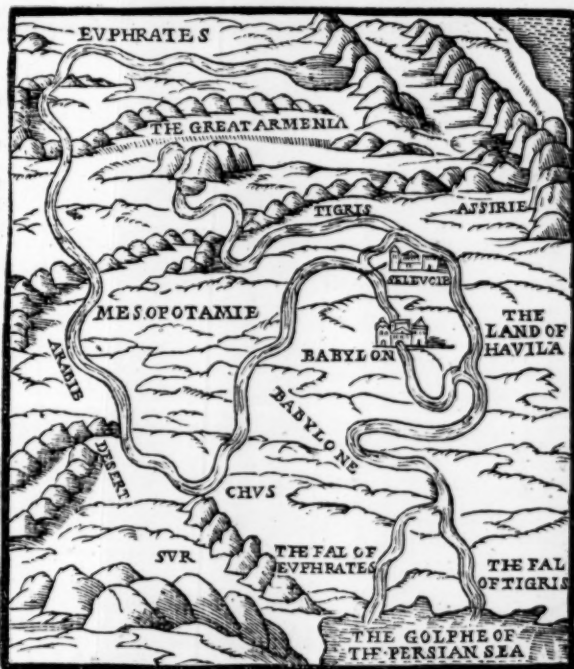
* *Elr. foute of hfr.*

† *Elr. foute of hfr.*

† *Elr. foute of hfr.*

THE SITUATION OF THE GARDEN OF EDEN.

¶ Because mention is made in the tenth verse of this Chapter, of the river that watered the garden, we must note that Euphrates and Tygris, called in Hebrew, Perath and Hiddekel, were called in one river where they joined together, till they had four heads: that is, two at their springs, and two where they fell into the Persian sea. In the country and most plentiful land Adam dwelt, and thou was called Paradise, that is, a garden of pleasure, because of the fruitful, soft and abundance thereof. And whereas it is said that Pishon compasseth the land of Havilah, it is meant of Tygris, which in some countries, as it passed by divers places, was called by many names, as sometimes Deylata, in other places Taphygra, and of some Pishon or Tishon. Likewise Euphrates toward the country of Cuth or Ekshupia, or Arabia, was called Gihon. So that Tygris and Euphrates (which were but two rivers, and sometimes when they joined together, were called after one name) were according to divers places called by these four names, so that they might seem to have been four rivers.



Armenia the great.

The land of Havilah.

The fall of Euphrates. The fall of Tygris. The goulfe of the Persian Sea.

CHAP. III.

1 The woman seduced by the serpent, & satisfieth her husband in sin. 2 They both flee from God. 3 They three are punished. 13 Christ is promised. 19 Man is duped. 22 Man is cast out of Paradise.

¶ One the serpent was more subtil then any beast of the field, which the Lord God had made: and he said to the woman, Yea, hath God in deede said, Ye shall not eate of every tree of the garden?

2 And the woman said vnto the serpent, We eate of the fruite of the trees of the garden,

3 But of the fruite of the tree which is in the middes of the garden, God hath said, Ye shall not eate of it, neither shall ye touch it, left ye die.

4 Then the serpent said to the woman, Ye shall not die at all,

5 But God doeth knowe, that when yee shall eate thereof, your eyes shall be opened, and yee shall be as gods, knowing good and euill.

6 So the woman (seeing that the tree was good for meate, and that it was pleasant to the eyes, and a tree to be desired to get knowledge)ooke of the fruit thereof, and did eate, and gaue also to her husband with her, and he did eate.

7 Then the eyes of them both were opened, and they knew that they were naked, and they

sewed fig tree leaues together, and made themselves breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the coole of the day, and the man & his wife hid themselves from the preface of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and said vnto him, Where art thou?

10 Who sayde, I heard thy voyce in the garden, and was afraid: because I was naked, therefore hid my selfe.

11 And hee said, Who tolde thee, that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eate?

12 Then the man sayde, The woman which thou gauest to be with me, shee gaue mee of the tree, and I did eate.

13 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eate.

14 ¶ Then the Lord God said to the serpent, Because thou hast done this, thou art cursed above all cattell, and above every beast of the field: vpon thy belly shalt thou goe, and shalt eate the dust all the dayes of thy life.

¶ He asked the reason of Adams and his wifes repentance, but he asked not the serpent, because he would shew him no mercy. As a vile and contemptible beast, 16. 4. 5. 1.

¶ Hee things to god about them in hide their penites. 16. 4. 5. 1. The full conseruance of Gods preface.

¶ His hypocrite appeareth in that he hid the state of his nakedness, which was the transgression of Gods commandment.

¶ His wickedness and lacke of true repentance appeareth in this, that he burdened God with his fault, because he had giuen him a wife.

¶ In stead of confiting her fault, she increaseth by accusing the serpent.

* Wids. 2. 24.

a As Satan can change himselfe into an angel of light, so did he a base the wildest of the serpent to deceiue man. b God suffered Satan to make the serpent his instrument to speake in him.

c In doubting of Gods threatening, shee yielded to Satan.

* Cor. 1. 1. 3.

d This is Satans chiefest subtiltie, to cause vs not to feare Gods threatenings.

¶ Eie. 16. 1. 2. 3. 4.

¶ As though he should say, God doth not forbid you to eate of the fruite, that hee

knoweth that if yee should eate thereof, yee should bee like to him. * Eccles. 2. 16.

¶ 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Not so much to please his wife, as moved by ambition at her persuasion.

¶ They began to feele their miserie, but they sought not to God for remedy.

CHAP. V.

1 The genealogie, 5 Age and death of Adam, 8 His successi- on vnto Noah and his children. 24 Henoch was taken away.

THis is the booke of the generations of A- dam. In the day that God created Adam, in the ^a likeness of God made he him.

2 Male and female created he them, and blef- sed them, and called their name ^b Adam, in the day that they were created.

3 ¶ Now Adam liued an hundred and thirtie yeeres, and begate a childe in his owne ^c likeness after his image, and called his name Seth.

4 * And the dayes of Adam, after he had be- gotten Seth, were eight hundred yeeres, and hee begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundred and thirtie yeeres: and he died.

6 And ^d Seth liued an hundred and fife yeeres, and begate Enosh.

7 And Seth liued after hee begate Enosh, eight hundred and seuen yeeres, & begate sonnes and daughters.

8 So all the dayes of Seth were ^e nine hun- dred and twelue yeeres: and he died.

9 ¶ Also Enosh liued ninetie yeeres, and be- gate Kenan.

10 And Enosh liued, after hee begate Kenan, eight hundred and fiftene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enosh were nine hun- dred and fife yeeres: and he died.

12 ¶ Likewise Kenan liued seutient yeeres, and begate Mahalaleel.

13 And Kenan liued, after hee begate Maha- laleel, eight hundred and fourtie yeeres, and be- gate sonnes and daughters.

14 So all the dayes of Kenan were nine hun- dred and ten yeeres: and he died.

15 ¶ Mahalaleel also liued sixtie & fife yeeres, and begate Iered.

16 Also Mahalaleel liued, after he begate Ie- red, eight hundred and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundred and fife yeeres: and he died.

18 ¶ And Iered liued an hundred thirtie and two yeeres, and begate Henoch.

19 Then Iered liued, after he begate Henoch, eight hundred yeeres, and begate sonnes and daughters.

20 So all the dayes of Iered were nine hun- dred sixtie and two yeeres: and he died.

21 ¶ * Also Henoch liued sixtie & fife yeeres, and begate Methuselah.

22 And Henoch ^f walked with God, after hee begate Methuselah, three hundred yeeres, and begate sonnes and daughters.

23 So all the dayes of Henoch were three hundred sixtie and fife yeeres.

24 And Henoch walked with God, and hee was no more ^g seene: for ^h God tooke him a- way.

25 Methuselah also liued an hundred eigh- tie and seuen yeeres, and begate Lamech.

26 And Methuselah liued, after hee begate Lamech, seuen hundred eighty and two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methuselah were nine hundred sixtie and nine yeeres: and he died.

28 ¶ Then Lamech liued an hundred eighty

and two yeeres, and begate a sonne,

29 And called his name, Noah, saying, This same shall ⁱ comfort vs concerning our worke and sorow of our hands, as touching the earth, which the Lord hath cursed.

30 And Lamech liued after he begate Noah, fife hundred ninetie and fife yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seuen hundred seutient and seuen yeeres: and hee died.

32 And Noah was fife hundred yeere olde. And Noah begate Shem, Ham, and Iapheth.

CHAP. VI.

3 God threateth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that hee made him. 13 Noah and his are preferred in the Arke, in which he was commanded to make.

SO when men began to bee multiplied vpon the earth, and there were daughters borne vn- to them,

2 Then the ^a sonnes of God saw the daugh- ters ^b of men that they were ^c faire, & they tooke them wiues of all that they liked.

3 Therefore the Lord sayd, My Spirit shall not alway ^d strue with man, because hee is but flesh, and his dayes shall be an ^e hundred & twentie yeeres.

4 There were ^f giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mightie men, which in olde time were men of ^g renoume.

5 ¶ When the Lorde ^h sawe that the wicked- nesse of man was great in the earth, and all the imaginations of the thoughts of his ⁱ heart were only euill ^j continually,

6 Then it ^k repented the Lorde, that hee had made man in the earth, and hee was sorie in his heart.

7 Therefore the Lorde sayd, I will destroy from the earth the man, whose I haue created, from man ^l to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah ^m found grace in the eyes of the Lorde.

9 ¶ These are the ⁿ generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham, and Iapheth.

11 The earth also was corrupt before God: for the earth was filled with ^o crueltye.

12 Then God looked vpon the earth, and be- hold, it was corrupt: for all flesh had corrupted his way vpon the earth.

13 And God sayd vnto Noah, ¶ An end of all flesh is come before mee: for the earth is filled with ^p crueltye ^q through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an Arke of ^r pine trees: thou shalt make ^s cabins in the Arke, and shalt pitch it within and without with pitch.

15 And ^t thus shalt thou make it: The length of the Arke shall be three hundred cubites, the breadth of it fiftie cubites, and the height of it

^b Lamech had no speech to his promise, Chap. 13, and desired to see the deluge, which should be his, and yet sawe but a figure there- of, he also spake this by the spirit of prophesie, be- cause Noah delured the Church, and preferred it by his obedience.

^a The children of the godly, which were to be de- manded.

^b Those that came of wicked parents as of Cain.

^c Having more respect to their beautes, and to worldly considerations, then to their maners and godlinesse.

^d For, had chaste- ty, because man could not be worse by Gods leuening and long suffering, where- by hee should be brought to come home, he would so long stay his ven- geance.

^e Which reme- God gave man to repent before he would destroy the earth, 1 Pet. 3. 9.

^f On, or ante.

^g Which euil- ed authorize our others, and did de- generate from that simplicitie, wherein their fa- thers liued.

^h Gen. 2. 2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ⁱ For every day.

^j God doth not re- pent, but hee speaketh after our captiue, because hee did destroy him, and in that as it were, did dis- pose him to be his creature.

^k God declareth how much hee de- testeth sinne, seeing the punish- ment thereof ex- tended to the brute beasts.

^l God was much- ball vnto him. For, his life, i. Meaning that all were giuen to the corruption of God, and oppression of their neighbours. 10. i. I will destroy continually. 11. i. I will destroy continually. 12. i. I will destroy continually. 13. i. I will destroy continually. 14. i. I will destroy continually. 15. i. I will destroy continually. 16. i. I will destroy continually. 17. i. I will destroy continually. 18. i. I will destroy continually. 19. i. I will destroy continually. 20. i. I will destroy continually. 21. i. I will destroy continually. 22. i. I will destroy continually. 23. i. I will destroy continually. 24. i. I will destroy continually. 25. i. I will destroy continually. 26. i. I will destroy continually. 27. i. I will destroy continually. 28. i. I will destroy continually. 29. i. I will destroy continually. 30. i. I will destroy continually. 31. i. I will destroy continually. 32. i. I will destroy continually. 33. i. I will destroy continually. 34. i. I will destroy continually. 35. i. I will destroy continually. 36. i. I will destroy continually. 37. i. I will destroy continually. 38. i. I will destroy continually. 39. i. I will destroy continually. 40. i. I will destroy continually. 41. i. I will destroy continually. 42. i. I will destroy continually. 43. i. I will destroy continually. 44. i. I will destroy continually. 45. i. I will destroy continually. 46. i. I will destroy continually. 47. i. I will destroy continually. 48. i. I will destroy continually. 49. i. I will destroy continually. 50. i. I will destroy continually. 51. i. I will destroy continually. 52. i. I will destroy continually. 53. i. I will destroy continually. 54. i. I will destroy continually. 55. i. I will destroy continually. 56. i. I will destroy continually. 57. i. I will destroy continually. 58. i. I will destroy continually. 59. i. I will destroy continually. 60. i. I will destroy continually. 61. i. I will destroy continually. 62. i. I will destroy continually. 63. i. I will destroy continually. 64. i. I will destroy continually. 65. i. I will destroy continually. 66. i. I will destroy continually. 67. i. I will destroy continually. 68. i. I will destroy continually. 69. i. I will destroy continually. 70. i. I will destroy continually. 71. i. I will destroy continually. 72. i. I will destroy continually. 73. i. I will destroy continually. 74. i. I will destroy continually. 75. i. I will destroy continually. 76. i. I will destroy continually. 77. i. I will destroy continually. 78. i. I will destroy continually. 79. i. I will destroy continually. 80. i. I will destroy continually. 81. i. I will destroy continually. 82. i. I will destroy continually. 83. i. I will destroy continually. 84. i. I will destroy continually. 85. i. I will destroy continually. 86. i. I will destroy continually. 87. i. I will destroy continually. 88. i. I will destroy continually. 89. i. I will destroy continually. 90. i. I will destroy continually. 91. i. I will destroy continually. 92. i. I will destroy continually. 93. i. I will destroy continually. 94. i. I will destroy continually. 95. i. I will destroy continually. 96. i. I will destroy continually. 97. i. I will destroy continually. 98. i. I will destroy continually. 99. i. I will destroy continually. 100. i. I will destroy continually.

^m For every day.

ⁿ God doth not re- pent, but hee speaketh after our captiue, because hee did destroy him, and in that as it were, did dis- pose him to be his creature.

^o God declareth how much hee de- testeth sinne, seeing the punish- ment thereof ex- tended to the brute beasts.

^p God was much- ball vnto him. For, his life, i. Meaning that all were giuen to the corruption of God, and oppression of their neighbours. 10. i. I will destroy continually. 11. i. I will destroy continually. 12. i. I will destroy continually. 13. i. I will destroy continually. 14. i. I will destroy continually. 15. i. I will destroy continually. 16. i. I will destroy continually. 17. i. I will destroy continually. 18. i. I will destroy continually. 19. i. I will destroy continually. 20. i. I will destroy continually. 21. i. I will destroy continually. 22. i. I will destroy continually. 23. i. I will destroy continually. 24. i. I will destroy continually. 25. i. I will destroy continually. 26. i. I will destroy continually. 27. i. I will destroy continually. 28. i. I will destroy continually. 29. i. I will destroy continually. 30. i. I will destroy continually. 31. i. I will destroy continually. 32. i. I will destroy continually. 33. i. I will destroy continually. 34. i. I will destroy continually. 35. i. I will destroy continually. 36. i. I will destroy continually. 37. i. I will destroy continually. 38. i. I will destroy continually. 39. i. I will destroy continually. 40. i. I will destroy continually. 41. i. I will destroy continually. 42. i. I will destroy continually. 43. i. I will destroy continually. 44. i. I will destroy continually. 45. i. I will destroy continually. 46. i. I will destroy continually. 47. i. I will destroy continually. 48. i. I will destroy continually. 49. i. I will destroy continually. 50. i. I will destroy continually. 51. i. I will destroy continually. 52. i. I will destroy continually. 53. i. I will destroy continually. 54. i. I will destroy continually. 55. i. I will destroy continually. 56. i. I will destroy continually. 57. i. I will destroy continually. 58. i. I will destroy continually. 59. i. I will destroy continually. 60. i. I will destroy continually. 61. i. I will destroy continually. 62. i. I will destroy continually. 63. i. I will destroy continually. 64. i. I will destroy continually. 65. i. I will destroy continually. 66. i. I will destroy continually. 67. i. I will destroy continually. 68. i. I will destroy continually. 69. i. I will destroy continually. 70. i. I will destroy continually. 71. i. I will destroy continually. 72. i. I will destroy continually. 73. i. I will destroy continually. 74. i. I will destroy continually. 75. i. I will destroy continually. 76. i. I will destroy continually. 77. i. I will destroy continually. 78. i. I will destroy continually. 79. i. I will destroy continually. 80. i. I will destroy continually. 81. i. I will destroy continually. 82. i. I will destroy continually. 83. i. I will destroy continually. 84. i. I will destroy continually. 85. i. I will destroy continually. 86. i. I will destroy continually. 87. i. I will destroy continually. 88. i. I will destroy continually. 89. i. I will destroy continually. 90. i. I will destroy continually. 91. i. I will destroy continually. 92. i. I will destroy continually. 93. i. I will destroy continually. 94. i. I will destroy continually. 95. i. I will destroy continually. 96. i. I will destroy continually. 97. i. I will destroy continually. 98. i. I will destroy continually. 99. i. I will destroy continually. 100. i. I will destroy continually.

^q For every day.

for, reuerfall of the flocke.

a Read Chap. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

b By giuing them both one name, he noteth the insep- arable coniunction of man and wife.

c As well concei- ning his creation, as his corruption, 1. Chron. 1. 1.

d He proueth A- dams generation by them, which came of Seth, to shew which is the true Church, and alio what ca- God had ouer the same from the be- ginning, in that he continued cut his graces toward it by a continuall succession.

e The chiefe cause of long life in the first age, was the multipli- cation of mankind, that according to Gods commande- ment at the begin- ning the world might be increa- sed with people, which might vni- uersally praye his Name.

f To shew that there was a better life prepared, and to be a testimony of the immortali- ty of soules and bodies. As to in- quire where he be- came is merre co- riousitie.

g To shew that there was a better life prepared, and to be a testimony of the immortali- ty of soules and bodies. As to in- quire where he be- came is merre co- riousitie.

h To shew that there was a better life prepared, and to be a testimony of the immortali- ty of soules and bodies. As to in- quire where he be- came is merre co- riousitie.

i To shew that there was a better life prepared, and to be a testimony of the immortali- ty of soules and bodies. As to in- quire where he be- came is merre co- riousitie.

j To shew that there was a better life prepared, and to be a testimony of the immortali- ty of soules and bodies. As to in- quire where he be- came is merre co- riousitie.

k To shew that there was a better life prepared, and to be a testimony of the immortali- ty of soules and bodies. As to in- quire where he be- came is merre co- riousitie.

l To shew that there was a better life prepared, and to be a testimony of the immortali- ty of soules and bodies. As to in- quire where he be- came is merre co- riousitie.

m To shew that there was a better life prepared, and to be a testimony of the immortali- ty of soules and bodies. As to in- quire where he be- came is merre co- riousitie.

n To shew that there was a better life prepared, and to be a testimony of the immortali- ty of soules and bodies. As to in- quire where he be- came is merre co- riousitie.

o To shew that there was a better life prepared, and to be a testimony of the immortali- ty of soules and bodies. As to in- quire where he be- came is merre co- riousitie.

p To shew that there was a better life prepared, and to be a testimony of the immortali- ty of soules and bodies. As to in- quire where he be- came is merre co- riousitie.

q To shew that there was a better life prepared, and to be a testimony of the immortali- ty of soules and bodies. As to in- quire where he be- came is merre co- riousitie.

r To shew that there was a better life prepared, and to be a testimony of the immortali- ty of soules and bodies. As to in- quire where he be- came is merre co- riousitie.

s To shew that there was a better life prepared, and to be a testimony of the immortali- ty of soules and bodies. As to in- quire where he be- came is merre co- riousitie.

t To shew that there was a better life prepared, and to be a testimony of the immortali- ty of soules and bodies. As to in- quire where he be- came is merre co- riousitie.

u To shew that there was a better life prepared, and to be a testimony of the immortali- ty of soules and bodies. As to in- quire where he be- came is merre co- riousitie.

thirtie cubites.

16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it above, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the lowe, second, and third rouine.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I establish my covenant, & thou shalt go into the Arke, thou, & thy sonnes, & thy wife, & thy sonnes wives with thee.

19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come into the Arke, to keepe them aliuie with thee: they shall be male and female.

20 Of the foules after their kind, and of the cattell after their kind, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe them aliuie.

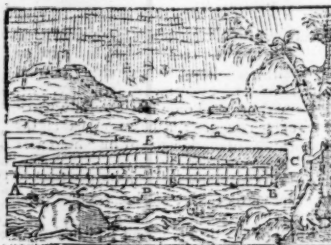
21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.

22 * Noah therefore did according vnto all, that God commanded him: *euery* so did he.

1 That is, of three heights, as appeareth in the figure,

m To the intent that in this great enterprise and shuffling of the whole world, thou mayest be confirmed, that thy faith faile not,

* Heb. 11. 7. n That is, he obeyed Gods commandment in all points, without setting or diminishing.



A B The length three hundred cubites. B C The breadth fiftye. D E The height thirtie.

F The window a cubite long. G The doore. H I K E. The three heights.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

And the Lord said vnto Noah, Enter thou and all thine house into the Arke: for thee haue I scene * righteous before me in this age.

2 Of euery cleane beast thou shalt take to thee by sevens, the male & his female: but of vncleane beasts by couples, the male & his female.

3 Of the foules also of the heauen by fens, male and female, to keepe feede aliuie vpon the whole earth.

4 For seven dayes hence I will cause it raine vpon the earth fourtie dayes and fourtie nightes, and all the substance that I haue made, will I destroy from off the earth.

5 * Noah therefore did according vnto all that the Lord commanded him.

6 And No-h was six hundred yeere olde, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, & his sonnes wives with him into the Arke, because of the waters of the flood.

8 Of the cleane beastes, and of the vncleane beastes, and of the foules, and of all that creepeth vpon the earth,

9 There came two and two vnto Noah in-

to the Arke, male and female, as God had commanded Noah.

10 And so after seven dayes the waters of the flood were vpon the earth.

11 ¶ In the six hundredth yeere of Noahs life in the second month, the fourteenth day of the month, in the same day were all the fountains of the great deepe broken vp, and the windowes of heauen were opened,

12 And the raine was vpon the earth fourtie dayes and fourtie nightes.

13 In the selfe same day entred Noah with Shem, and Ham, and Lepheth, the sonnes of Noah, and Noahs wife, and the three wives of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattell after their kinde, and euery thing that creepeth and moueth vpon the earth after his kind, & euery foule after his kind, *euery* euery bud of euery feather.

15 For they came to Noah into the Arke, two and two, of all flesh wherein is the breath of life.

16 And they entering in, came male & female of all flesh, as God had commanded him: and the Lord shut him in.

17 Then the flood was fourtie dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp above the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters prevailed so exceedingly vpon the earth, that all the high mountaynes, that are vnder the whole heauen, were covered.

20 Fifteene cubites vppard did the waters preuaile, when the mountaynes were covered.

21 ¶ Then all flesh perished that moued vpon the earth, both foule and cattell and beast, and euery thing that creepeth and moueth vpon the earth, and euery man.

22 Euery thing in whose nostrils the spirit of life did breathe, whatsoever they were in the dry land, they died.

23 So hee destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euery destroyed from the earth. And Noah onely remained, and they that were with him in the Arke.

24 And the waters prevailed vpon the earth an hundredth and fiftie dayes.

CHAP. VII.

13 The flood destroyeth. 16 Noah is commanded to come forth of the Arke with his. 20 He sacrificeth to the Lord. 22 God promitteth that all thing shall come to their first order.

Nowe God remembered Noah and euery beast, and all the cattell that was with him in the Arke: therefore God made a wind to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe and the windowes of heauen were stopped, and the raine from heauen was restrained,

3 And the waters returned from aboute the earth, going and returning: and after the ende of the hundredth and fiftieth day the waters abated.

4 And in the seventh month, in the fourteenth day of the month, the Arke rested vpon the mountaynes of Ararat.

d Which was about the beginning of May, when all things did melt with.

e Both the waters in the earth and ouerflow, and also the clouds poured downe.

f Every liuing thing that God would haue to be preliued on earth, came into the Arke to Noah. So that Gods iudiciall power defended him against the rage of the mightie waters. *Heb. 11. 7.*

g Hee, moved very mightily.

* Heb. 11. 4. *eccl. 39. 13.*

h That is, God.

i I learne what is to be God only, the most iudiciall. *1. Pet. 3. 10.*

* 1. Pet. 3. 1. a In respect of the rest of the world, and because he had a desire to see God and line vprightly. b Or, generation. b Which might be offered in sacrifice, whereof life were for bread, and the seventh for sacrifice.

* Mat. 24. 37. Luke 17. 36. *1. Pet. 3. 10.*

a God compelled them to present themselves to Noah, as they did before to Adam, when he gave them names. Chap. 2. 19.

a Not that God forgetteth, but at any time, but when he remembereth, hee remembereth them. b If God remember, hee remembereth them. c Which contained part of September and part of October. d Or, Ararat.

5 And

d Which was the month of December.

f At the end of forty days.
The caine is first forth & returneth.

h The fensheth the dowe.

e It is like, that the rauen did fly to the Arke, telling on and fro, telling on and fro, but came not into it, as the dowe that was taken in.

g Which was a figne that the waters were much diminished: for the olives growe not on the high mountaines.

g Called in Hebrew Abith, containing part of March, and part of April.

h Noah declareth his obedience in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God.

* Chap. 1. 22 & 23. 1 For facrifices, which were as an exercise of their faith, whereby they went to give thanks to God for his benefices.

h That is, thereby he sheweth himselfe appeared, and his anger to rest.

* Chap. 6. 5. 19.

i The order of nature destroyed by the flood, is restored by Gods promise.

5 And the waters were going and decreasing untill the tenth month: in the tenth month, and in the first day of the month were the tops of the mountaines scene.

6 So ¶ after fourtie dayes, Noah opened the windowe of the Arke, which he had made,

7 And sent forth a rauen, which went out going forth and returning, untill the waters were dried vp vpon the earth.

8 Again he sent a dowe from him, that hee might see if the waters were diminished from off the earth.

9 But the dowe found no rest for the sole of her foote: therefore shee returned vnto him into the Arke (for the waters were vpon the whole earth) and he put forth his hand, and receiued her, and tooke her to him into the Arke.

10 And hee abode yet other fouen dayes, and againe he sent forth the dowe out of the Arke.

11 And the dowe came to him in the evening, and loe, in her mouth was an olive leafe that shee had pluckt: whereby Noah knewe that the waters were abated from off the earth.

12 Notwithstanding hee waited yet other fouen dayes, and sent forth the dowe, which returned not againe vnto him any more.

13 ¶ And in the six hundredth and one yeere, in the first day of the first month the waters were dried vp from off the earth: and Noah removed the couering of the Arke and looked, and beholde, the vpper part of the ground was drie.

14 And in the second month, in the fouen and twentieth day of the month was the earth drie.

15 Then God spake to Noah, saying,

16 ¶ Be forth of the Arke, thou & thy wife, and thy sonnes and thy sonnes wiues with thee.

17 Bring forth with thee euery beast that is with thee, of all flesh, both fowle and cattell, and euery thing that creepeth and moueth vpon the earth, that they may breede abundantly in the earth, * and bring forth fruite and increase vpon the earth.

18 So Noah came forth, and his sonnes, and his wife, and his sonnes wiues with him.

19 Euery beast, euery creeping thing, and euery fowle, all that moueth vpon the earth after their kindes went out of the Arke.

20 ¶ Then Noah built an altar to the Lord and tooke of euery cleane beast, & of euery cleane fowle, and offered burnt offerings vpon the altar.

21 And the Lord smelled a sweet savour of rest, and the Lord said in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans heart is euill, * euen from his youth: neither will I smite any more all things liuing, as I have done.

22 Hereafter I will sowe seed and husband and cold and heate, and summer and winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

1 The confirmation of marriage, a Heam authentic, euer all creatures. 2 Permission of meats. 3 The power of the fowle. 4 The rainbow is the signe of Gods promise. 5 Noah is drunken, and mocketh of his sonnes, who be his curse. 6 The age and death of Noah.

AND God a blessed Noah and his sonnes, and sayde to them, * Bring forth fruite, and multiple, and replenish the earth.

a God increased them with fruite, and declared vnto them his counsell as touching the replenishing of the earth. * Chap. 1. 22. and 8. 17.

2 Also the feare of you, and the dread of you shall be vpon euery beast of the earth, and vpon euery soule of the heauen, vpon all that moueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.

3 Euery thing that moueth and lieth, shall be meate for you: as the greene herbe, haue I giuen you all things.

4 ¶ And sith with the life thereof, I meane, with the blood thereof, shall ye not eate.

5 ¶ For surely I will require your blood, wherein your liues are: at the hand of euery beast will I require it: and at the hand of man, euen at the hand of a mans brother will I require the life of man.

6 Who so ¶ sheddeth mans blood, ¶ by man shall his blood bee shed: * for in the image of God hath he made man.

7 But bring yee forth fruite and multiply: grow plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah, and to his sonnes with him, saying,

9 Beholke, I, euen I establish my couenant with you, and with your seede after you,

10 And with euery liuing creature that is with you, with the fowle, with the cattell, and with euery beast of the earth with you: from all that goe out of the Arke, vnto euery beast of the earth.

11 ¶ And my couenant will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shall there bee a flood to destroy the earth any more.

12 Then God saide, This is the token of the couenant which I make betweene mee and you, and betweene euery liuing thing, that is with you vnto perpetual generations.

13 I haue set my bowe in the cloud, and it shall bee for a signe of the couenant betweene me and the earth.

14 And when I shall couer the earth with a cloud, and the bowe shall be seene in the cloud,

15 Then will I remember my couenant, which is betweene mee and you, and betweene euery liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bowe shall bee in the cloud, that I may see it, and remember the everlasting couenant betweene God, and euery liuing thing in all flesh that is vpon the earth.

17 God sayde yet to Noah, ¶ This is the signe of the couenant, which I haue established betweene me and all flesh that is vpon the earth.

18 ¶ Nowe the sonnes of Noah going forth of the Arke, were Shem and Ham and Iapheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the whole earth overspread.

20 ¶ Noah also began to be an husband man and planted a vineyard.

21 And hee drunke of the wine, and was drunken, and was vncovered in the middes of his tent.

22 And when Ham the father of Canaan sawe the nakednesse of his father, hee tolde his two brethren without.

23 Then tooke Shem and Iapheth a garment, and put it vpon both their shoulders, and went lackeward, and covered the nakednesse of their father.

24 And when Canaan the wicked nation, who was also cursed of God, sawe the nakednesse of his father,

b By the verue of this commandement beasts rage not to such a gainst man as they would, yea, and maye serue to his vic thereby.

c By this permission man may with a good conscience use the creatures of God for his necessitie.

* Chap. 1. 22. 19.

* Gen. 1. 24. 4. That is, liuing creatures and the fruit of trees.

d That are stande and hereby all creature is forbidden.

e That is, I will take vengeance for your blood.

f Gen. 9. 4. 6. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

f Not only by the magistrate, but oftentimes God visiteth vpon murderers to kill another.

* Chap. 1. 27. 1. I therefore to kill man is to deface Gods image, and is inuie: it is not only to do man, but also to God.

h To assure you that the world shall be no more destroyed by a flood.

i The children which are yet vpon borne are comprehended in Gods couenant made with their fathers.

* Gen. 9. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

k Merely we see that figure of the covenants ought not to be separate from the word.

* Gen. 9. 12. 1. When men shall see my bowe in the heauen, they shall knowe that I haue not forgotten my couenant with them.

m God doth reprove this the other to confirm Noahs faith in much the more.

n This desireth what was the verue of Gods blessing, when he said, Increase and bring forth.

* Chap. 1. 28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

o That is, before the eyes of the world, what was the verue of Gods blessing, when he said, Increase and bring forth.

* Chap. 1. 28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

p Of whom came the Canaanites that wicked nation, who were also cursed of God, for their disobedience and contempt of his father.

q In detestation.

father with their faces backward : so they saw not their brethren nakedness.

24 Then Noah awoke from his wine , and knew what his younger sonne had done vnto him ,

25 And sayd , ¹ Cursed be Canaan : a ² seruant of seruants shall he be vnto his brethren .

26 And sayd moreover , blessed be the Lorde God of Shem , and let Canaan be ³ his seruant .

27 God ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ 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11 And Shem lived, after he begate Archaphshad, five hundred yeeres, and begate sonnes and daughters.

12 Also Archaphshad lived five & thirty yeeres, and begate Shelah.

13 And Archaphshad lived, after hee begate Shelah, foure hundred and three yeeres, and begate sonnes and daughters.

14 And Shelah lived thirtie yeeres, and begate Eber.

15 So Shelah lived, after he begate Eber, foure hundred and three yeeres, and begate sonnes and daughters.

16 Likewise Eber lived foure & thirty yeeres, and begate Peleg.

17 So Eber lived, after he begate Peleg, foure hundred and thirtie yeeres, and begate sonnes and daughters.

18 And Peleg lived thirtie yeeres, and begate Reu.

19 * And Peleg lived, after hee begate Reu, two hundred and nine yeeres, and begate sonnes and daughters.

20 Also Reu lived two and thirtie yeeres, and begate Serug.

21 So Reu lived, after he begate Serug, two hundred and seven yeeres, & begate sonnes and daughters.

22 Moreover Serug lived thirtie yeeres, and begate Nahor.

23 And Serug lived, after hee begate Nahor, two hundred yeeres, and begate sonnes and daughters.

24 And Nahor lived nine and twentie yeeres, and begate Terah.

25 So Nahor lived, after hee begate Terah, an hundred and nineteene yeeres, and begate sonnes and daughters.

26 * So Terah lived seuentie yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his natiuite, in Vr of the Chaldees.

29 So Abram and Nahor tooke them wiues. The name of Abrams wife was Sarai, & the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of Isaac.

30 But Sarai was barren, and had no childe.

31 Then * Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in law, his sonne Abrams wife: and they departed together from Vr of the Chaldees, to * goe into the land of Canaan, and they came to * Haran, and dwelt there.

32 So the dayes of Terah were two hundred and five yeeres, and Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandment goeth to Canaan. 2 Christ is promised. 3 Abram buildeth altars for exercise and declaration of his faith among the Iudaeis. 4 The wifes of the death hee goeth into Egypt. 5 Pharaoh taketh his wife, and is punished.

¶ The Lord had saide vnto Abram, * Get thee out of thy countrey, and from thy kindred, and from thy fathers house vnto the land that I will shew thee.

¶ In appointing him no certaine place, he prooeth so much more his faith and obedience.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him. (And Abram was seuentie and five yeeres olde, when hee departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the d soules that they had gotten in Haran, & they departed, to goe to the land of Canaan: & to the land of Canaan they came.

6 ¶ So Abram * passed through the land vnto the place of Shechem, & vnto the plaine of Morah (and the d Canaanite was then in the land)

7 And the Lord appeared vnto Abram, and saide, Vnto thy feede will I giue this land. And there builded hee an altar vnto the Lord, which appeared vnto him.

8 Afterward remouing thence vnto a mountaine Eastward from Beth-el, hee pitched his tent, hauing Beth-el on the West side, and Hai on the East: and there he built an altar vnto the Lord, and called on the Name of the Lord.

9 ¶ Again Abram went forth going & journeying toward the South.

10 ¶ Then there came a famine in the land: therefore Abram went downe into Egypt to iourne there: for there was a great famine in the land.

11 And when he drew neere to enter into Egypt, he sayde to Sarai his wife, Beholde now, I knowe that thou art a fayre woman to looke vpon:

12 Therefore it will come to passe, that when the Egyptians see thee, they will say, Shee is his wife: so will they kill me, but they will keepe thee aliue.

13 Say, I pray thee, that thou art my * sister, that I may fare well for thy sake, & that thy * life may be preserved by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for shee was very faire.

15 And the Princes of Pharaoh saw her, and commended her vnto Pharaoh: so the woman was taken into Pharaohs house:

16 Who intreated Abram well for her sake, and hee had sheepe, and beeues, and hee asses, and men seruants, and maide seruants, and these asses, and camels.

17 But the Lord * plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and saide, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that he was thy wife?

19 Why saidst thou, Shee is my sister, that I should take her to be my wife? Now therefore behold thy wife, take her and goe thy way.

20 And Pharaoh gaue men * for commendement concerning him: and they conveyed him forth, and his wife, and all that hee had.

¶ To the intent that none should hurt him either in his person or goods.

CHAP. XIII.

1 Abram departeth out of Egypt. 2 Hee calleth vpon the Name of the Lord. 3 Lot departeth from him. 4 The wickedness

c The world shall recover by thy feede, which is Christ, the blessing which they looke for in Adam.

d Meaning, as well persons as cattell. e Hee wandereth and fro in the land before hee could finde a fitting place: then God exerciseth the faith of his children. f Or, a great.

g I Which was cruel and rebellious nation: by whom God kept his is in continual exercise.

h It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, wherefore hee built an altar was a signe.

i Because of the troubles that he had among that wicked people, I Am to feed the true God, and enuoyed all idolatry.

k Thus the children of God may looke for no rest in this world, but must waite for the heavenly rest and quietude.

l This was a new trial of Abrams faith, whereby we see that the end of our affliction is the beginning of another.

m By this we may learne one to vs, valuer self means, not to put others in danger to loose our felicitie, vnto us, as hee is in my appeare that Abram feared not to much death, as that if he should die without issue, Gods promise should not haue where place where in appeared a weak faith.

n Or, as of my faith may be.

o To be his wife. p The Lord took the defence of this poore stranger against a mighty King, may be he is our comfort, our hope, and hee is our strength.

* Gen. 1. 1. 2. 3. 4.

¶ He maketh mention of Abrams, not because he was the first, but for the historie, which properly appertaineth vnto him.

¶ Also Abram at the confusion of tongues, was 48 yeeres old: for in the destruction of Sodom, hee was 99: And it was destroyed 52 yeeres after the confusion of tongues.

¶ R. R. C. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Some thinke that this Isaac was Sarai.

¶ Albeit the oracle of God came to Abram, yet the honour is given to Terah, because he was the father.

¶ Gen. 22. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Which was a cite of Mesopotamia.

* Gen. 1. 1. 2. 3. 4.

¶ From the flood to this time were foure hundred twentie and three yeeres. h In appointing him no certaine place, he prooeth so much more his faith and obedience.

Abram departeth out of Egypt.

Genesis.

Abram deliuereth Lot.

a His great riches gotten in Egypt, hindered him not to follow his vocation.

b He called this place by that name, which was after given vnto it, Chap. 18. 19. * Chap. 12. 7.

c This incommo- ditie came by their riches, which brake friendship, and as it were the bond of nature.

* Chap. 18. 7.

d Who seeing their contentions, might blaspheme God and destroy them.

e He cutteth off the occasion of contention: there fore the cruel ceaseth.

f Abram refigne his owne right to bye peace.

g Which was in Eden, chap. 2. 10. h This was done by Gods promise, that onely Abram and his seed might dwell in the lande of Canaan.

i Lot thinking to get paradise, found hell.

k The Lord comforted him, tell he should haue taken his right for the departure of his nephew.

* Chap. 12. 7. & 15. 7. 18. & 26. 9. diu. 4. 24. 4.

l Meaning, a long time, and till the coming of Christ, as Exodus. 24. 4. and 26. 6. deute. 1. 17. and (sui) ually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

of the Sodomites. 15 The promise made to Abram is renewed. 18 Abram buildeth an altar to the Lord.

Then Abram went vp from Egypt, hee, and his wife, and all that hee had, and Lot with him toward the South.

And Abram was very riche in cattell, in filuer, and in golde.

And hee went on his iourney from S South toward Beth-el, to the place where his tent had bene at the beginning, betwene Beth-el & Haai.

Vnto the place of the altar, which he had made there at the first: and there Abram called on the Name of the Lord.

And Lot also, who went with Abram, had sheepe, and cattell, and tents.

So that the lande could not beare them, that they should dwell together: for their substance was great, so that they could not dwell together.

Also there was debate betwene the herdmen of Abrams cattell, and the herdmen of Lots cattell (and the Canaanites and the Perizzites dwelled at that time in the land):

Then saide Abram vnto Lot, Let there be no strife, I pray thee, betwene thee and me; neither betwene mine herdmen and thine herdmen: for we be brethren.

Is not the whole land before thee? depart I pray thee from me: if thou wilt take the left hand, then I will go to the right: or if thou go to the right hand, then I will take the left.

So when Lot lifted vp his eyes, he saw that all the plaine of Iorden was watered euery where: (for before the Lord destroyed Sodom and Gomorah, there was the garden of the Lord, like the land of Egypt: as thou goest vnto Zoar)

Then Lot chose vnto him all the plaine of Iorden, and tooke his iourney from the East: and they departed the one from the other.

Lot dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen vnto Sodom.

Now the men of Sodom were wicked, and exceeding sinners against the Lord.

Then the Lord said vnto Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

For all the lande, which thou seeest, will I giue vnto thee and to thy feede for euer.

And I will make thy feede, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy feede be numbered.

Arise, walke thorow the land, in the length thereof, and breadth thereof: for I will giue it vnto thee.

Then Abram remoued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, & builded there an altar vnto the Lord.

CHAP. XIII.

In the fourth-yeere of Sodom Lot is taken prisoner. 15 Abram deliuereth him. 18 Melchizedek cometh to see Abram. 21 Abram would not be enriched by the King of Sodom.

And in the dayes of Amraphel King of S Shinar, Arioch King of Ellasar, Chedor-laomer King of Elam, and Tidal King of the Nations:

These men made warre with Bera King of Sodom, and with Birsha King of Gomorah, Shinar King of Admah, and Shembeer King of Ze-

boim, and the King of Bela, which is Zoar.

All these c ioyned together in the vale of Siddim, which is the salt Sea.

Twelue yeere were they subiect to Chedor-laomer, & in the thirteenth yeere they rebelled.

And in the foureteenth yeere came Chedor-laomer, and the Kings that were with him, and smote the King of Ellasar, and the King of Bela, and the King of Zeboim, and the King of Sodom, and the King of Shinar, and the King of Ellasar.

And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wilderness.

And they returned and came to En-mithar, which is Kadesh, and to all the country of the Amalekites, and also the Amorites that dwelled in Hazezon-tamar.

Then went out the King of Sodom, and the King of Gomorah, and the King of Admah, and the King of Zeboim, and the King of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:

To wit, with Chedor-laomer King of Elam, and Tidal King of nations, and Amraphel King of Shinar, and Arioch King of Ellasar: foure Kings against foue.

Now the vale of Siddim was full of slime pits, and the Kings of Sodom and Gomorah fled, and fell there: and the residue fled to the mountaine.

Then they tooke all the substance of Sodom & Gomorah, and all their vitales, and went their way.

They tooke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

Then came one that had escaped, and told Abram the Hebrew, which dwelt in the plaine of Mamre the Amorite, brother of Ethcol, and brother of Aner, which were confederate with Abram.

When Abram heard that his brother was taken, he brought forth of the that were borne and brought vp in his house, three hundred and eighteen, and purified them vnto Dan.

Then hee, and his seruants diuided themselves against them by night, & spote them, and purified them vnto Hobah, which is on the left side of Damascus.

And he recovered all the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

After that hee returned from the slaughter of Chedor-laomer & of the Kings that were with him, came the King of Sodom forth to meete him in the valley of Shauah, which is the Kingsdale.

Melchizedek King of Shalem brought forth bread and wine: and hee was a Priest of the most high God.

Therefore he blessed him, saying, Blessed art thou, Abram, of God most high possessor of heaven and earth.

And blessed be the most high God, which hath deliuered thine enemies into thine hande. And Abram gaue him thye of all.

Then the King of Sodom sayd to Abram, Giue me the persons, and take the goods to thy selfe.

And Abram said to the King of Sodom, I

c Ambition is the chiefest cause of warres among princes.

10. of the labour of the.

d Called also the dead Sea, or the lake Alphatire neere vnto Sodom and Gomorah. 18. g. 19. 10. g. 19. 10. g. 19.

10. destroyed.

e And afterward was ouerwhelmed with water, and so was called the salt Sea.

10. were discomfited.

f The godly are plagued many times with the wicked: therefore their company is dangerous.

g God moued the righteous with Abram, and presented him from their idolatry and superstitions. 10. y. 10. 10. y. 10.

10. y. 10. 10. y. 10.

* 2. Sam. 18. 18.

* Melch. 1.

h For Abram and his foundre religion and not to offer sacrifice.

i In that Melchizedek fed Abram, he declared himselfe to be a priest: to be blessed him, hee Priest.

* Melch. 1. 1. 1. 1. 1. 1.

* Melch. 1. 1. 1. 1. 1. 1.

* Melch. 1. 1. 1. 1. 1. 1.

a That is, of Babylon: by Kings here, meaning them that were gouernours of cities.

b Of a people gathered of diuers countries.

428. 1. Take from
her a sheeue, &c.
read 1. Sam. 14. 44.

k He would not
shew a liberalitie
should be hauiſall
vnto others.

haue lift vp mine hand vnto the Lorde the most
high God possessor of heauen and earth,

23 † That I will not take of all that is thine;
so much as a sheepe or shoollatcher, least thou
shouldst say, I haue made Abram rich.

24 k Saue onely that, which the yong men
haue eaten, and the partes of the men which went
with me, Aner, Elchoh, and Mamre: let them take
their partes.

CHAP. XV.

1 The Lorde is Abrams desire and reward. 2 He is iustified
by faith. 3 The promise and delaye of the land of Egypt is
declared. 13 The land of Canaan is promised the first
time.

After these things, the sword of the Lorde came
vnto Abram in a vision, saying, Feare not,
Abram; I am thy buckler, and thine exceeding
great reward.

2 And Abram said, O Lord God, what wilt
thou giue me, seeing I goe childlesse, & the stew-
ard of mine house is this Eliezer of Damascus?

3 Againe Abram said, Beholde, to thee thou
hast giuen no feede: wherefore loe, a seruant of
mine house shall mine heire.

4 Then beholde, the word of the Lorde came
vnto him, saying, This man shall not be thine heire,
but one that it all come out of thine owne bowels,
he shall be thine heire.

5 Morouer he brought him forth and sayd,
* Lookke vp now vnto heauen, and tell the starres,
if thou be able to number them; and he sayd vnto
him, So shall thy seed be.

6 And Abram beleued the Lords, and he
counted that to him for righteousnesse.

7 Againe he said vnto him, I am the Lorde, that
brought thee out of * Vr of the Caldees, to giue
thee this land to inherit it?

8 And he said, O Lord God, b whereby shall
I know that I shall inherit it?

9 Then he sayd vnto him, Take me an heifer
of three yeeres olde, and a shee goate of three
yeeres old, and a ramme of three yeeres old, a tur-
tle doue also and a pigeon.

10 So he tooke all these vnto him, and c diuided
them in the middles, and layd euery piece one
against another: but the birds diuided he not.

11 Then foules fell on the carcases, and A-
bram arose them away.

12 And when the sunne went downe, there fel
an heere sleepe vpon Abram: and loe, † a vrie
fire fell then heere fell vpon him.

13 Then he sayd to Abram, * Knowe for a
suretie, that thy seed shall be a stranger in a land,
that is not thine; * Four hundred yeeres, and
shall serue them: & they shall entreat them tuill
14 Notwithstanding, the nation whom they
shall serue, will I iudge: and afterward shall they
come out with great glorie.

15 But thou shalt goe vnto thy fathers in
peace, and shalt be buried in a good age.

16 And in the fourth generation they shall
come hither againe: for the wickednesse of the
Amorites is not yet full.

17 Also when the sunne went downe, there
was a darkness: and behold, a smoking furnace, &
a firebrand, which went betwene those pieces.

18 * In that same day the Lorde made a cove-
nant with Abram, saying, Vnto thy seede I
giuent this land. * From the riuer of Egypt vnto the
great riuer, thieruer † Euphrates.

19 The Kenites, and the Kenizites, and the
Kadmonites,

20 And the Hittites, and the Perizzites, and
the Rephaims,

21 The Amorites also, and the Canaanites,
and the Girgashites, and the Jebusites.

CHAP. XVI.

1 Sarae being barren, giueth Hagar to Abram. 4 Which cou-
enants and despoile her name. 6 And heru, ill handled,
fleeth. 7 The Angel comforteth her. 11, 12 The name and
manners of her seruants. 13 Shee calleth vpon the Lorde, whom
she findeth to be.

Nowe Sarae Abrams wife bare him no chil-
dren, and she had a maide an Egyptian, Ha-
gar by name.

2 And Sarae said vnto Abram, Beholde now,
the Lorde hath restrained mee from child-bea-
ring, I pray thee go in vnto my maid: it may be
that I shall procure a child by her. And Abram
obeyed the voice of Sarae.

3 Then Sarae Abrams wife tooke Hagar her
maide the Egyptian, after Abram had dwelled ten
yeeres in the land of Canaan, and gaue her to her
husband Abram for his wife.

4 ¶ And he went in vnto Hagar, & she con-
ceived: and when the saw that she had conceived,
her name was d despoiled in her eyes.

5 Then Sarae said to Abram, † Thou dost
me wrong. I haue giuen my maide into thy bo-
some, and the seeth that she hath conceived, and
I am despoiled in her eyes: the Lorde iudge be-
tweene me and thee.

6 Then Abram saide to Sarae, Beholde thy
maide in thine hand: doe with her as it plea-
seth thee. Then Sarae dealt roughly with her
wherefore she fled from her.

7 ¶ But the Angel of the Lorde found her
beside a fountaine of water in the wilderness by
the fountaine in the way to Shur,

8 And he saide, Hagar Sarais maide, whence
comest thou? and whither wilt thou goe? And
she said, I flee from my dame Sarae.

9 Then the Angel of the Lorde sayde to her,
Returne to thy dame, and humble thy selfe vn-
der her hands.

10 Againe the Angel of the Lorde sayde vnto
her, I will so greatly increase thy seede, that it shall
not be numbered for multitude.

11 Also the Angel of the Lorde sayd vnto her,
See thou are with child, and shalt beare a sonne,
and shalt call his name Ishmael: for the Lorde hath
heard thy tribulation.

12 And hee shall be a wilde man: his hands
shall be against euery man, and euery mans hand
against him. * And he shall dwell in the presence
of all his brethren.

13 Then hee called the name of the Lorde,
that spake vnto her, Thou God lookest on mee:
for she said, I haue I not also here looked after
him, that seeth mee?

14 * Wherefore the well was called, † Beer-
lahai-roi: loe, it is betwene Kadesh and Bered.

15 ¶ And Hagar bare Abram a sonne, and A-
bram called his sonnes name, which Hagar bare,
Ishmael.

16 And Abram was foure score and sixe yeeres
olde, when Hagar bare him Ishmael.

CHAP. XVII.

1 Abrams name is changed to conform him to the promise.
5 The land of Canaan is the first time promised. 13 Circum-
cision

a It seemeth that
she had respect to
Gods promise,
which she could not
be accomplish. b
without filie. b
She faith in
binding Gods
power to the dooms
day order of na-
ture, as though
God could not
giue her children
in her olde age.
c The promise
of her seruants
by her.

c This promise
declareth what
they saue that
attempt any thing
against the worde
of God.
† Shee, mine inuie
upon thee.

10 Orphee.
11 Orphee.
12 Orphee.
13 Orphee.

d Which was
Christ, as appea-
reth in the
chap. 18. 17.

e Godzieb
none eluse of peo-
ple in their mis-
eries, but tender
them comfort.

10 Orphee and
cruelty, a wild
aff. 11 Orphee.
12 Orphee.
13 Orphee.

10 Orphee and
cruelty, a wild
aff. 11 Orphee.
12 Orphee.
13 Orphee.

10 Orphee and
cruelty, a wild
aff. 11 Orphee.
12 Orphee.
13 Orphee.

10 Orphee and
cruelty, a wild
aff. 11 Orphee.
12 Orphee.
13 Orphee.

for the Lorde spake
to Abram.
* Agnes 12. 6.

* P. 11. 1. 6.

a His name was
not onely least hee
should not haue
children, but least
the promise of the
blessed seed should
not be accomplish-
ed in him.

* Rom. 4. 5.
* Rom. 4. 5. 13. 6.
James 2. 23.

b Chap. 11. 18.
b This is a particu-
lar motion of
Gods Spirit, which
is not lawfull for
all to follow in at
king figures: but
was permitted to
some by a peculiar
motion, as to Gi-
deon & Ezechiah.

c This was the
olde custome in
making covenants,
Leec. 1. 18. to the
which God added
these conditions,
that Abrams po-
steritie should be
as true in pieces,
but after they
should be compled
together also that
it should be affi-
red, but yet deli-
uered.

† Shee, a Maide of
Sarae. Gen. 16. 1.
* Att. 1. 6.
* Exod. 1. 1. 12.
d Counting from
the birth of Israhel
to their depar-
ture out of Egypt:
which declareth
that God will re-
spect his to be affi-
cted in this world.

† Shee, a Maide of
Sarae. Gen. 16. 1.
* Att. 1. 6.
* Exod. 1. 1. 12.
d Counting from
the birth of Israhel
to their depar-
ture out of Egypt:
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that God will re-
spect his to be affi-
cted in this world.

† Shee, a Maide of
Sarae. Gen. 16. 1.
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d Counting from
the birth of Israhel
to their depar-
ture out of Egypt:
which declareth
that God will re-
spect his to be affi-
cted in this world.

† Shee, a Maide of
Sarae. Gen. 16. 1.
* Att. 1. 6.
* Exod. 1. 1. 12.
d Counting from
the birth of Israhel
to their depar-
ture out of Egypt:
which declareth
that God will re-
spect his to be affi-
cted in this world.

circumcised. 15 Sarai is named Sarah. 18 Abraham prays for Ishmael. 19 Ishak is promised. 23 Abraham and his house are circumcised.

*Or, almightie.
chap. 5. 23.
Or, without hy-
pocryse.*

*a Not onely ac-
cording to the
flesh, but of a fure
greater multitude
by faith. Rom. 4. 17.
b The changing
of his name is a
seale to confirme
Gods promise va-
to him.
c Rom. 4. 17.
d Chap. 5. 1. d.*

*e Circumcision is
called the cou-
enant, because it
signifieth the co-
venant, & hath the
promise of grace
joined to it:
which phrase is
common to all Sa-
craments.
f After 7. 2.
d I hat prae part
is circumcised, to
shewe that all that
is begotten of man
is corrupt, & must
be mortified.
g Rom. 4. 11.
h Albeit women
were not circum-
cised, yet were
they partakers of
Gods promise, for
under the mankind
all was consecra-
ted, and here it is
declared, that who-
soever concerneth
the signe, despiteth
also the promise.
i Or, dearely.
j Wh. ch. proce-
ded of a sudden
joy, and not of
indifference.
k Chap. 18. 10,
and 11. 2.
l The enviling
advice: it is made
with the children
of the Spirit: and
with the children
of the flesh is made
the temporal pro-
mise. s. 23. was
promised to Ishmael,
after, greatly,
greatly.*

When Abram was ninetie yeere olde and nine, the Lorde appeared to Abram, and said vnto him, I am God || all sufficient, * walke before me, and be thou || wright.

2 And I will make my covenant betwene me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Beholde, I make my covenant with thee, and thou shalt be a father of many nations,

5 Neither shall thy name any more be called Abram, but thy name shall be ^b Abraham: * for a father of many nations have I made thee.

6 Also I will make thee exceeding fruitfull, and will make nations of thee: yea, Kings shall proceede of thee.

7 Moreover I will establish my covenant betwene mee and thee, and thy feede after thee in their generations, for an * euerlasting covenant, to be God vnto thee, and to thy feede after thee.

8 And I will giue thee and thy feede after thee the land, wherein thou art a stranger, ^{euen} all the land of Canaan, for an euerlasting possession, and I will be their God.

9 ¶ Again God said vnto Abraham, Thou also shalt keep my covenant, thou, and thy feede after thee in their generations.

10 ¶ This is my covenant which ye shall keepe betwene me & you, and thy feede after thee, * Let euery man childe among you be circumcised:

11 That is, ye shall circumcise the ^d foreskinne of your flesh, and it shall be a * signe of the covenant betwene me and you.

12 And euery man childe of eight dayes olde among you, shall be circumcised in your generations, as well he that is borne in ^{thine} house, as hee that is bought with money of any stranger, which is not of thy feede.

13 He that is borne in thine house, and he that is bought with thy money, must needs be circumcised: so my covenant shall be in your flesh for an euerlasting covenant.

14 But the vncircumcised * man childe, in whose flesh the foreskin is not circumcised, euen that person shall be cut off from his people, <sup>be-
cause</sup> he hath broken my covenant.

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but || Sarah shall be her name.

16 And I will blesse her, and will also giue thee a sonne of her, yea, I will blesse her, and she shall be the mother of nations: Kings also of people shall come of her.

17 Then Abraham fell vpon his face, and ^f laughed, and said in his heart, Shall a childe be borne vnto him, that is an hundred yeere olde?

18 And Abraham laide vnto God, Oh, that that Ishmael might liue in thy sight.

19 Then God sayde, * Sarah thy wife shall beare thee a sonne iudecde, and thou shalt call his name Ishak: and I will establish my covenant with him for an euerlasting covenant, and with his feede after him.

20 And as concerning Ishmael, I have heard thee: loe, I have blessed him, and will make him fruitfull, and will multiply him [†] exceedingly:

twelue princes shall hee beget, and I will make a great nation of him.

21 But my covenant will I establish with Ishak, which Sarah shall beare vnto thee, the next * yeere at this season.

22 And he left off talking with him, and God went vpon with Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne and all that were borne in his house, and all that was bought with his money, ^{that is,} euery man childe among the men of Abrahams house, and ^h hee circumcised the foreskinne of their flesh in that selfe same day, as God had commanded him.

24 Abraham also himselfe was ninetie yeeres olde and nine, when the foreskinne of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeeres olde, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house ^{both} borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

a Abraham receiveth three Angells into his house. 10 Ishak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prays for them.

A Gaine the Lord * appeared vnto him in the ^a plaine of Mamre, as he late in his tent doore about the heate of the day.

2 And he lift vp his eyes, and looked: and lo, three * men stood by him, and when he saw ^{them}, he ranne to meete them from the tent doore, and bowed himselfe to the ground.

3 And he saide, ^b Lord, if I have now found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water, I pray you, be brought, and * wash your feede, and rest your felues vnder the tree.

5 And I will bring a morfell of bread, that you may comfort your hearts, afterward ye shall goe your wayes: for therefore are ye * come to my seruant. And they said, Doe euen as thou hast said.

6 Then Abraham made halfe into the tent vnto Sarah, and layde, Make readie at once three ^c measures of fine meale: kneade it, and make cakes vpon the hearth.

7 And Abraham ranne to the beastes, and tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it readie.

8 And hee tooke butter and milke, and the calfe, which he had prepared, & set before them, and stoode himselfe by them vnder the tree, and ^e they did eate.

9 ¶ Then they said to him, Where is Sarah thy wife? And he answered, Beholde, ^{she is} in the tent.

10 And he said, * I wil certainly come againe vnto thee according to the time ^f of life: and loe, Sarah thy wife shall haue a sonne, and Sarah heere in the tent doore, which was behinde him.

11 (Now Abraham and Sarah were olde and stricken in age, and it ceased to be with Sarah after the maner of women)

12 Therefore Sarah ^{laughed} within her selfe, saying,

** Chap. 21. 2.*

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that wasters in their houses ought to be as a preacher to their families, that from the heart to the lower li they may obey the will of God.

** Heb. 13. 2.
Or, great ground.*

*a That is, three Angells in mans shape.
b Speaking to one of them, in whom appeared to be such meale. He, for he thought they had bin women.
c For men vied because of the great heate to goe bare footed in those partes.
d At intent of God, that I should doe my dutie to you.*

† Ebr. 3. 20.

*e For as God gaue them bodies for a time, so gaue hee them the faculties thereof, to walke, to eate and drinke, and such like.
f * Chap. 17. 19, 21, and 22. 2.
rom. 9. 9.
g That is, about this time when shee shalbe alone, or when the childe shal come into this life.
h For the carter had respect to the order of nature, then beleueed the promise of God.*

1. Pet. 3. 6.

saying, After I am waxed olde, * and my lord also, shall I haue lust?

13 And the Lord said vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a childe, which am olde?

10. Psal.

14 (Shall any thing be || hard to the Lord? at the time appointed will I reume vnto thee, *euen* according to the time of life, and Sarah shall haue a sonne.)

† Ebr. No.

15 But Sarah denied, saying, I laughed not for she was afraid. And he said, It is not so: for thou laughedst.

16 ¶ Afterwarde the men did rise vp from thence and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the Lord said, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham shall bee in deede a great and a mightie nation, and * all the nations of the earth shall be blessed in him?

19 For I knowe him: that he will commaund his founnes and his household after him, that they keepe the way of the Lord, to doe righteoufnesse and iudgement, that the Lorde may bring vpon Abraham that he hath spoken vnto him.

20 Then the Lorde saide, Because the crie of Sodom and Gomorah is great, and because their sinne is exceeding grievous,

21 I will * goe downe now, and see whether they haue done altogether according to the * crie which is come vnto mee: and if not, *that* I may knowe.

22 And the men turned thence and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drewe neere, and sayde, Wilt thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the city, wilt thou destroy and not so? are the place for the fiftie righteous that are therein?

25 Be it farre from thee fro doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it fane from thee. Shall not the Iudge of all the world † doe right?

26 And the Lord answered, If I shall finde in Sodom *u* fiftie righteous within the cite, then will I spare all the place for their sakes.

27 Then Abraham answered and said, Behold now, I haue begun to speake vnto my Lord, and I am * but dust and ashes.

28 If there shall lacke fife of fiftie righteous, wilt thou destroy all the cite for fife? And he said, If I finde there fife and fourtie, I will not destroy it.

29 And he yet spake to him againe, and saide, What if there shall be found fourtie there? Then he answered, I will not doe it for fourties sake.

30 Againe he said, Let not my Lord now bee angrie, that I speake, What if thirtie bee found there? Then he saide, I will not doe it, if I finde thirtie there.

31 Moreover he said, Behold now I haue begun to speake vnto my Lord. What if twentie be found there? And he answered, I will not destroy it for twentys sake.

32 Then hee said, Let not my Lord bee now angrie, and I will speake but this * once, What if ten be found there? And he answered, I will not

destroy it for tennes sake.

33 ¶ And the Lord went his way when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiveth two Angels into his house. 4 The fiftie iustes of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lot wife is made a pillar of salt. 31 Lots daughters be with their father, of whom come Moab and Ammon.

AND in the euening there came two * Angels to Sodom: and Lot sate at the gate of Sodom, and Lot sawe *them*, and rose vp to meete them, and he bowed himselfe with his face to the ground.

2 And he said, See my lords, I pray you turne in now into your seruants house, and tarie all night, and * wash your feete, and ye shall rise vp early and goe your wayes. Who saide, Nay, but we will abide in the streete all night.

3 Then *b* he pressed vpon them earnestly, and they turned in to him, and came to his house, and he made them a feast, and did bake vnteaened bread, and they did eate.

4 But before they went to bed, the men of the cite, *euen* the men of Sodom compassed the house round about from the young euen to the olde, *d* all the people from all quarters.

5 Who crying vnto Lot said to him, Where are the men, which came to thee this night? bring them out vnto vs that we may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And said, I pray you, my brethren, doe not so wickedly.

8 Beholde now, I haue two * daughters, which haue not knowne man: them will I bring out now vnto you, and doe to them as seemeth you good: onely vnto these men doe nothing: *i* for therefore are they come vnder the shadowe of my rooffe.

9 Then they said, Away hence, and they said, He is come alone as a stranger, and shall he iudge and rule? wee will now deale worse with thee then with them. So they pressed fore vpon Lot * himselfe, and came to breake the doore.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the doore.

11 * Then they smote the men that were at the doore of the house with blindes both small and great, so that they were wearie in † seeking the doore.

12 ¶ Then the men said vnto Lot, Whom hast thou yet her? either sonne in law, or thy sonnes, or thy daughters, or whatsoever thou hast in the cite, bring it out of this place.

13 For we will destroy this place, because the * crie of them is great before the Lord, and the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in law, which I married his daughters, and said, Arise, get you out of this place: for the Lord will destroy the cite: but he seemed to his sonnes in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels halted Lot, saying, Arise, take thy wife and thy two daughters † which are here: lest thou be destroyed in the punishment of the cite.

16 And as he prolonged the time, * the men caught both him & his wife, and his two daugh-

a Wherein we see Gods provident care in p. euening his almes he reuelen not himselfe: so all almes for Lot had but two Angels, and Abraham three, * Chap. 18. 4.

b That is, he prayed them so instantly.

c Not for that they had need, but because the time was not yet come that they would reuel themselves.

d Nothing is more dangerous then to dwell where fine reigneth: for it corrupteth all.

e He deserveth praise in defending his ghesles, but he is to be blamed in seeking unlawfull reward.

f That is, I should preserve them from all iniurie.

g 2. Pet. 3. 7.

h Psal. 119. 16.

i Ebr. seeking.

j This probeth that the Angels are ministers, as well to execute Gods wrath, as to declare his favour. * Gen. 18. 20. 107. should marry.

k Ebr. which are bound.

l The merke of God sheweth to overcome man: sheweth in following Gods calling. * Psal. 119. 4.

h Tehoweth the Ebrewe word, which we call Lot. The word that this Angel was Christ. For this word is only applied to God. * Chap. 13. 2. and 21. 8. i He theweth that fathers ought both to knowe Gods judgement, and to declare them to their children. k God spaketh after the fashion of men; that is, I will enter into iudgement with good advice.

l For sinnes are for vengeance though none accuse vs.

† Ebr. doe iudgement. m God declareth that his iudge is done with great mercie: forasmuch as all were to corrupt, but not only fite, but ten righteous men could not bee found there, and also that the wicked are a spore for the righteous sake.

n He by waye leane, that the merces we approach vnto God is more dorth our miserable estate appeare and the more are we humbled. o If God refused not the prayer for the wicked Sodomites, euen to the fite request, how much more will he graunt the prayer of the goodly for the afflicted Church.

ters by the hands (the Lord being mercifull vnto him) and they brought him forth, and set him without the cite.

17 ¶ And when they had brought him out, the Angel sayde, Escape for thy life: I looke not behind thee, neither tarrie thou in all the plaine: escape into the mountaine, lest thou bee destroyed.

18 And Lot sayde vnto them, Not so, I pray thee, my Lord.

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed vnto mee in saving my life: and I cannot escape in the mountaine, lest some euill take me, and I die.

20 See now this cite heere by to flee vnto, which is a little one: Oh let me escape thither: is it not a little one, and my soule shall liue?

21 Then he said vnto him, Behold, I haue receiued thy request also concerning this thing, that I will not overthrow this cite, for the which thou hast spoken.

22 Halfe thee, saue thee there: for I can doe nothing til thou be come thither. Therefore the name of the cite was called ^m Zoar.

23 ¶ The sunne did rise vpon the earth, when Lot entered into Zoar.

24 Then the Lord * rained vpon Sodom and vpon Gomorah brimstone, & fire from the Lord out of heauen.

25 And ouerthrew those cities and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behind him looked backe, & became a ^a pillar of salt.

27 ¶ And Abraham rising vp early in the morning went to the place, where he had stood before the Lord,

28 And looking toward Sodom and Gomorah, and toward all the land of the plaine, beheld, he saw the smoke of the land mounting vp as the smoke of a furnace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the middes of the destruction, when hee ouerthrew the cities, wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, & dwelt in the mountaine with his two daughters: for he feared to tarie in Zoar, but dwelt in a caue, he, and his two daughters.

31 And the elder saide vnto the younger, Our father is old, and there is not a man in the ^p earth to come in vnto vs after the manner of all ^f earth.

32 Come, we will make our father ^d drinke wine, and lie with him, that we may preserve seede of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he perceived not, neither when she lay downe, neither when she rose vp.

34 And on the morrow the elder saide to the younger, Behold, yesternight lay I with my father: let vs make him drinke wine this night also, and goe thou and lie with him, that we may ^p preserve seede of our father.

35 So they made their father drinke wine that night also, and the younger arose, & lay with him, but he perceived not, when she lay downe, neither when she rose vp.

36 Thus were ^e both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and she called his name Moab: the same is the father of the Moabites vnto this day.

38 And the younger bare a sonne also, and shee called his name ^c Ben-ammi: the same is the father of the Ammonites vnto this day.

¶ So were they and their posteritie vile and wicked. ^t That is, (some of my people: signifying that they rather reioiced in their sinne, then repented for the same.

C H A P. XX.

1 Abraham dwelteth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 Gerar reprooueth the King. 4 And the King, Abraham. 5 Sarah is restored with great gifts. 6 Abraham prayeth, and the King and his are healed.

¶ Afterward Abraham departed thence toward the South country and dwelled betweene Cadeish and ^a Shur, and sojourned in Gerar,

2 And Abraham said of Sarah his wife, ^b She is my sister. Then Abimelech King of Gerar sent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, and said to him, Behold, ^c thou art dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he said, Lord, wilt thou slay euery ^d the righteous nation?

5 Said not he vnto me, She is my sister? yet, and she her selfe said, He is my brother: with an vpright ^e minde, and innocent handes haue I done this.

6 And God saide vnto him by a dreame, I knowe that thou diddest this euery with an vpright minde, and I ^f kept thee also, that thou shouldst not sinne against me: therefore suffered I thee not to touch her.

7 Now then deliuer the man his wife againe: for he is a ^h Prophet, and he ⁱ shall pray for thee that thou mayest liue: but if thou deliuer her not againe, bee sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruantes, and tolde all these things ^j vnto them, and the men were sore afraid.

9 Afterward Abimelech called Abraham, and said vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on me, and on my ^k kingdom this great sinne? thou hast done things vnto me that ought not to be done.

10 So Abimelech saide vnto Abraham, What sawest thou that thou hast done this thing?

11 The Abraham answered, Because I thought thus, Surely the ^l feare of God is not in this place, and they will slay me for my wifes sake.

12 Yet in very deepe the is my ^m sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused me to wander out of my fathers house, I said then to her, This is thy kindeffe: that thou shalt heu vnto me in all places where we come, * Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe & beuies, & men seruantes, & women seruantes, & gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech saide, Beholde, my land is before thee: dwell where it pleaseth thee.

16 Likewise

¶ Thus God permitted him to fall most horribly in the solitary mountaine, whom the wicked dulle of Sodom could not out come.

¶ Who as they were borne in most horrible in-

¶ That is, (some of my people: signifying that they rather reioiced in their sinne, then repented for the same.

¶ Which wast toward Egypt.

¶ Abraham had now twice fallen into this fault: hee is mans frailtie.

¶ So greatly God detesteth the breach of marriage.

¶ The infidels confessed that God would not punish but for iust occasions.

¶ On this fault, where hee punishes the occasion is iust.

¶ As one falling by ignorance, and not doing euill of purpose.

¶ Not thinking to do any man harme, God by his holy spirit reuereith them that offend by ignorance, that they fall not into greater inconsiderance.

¶ That is, one to whom God reueleth himselfe familiarly.

¶ For the prayer of the godly is of force towards God.

¶ What in this case, the wickedness of the King bringeth Gods wrath vpon the whole realme.

¶ He sheweth that no honeste coe be hoped for, where the feare of God is not.

¶ By sister, hee meaneth his cousin germane, and by daughter, Abraham's niece, Chap. 11. 12. for is the Ebrewe vs the words.

¶ Chap. 11. 13.

¶ Or, is at thy commandment.

¶ He willed him to flee from Gods iudgements and not to be forced to depart from that rich country, and full of vaine pleasures.

¶ Though it be little, yet it is great yeaught to save my life: wherein he offendeth in choosing another place then the Angel had appointed him.

¶ Hee sayd, I Because Gods commandment was to destroy the cite and to save Lot.

¶ Which before was called Belah, Chap. 14. 2.

¶ 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35.

¶ 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

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¶ 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335.

¶ 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350.

a Such an head as with whom thou mayest be preferred from all dangers.

o God caused this heathen king to reproue her because the difference, seeing that God had given her a husband, as her vaile and defence. p Had taken away from them the gift of concealing.

16 Likewise to Sarah he sayd, Behold, I haue giuen thy brother a thousand pieces of silver: behold, he is the ^a vaile of thine eyes to all that are with thee, and to all ^b others: and thence was ^c thus reprocured.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech, and his wife, and his women seruants: and they bare children.

18 For the Lord ^d had shut vp wombe of the house of Abimelech, because of Sarah Abrahams wife.

CHAP. XXII.

1 Izhak is borne. 2 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The covenant betweene Abimelech and Abraham. 33 Abraham called vpon the Lord.

Nowe the Lord visited Sarah, as hee had sayd, and did vnto her ^a according as he had promised.

2 For ^b Sarah conceived, and bare Abraham a sonne in her ^c 3rd old age, at the same season that God told him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when hee was eight dayes olde, ^a as God had commanded him.

5 So Abraham was an hundred yeere olde, when his sonne Izhak was borne vnto him,

6 ¶ Then Sarah sayd, God hath made mee to reioyce: all that heare, will reioyce with me.

7 Againe he sayd, ^b Who would haue sayd to Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his old age.

8 Then the child grew and was weaned: and Abraham made a great feast the same day that Izhak was weaned.

9 ¶ And Sarah sawe the sonne of Hagar the Egyptian (which shee had borne vnto Abraham) mocking.

10 Wherefore she sayd vnto Abraham, ^a Cast out this bond woman and her sonne: for the sonne of this bond woman shall not be heire with my sonne Izhak.

11 And this thing was very grievous in Abrahams sight, because of his sonne.

12 ¶ But God sayd vnto Abraham, Let it not be grievous in thy sight for the childe, and for thy bond woman: in all that Sarah shall say vnto thee, heare her voyce: for in Izhak shall thy feede be called.

13 As for the sonne of the bondwoman, I will make him ^a a nation also, because he is thy feede.

14 So Abraham arose vp early in the morning, and tooke bread, and a bottell of water, and gaue it vnto Hagar, putting it on her shoulder, and the childe ^a and ^b, and sent her away: who departing wandered in the wilderness of Beer-sheba.

15 And when the water of the bottell was spent, shee cast the childe vnder a certaine tree.

16 Then shee went and sat her ouer against him farre off about a bowes shotte: for shee said, I will not see the death of the childe. and shee sat downe ouer against him, and lift vp her voyce, and wept.

17 Then God heard the voyce of the childe, and the Angel of God called to Hagar from heauen, and said vnto her, What aileth thee, Hagar?

fear not, for God hath heard the voyce of the childe where he is.

18 Arise, take vp thy childe, and holde him in thine hand: for I will make of him a great people.

19 And God ^b opened his eyes, and shee sawe a well of water, so shee went and filled the bottell with water, and gaue the boy drinke.

20 So God was ^c with the childe, and he grewe and dwelt in the wilderness, and was an archer.

21 And he dwelt in the wilderness of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at the same time Abimelech and Phichol his chiefe captaine spake vnto Abraham, saying, God is with thee in all that thou doest.

23 Nowe therefore sweare vnto me heere by God, that thou wilt not ^a hurt me, nor my children, nor my childrens children: thou shalt deale with me, and with the country, where thou hast bene a stranger, according vnto the kindeste that I haue shewed thee.

24 Then Abraham said, I will ^b sweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech sayde, I know not who hath done this thing: also thou toldest mee not, neither heard I of it but this day.

27 Then Abraham tooke sheepe and beemes, and gaue them vnto Abimelech: and they tooke a covenant.

28 And Abraham set seven lambs of the flocke by themselves.

29 Then Abimelech said vnto Abraham, What meane these seven lambs, which thou hast set by thyselfes?

30 And hee answered, Because thou shalt receiue of mine hand these seven lambs, that it may be a witness vnto me, that I haue digged this well.

31 Wherefore the place is called Beer-sheba, because they both swore.

32 Thus made they a ^a covenant at Beer-sheba: afterward Abimelech and Phichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistines.

33 ¶ And Abraham planted a groue in Beer-sheba, & ^b called there on the name of the Lord, the euerslasting God.

34 And Abraham was a stranger in the Philistines land a long season.

CHAP. XXII.

1, 2 The faith of Abraham is praised in offering his sonne Izhak. 8 Izhak is a figure of Christ. 26 The generation of Izhak Abrahams brother, whose common name is Rebekah.

And after these things God did ^a proue Abraham, and said vnto him, Abraham. Who answered, I here am I.

2 And hee saide, Take now thine onely sonne Izhak whom thou louest, and get thee vnto the lande of ^a Moriah, and ^b offer him there for a burnt offering vpon one of the mountaines, which I will shew thee.

3 Then Abraham rose vp early in the morning, and saddled his asse, and tooke two of his seruants with him, and Izhak his sonne, and cloued wood for the burnt offering, and rose vp & went to the place, which God had tolde him.

Seeing he was commanded to offer vp him in whom God had promised to him all the nations of the world.

b Except God open our eyes, we can neither see, nor vie the meane which are before vs. i As touching outward things God caused him to prosper.

20 That in the desert, and was an hunter.

28 He shall safely with me, or so.

k So that it is a lawfull thing to take an othe in matters of importance, for to iustifie the truth, and to assure others of our sinceritie. l Wicked seruants do many cruelties knowne to their masters.

30, 31 of the wife, or of thine, meaning lambs. m Thus we see that the godly, as touching outward things may make peace with the wicked that know not the true God. n Thus is he worshiped God in all points of true religion.

2 Heb. 11, 17.

2 Elr. 20, 5.

a Which significth the feare of God, in the which place he was honoured and Salomon afterward built the Temple. b Moriah stands the chiefe point of his crucifixion, as he promised to him.

4 ¶ Then

* Chap. 17, 19, and 28, 10.

* Mat. 1, 2, all, 7, 5. Gal. 4, 33. Heb. 11, 17. 2 Therefore the miracle was greater.

* Chap. 37, 12.

b She accuseth her selfe in ingratitude that she did not beleue ^a Angel.

c He derided Gods promise made to Izhak, which the Apostle calleth perdition. Gal. 3, 30. * Gal. 4, 30.

d The promised feede (saith) cometh from Izhak, and not from Ishmael, Rom. 9, 7. Hebr. 11, 18. e The Ishmaelites shall come of him.

f True faith renoweth all natural affections to obey Gods commandement.

g For his promise sake made to Abraham, and not because the childe had discretion and iudgement to pray.

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place as farre off,
5 And said vnto his seruants, Abide you here with the asse: for I and the childe wil goe yonder and worship, and cōme againe vnto you.

e Hee doubted not, but God would accomplish his promise, though he should sacrifice his sonne.

6 Then Abraham tooke three wood of the burnt offering, and layed it vpon Izhak his sonne, and he tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and said, My father. And hee answered, Here am I, my sonne. And he said, Beholde the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will prouide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and bound Izhak his sonne * and layd him on the altar vpon the wood.

10 And Abraham stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the childe, neither doe any thing vnto him: for now I know that thou fearest God, seeing for my sake thou hast not spared thine only sonne.

13 And Abraham lifting vp his eyes, looked: & behold, there was a ramme behind him caught by the hoernes in a bush. Then Abraham went and tooke the ramme, and offered him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place, Jehouah Iireh. as it is said this day, In the mount will the Lord be seene.

15 ¶ And the Angel of the Lord cryed vnto Abraham from heauen the second time,

16 And sayde, * By my selfe haue I sworne (saith the Lord) because thou hast done this thing, and hast not spared thine only sonne,

17 Therefore wil I surely blesse thee, and wil greatly multiply thy feede, as the starres of heauen, and as the sand which is vpon the sea shore, and thy feede shall possesse the fgate of his enemies.

18 * And in thy feede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp, & went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one tolde Abraham, saying, Behold Milcah, shee hath also borne children vnto thy brother Nahor:

21 To wit, Uz his eldest sonne, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildah, and Iddaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor, Abrahams brother.

24 And his concubine called Reumah, shee bare also Tebah, and Gahan, and Thahash, and Maachah.

¶ Of the Syrian.

I Concube is ostentiously taken in the good part, for their women, which were infectious to the wises.

¶ When Sarah was an hundredth twentie and seven yeere olde († so long liued she)
3 Then Sarah died in Kirjath-arba: the same is Hebron in the land of Canaan. And Abraham came to mourne for Sarah and to weepe for her.

4 ¶ Then Abraham * rose vp from the fight of his corpse, and talked with the † Hittites, saying,

4 I am a stranger, and a forreiner among you, giue mee a possession of buriall with you, that I may burie my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my Lord: thou art a prince of God among vs: in the chieft of our sepulchres burie thy dead: none of vs shall forbid thee his sepulchre, but thou mayest burie thy dead therein.

7 Then Abraham stoode vp, and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be † your minde, that I shall burie my dead out of my sight, heare me, and intreate for me to Ephron, the sonne of Zohar,

9 That he would giue me the caue † of Machpelah, which he hath in the ende of his field: that he would giue it mee for as much † money as it is worth, for a possession to bury in among you.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that were in at the gates of his citie, saying,

11 No, my lord, heare mee: the feld giue I thee, and the caue, that therein is, I giue it thee: euen in the presence of the somes of my people giue I it thee, to burie thy dead.

12 Then Abraham bowed himselfe before the people of the land.

13 And spake vnto Ephron in the audience of the people of the country, saying, Seeing thou wilt giue it, I pray thee, heare mee, I will giue the price of the feld: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto mee: the land is worth foure hundredth shekels of siluer: what is that betwene mee and thee? burie therefore thy dead.

16 So Abraham hearkened vnto Ephron, and Abraham weyed to Ephron the siluer, which he had named, in the audience of the Hittites, euen foure hundredth siluer shekels of currant money among merchants.

17 ¶ So the feld of Ephron which was in Machpelah, and ouer against Mamre, euen the feld and the caue that was therein, and all the trees that were in the feld, which were in all the borders round about, was made sure.

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that were in at the gates of his citie.

19 And after this, Abraham buried Sarah his wife in the caue of the feld of Machpelah ouer against Mamre: the same is Hebron in the land of Chanaan.

20 Thus the feld and the caue, that is therein, was made sure vnto Abraham for a possession of buriall by the Hittites.

† Ith, the piers of the life of Sarah.

a That is, when he had mourned: so the body may moune, if they possit not moune: and the natural affection is commendable.

† Ith, the fountes of Hesh.

b That is, godly or exalt: for the Hebrews to speake of althings that are exorable, because all excellencie cometh of God.

† Ith, my own founte.

¶ Ith, the cause, because our was within another.

† Ith, in full siluer.

c Meaning, all the citizens and inhabitants.

d To shew that he had them in good estimation and reuerence.

e The common shekel is about 32. shekels, so then 400. shekels mount to 32 pound. 4. shillings, and 8 pence, after 5 shillings sterling the ounce.

¶ Ith, citizens.

f That is, all the people confirmed the sale.

¶ Abraham lamenteth the death of Sarah, 4 Hee buyeth a feld, to burie her, of the Hittites, 13 The equiue of Abraham, 19 Sarah is buried in Machpelah.

¶ Abraham canfess his sinne to sweare to take a wife for Ithak in his own kinred, 22 The syrian prays to God.

CHAP. XXIII.

CHAP. XXIII.

33 His seruante toward his master. 30 The seruante of Rebekah cometh the master to God. 36 They also be comforted and she greatly. 39 And he married to Isaac.

† Ebr. come into daye.

Nowe Abraham was olde, and † striken in yeeeres, and the Lorde had blessed Abraham in all things.

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, * A Put now thine hand vnder my thigh,

3 And I will make thee b swear by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of y Canaanites among whom I dwell.

4 But thou shalt go vnto my c country, and to my kinned, & take a wife vnto my sonne Izhak.

5 And the seruante said to him, What if the woman wil not come with me to this land? shall I bring thy sonne againe vnto the land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne c thither againe.

7 ¶ The Lord God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that spake vnto mee, and that swaie vnto me, saying, ¶ Vnto thy feede wil I giue this land, he hal send his Angel before thee, and thou shalt take a wife vnto my sonne fro thence.

8 Neurtherleffe if the woman wil not follow thee, then shalt thou be † discharged of this mine othe: onely bring not my sonne thither againe.

9 Then the seruante put his hand vnder the thigh of Abraham his master, and swaie to him for this matter.

10 ¶ So the seruante tooke ten camels of the camels of his master, and departed: (for hee had all his masters goods in his hand): and so hee arose, and went to ¶ Aram Naharaim, vnto the c cite of Nahor.

11 And he made his camels to lye down without the cite by a well of water, at euentide about the time that the women come out to draw water.

12 And he said, O Lord God of my master Abraham, I beseech thee, ¶ send me good speed this day, and shew mercie vnto my master Abraham.

13 Loe, I stand by the well of water whiles the mens daughters of this cite come out to drawe water.

14 ¶ Grant therefore that the mayd to whome I say, Bowe downeth pitcher, I pray thee, that I may drinke: if shee say, Drinke, and I will giue thy camels drinke also: may be thee that thou hast ordained for thy seruante Izhak: and thereby shall I know that thou hast shewed mercie on my master.

15 ¶ And now yet he had left speaking, behold, † Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 (And the maide was very faire to looke vpon, a virgine and vknown of man) and shee went downe to the well, and filled her pitcher, and came vp.

17 Then the seruante ranne to meete her, and said, Let mee drinke, I pray thee, a litle water of thy pitcher.

18 And shee said, Drinke † fir: and shee fasted, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when shee had giuen him drinke, shee said, I will draw water for thy camels also vntill

they † haue drunken enough.

20 And shee powred out her pitcher into the trough speedily, and ranne againe vnto the well to draw water, and she drew for all his camels.

21 So the man wondred at her, and helde his peace, to knowe whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golden ¶ abillement of halfe a beke weight, and two bracelets for her hands, often thickels weight of golde:

23 And he said, Whose daughter art thou? tell mee, I pray thee, Is there roume in thy fathers house for vs to lodge in?

24 Then shee said to him, I am the daughter of Bethuel the sonne of Milcah whom the bare vnto Nahor.

25 Moreover shee said vnto him, We haue litter also and prouender enough, & roume to lodge in. 26 And the man bowed himselfe and worshipped the Lord,

27 And sayd, Blessed be the Lord God of my master Abraham, which hath not withdrawn his mercie m and his truth from my master: for when I was in the way, the Lord brought mee to my masters brethens house.

28 And the maide ranne and tolde them of her mothers house according to these wordes.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when hee had seene the earrings and the bracelets in his sisters hands, and when hee heard the wordes of Rebekah his sister, saying, Thus said the man vnto me, then hee went to the man, and loe, hee stood by the camels at the well.

31 And hee said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, & roume for the camels?

32 ¶ Then the man came into the house, and hee vnalded the p camels, & brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were with him.

33 Afterward the meate was set before him: but hee saide, I wil not eate, vntill I haue said my message. And hee said, Speake on.

34 Then hee said, I am Abrahams seruante,

35 And the Lorde hath † blessed my master wonderfully, that hee is become great: for hee hath giuen him sheepe, and beeces, and silver, and gold, and men seruants, and maide seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when shee was olde, and vnto him hath hee giuen all that hee hath.

37 Nowe my master made me swear, saying, Thou shalt not take a wife to my sonne of the daughters of y Canaanites, in whose land I dwell.

38 But thou shalt go vnto my fathers house and to my kinned, and take a wife vnto my sonne.

39 Then I sayd vnto my master, What if the woman wil not follow me?

40 Who answered mee, The Lorde, before whom I walke, wil send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinned and my fathers house.

41 Then shalt thou be discharged of a mine othe, when thou comest to my kinned: and if they giue thee not one, thou shalt bee free from mine othe.

42 So I came this day to the well, and sayde,

† Ebr. haue made an end of making.

1 Or percing, k God permitted many things both in appaer & other things which are now forbidden especially when they appertaine out to our mortification, l The golden shekel is here meane and not that of filices.

m Hee beareth not his good fortune (as doe the wicked) but accounts it as though it were a curse, and mercifully with his maister in keeping promise.

n For hee waited on Gods kinde who had sworn, heard his prayer, o To wit, Laban, p The gentle intertainment of strangers, q A monge godly fathers.

r The fidelitie which hee to his masters, could them to preiure their maisters business to their owne necessity.

s To be like signifieth here, to crucifie, or to crucifie with substance, as the text in y same verie declareth.

t The Canaanites were accursed, and therefore the godly could not ioyne with them in marriage.

u Abiding among his kintfolke, as verie is.

v Which by his authority I caused thee to make.

¶ Mesopotamia, or Syria of the two floues: to wit, of Tygre and Euphrates.

¶ This is, to Charan.

¶ Ebr. to lower their voices.

¶ Hee groundeth his prayer vpon Gods promise made to his maister.

¶ Ebr. can't me to meete.

¶ The seruante mooued by Gods spirit desired to be assured by a signe, whether God prospered his iourney or no.

¶ God giueth good successe to all things that are undertaken for the glory of his name and according to his word.

¶ Here is declared that God euer heareth the prayers of his and granteth their request.

† Ebr. my lord.

127, 128.
129, 130.

O Lord, the God of my master Abraham, if thou now prosper my journey which I goe,
43 Behold, I stand by the well of water: when a virgine cometh forth to drawe water, and I say to her, Giue me, I pray thee, a litle water of thy pitcher to drinke,

127, 128, 129.

44 And the say to me, Drinke thou, and I will also drawe for thy camels, let her be the wife, which the Lorde hath prepared for my natters sonne.

x Signifying that this prayer was not spoken by the mouth, but only meditate in his heart.

45 And before I had made an end of speaking in mine heart, behold, Rebekah came forth, and her pitcher on her shoulder, and shee went downe vnto the well, and drew water. Then I said vnto her, Giue me drinke, I pray thee.

46 And she made haste, and tooke downe her pitcher from her shoulder, and said, Drinke, and I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, and said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whome Milcah bare vnto him. Then I put the abillment vpon her face, and the bracelets vpon her hands:

y Her sheweth what is our desire when we haue received any benefit of the Lord. 127, 128, 129, 130.

48 7 And I bowed downe and worshipped the Lorde, and blessed the Lorde God of my master Abraham, which had brought me the right way to take my masters brothers daughter vnto his sonne.

z If you will freely and faithfully giue your daughter to my masters sonne.

49 Now therefore, if ye will deale mercifully and truly with my master, tell mee: and if not, tell mee, that I may turne me to the right hand or to the left.

a That is, that I may provide els where.

50 Then answered Laban and Bethuel, and said, b This thing is proceeded of the Lorde: wee cannot therefore say vnto thee, neither cuill nor good.

b So soone as they perceiue that it is Gods ordinance they yeelde. 127, 128, 129, 130, 131, 132.

51 Beholde, Rebekah is before thee, take her and goe: that she may be thy masters sonnes wife, euen as the Lorde hath said.

52 And when Abrahams seruant heard their wordes, he bowed himselfe toward the earth vnto the Lorde.

53 Then the seruant tooke forth iewels of silver, and iewels of golde, and raiment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

c This sheweth that parents haue not authority to marrie their children without consent of the parties. 127, 128, 129, 130, 131, 132.

54 Afterward they did eate & drinke, both he, and the men that were with him, and taried all night, and when they rose vp in the morning, hee said, * Let me depart vnto my master.

d That is, let it be victorious over his enemies: which blessing is fully accomplished in Iesus Christ.

55 Then her brother and her mother answered, Let the maide abide with vs, at the least 7 ten dayes: then shall he go.

56 But he said vnto them, Hinder you me not, seeing the Lorde hath prospered my journey: send me away, that I may goe to my master.

57 Then they said, We will call the maide, and aske her consent.

58 And they called Rebekah, and said vnto her, Wilt thou goe with this man? And shee answered, I will goe.

59 So they let Rebekah their sister goe, and her nourse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and Gyd vnto her, Thou art our sister, growe into thousand thousands, and thy seede possesse the gate of his enemies.

61 ¶ Then Rebekah arose, & her maydes, and rode vpon the camels, and followed the man, and

the seruant tooke Rebekah, and departed.

62 Now Izhak came from the way of * Beer-lahai-roi, (for he dwelt in the South country)

63 And Izhak went out to pray in the field toward the evening: who lift vp his eyes and looked, and beholde, the camels came.

64 Also Rebekah lift vp her eyes, and when she saw Izhak, she lighted downe from the camel.

65 (For shee had said to the seruant, Who is yonder man, that cometh in the field to meete vs? and the seruant had said, It is my master) So shee tooke a fa vaile, and couered her.

66 And the seruant tolde Izhak all things, that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loued her: So Izhak was comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 2 Hee dwelt in the South country. 3 Hee dwelt in the South country. 4 Hee dwelt in the South country. 5 Hee dwelt in the South country.

¶ Now Abraham had taken a him another wife called Keturah,

2 Which bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begate Sheba, and Dedan: * And the sonnes of Dedan were Asshurim, and Letuim, and Lemumim.

4 Also the sonnes of Midian were Ephah, and Ephraim, and Hanoth, and Abida, and Eldaah, all these were the sonnes of Keturah.

5 ¶ And Abraham gaue ¶ all his goods to Izhak.

6 But vnto the b sonnes of the c concubines, which Abraham had, Abraham d gaue gifts, and sent them away from Izhak his sonne (while hee yet liued) Eastward to the East country.

7 And this is the age of Abrahams life, which he liued, an hundredth seuentie and five yeeres.

8 Then Abraham yeilded the spirit, and died in a good age, an olde man, and of great yeeres, and was e gathered to his people.

9 And his sonnes, Izhak and Ishmael buried him in the caue of Machpelah, in the field of Ephron sonne of Zohar the Hittite, before Mamre.

10 Which * felde Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, * and Izhak dwelt by Beer-lahai-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whome Hagar the Egyptian Sarahs handmaide bare vnto Abraham.

13 * And these are the names of the sonnes of Ishmael, name by name, according to their kindred: the f eldest sonne of Ishmael was Nebajoth, then Kedlar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa.

15 Hadar, and Tema, Ietur, Naphith, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: to wit, twelue princes of their nations.

17 And these are the yeeres of the life of Ishmael, an hundredth thirtie and seuen yeeres, and he yeilded the spirit, and died, and was gathered vnto his people.

* Chap. 12, 14, and 25, 11.

This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof. The c spouse was that f spouse was brought to her husband, her head being couered, in token of floure fullness and chastitie.

127, 128, 129, 130, 131, 132.

a Whiles Sarah was yet alive.

* 1 Chron. 1, 32.

127, 128, 129, 130.

b For by the verue of Gods word he had not only Izhak, but begate many moe.

c Read Chap. 22, 24.

d To signifye the difference that els might haue come because of the heritage.

e Hete by the ancient signified that man by death purchased not wholly but as the foules of the godly, liued after in perpetual ioy, for the foules of the wicked in perpetual paine.

* Chap. 13, 16.

* Chap. 15, 14, and 24, 62.

* 1 Chron. 1, 32.

127, 128, 129, 130.

127, 128, 129, 130.

127, 128, 129, 130.

127, 128, 129, 130.

127, 128, 129, 130.

127, 128, 129, 130.

127, 128, 129, 130.

127, 128, 129, 130.

127, 128, 129, 130.

1 To ſignifie that he would ſerue one other God, but the God of his father Abraham.

25 Then he built an altar there, and called vpon the Name of the Lord, and there ſped his tent: where alſo Izhaks ſeruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath one of his friends, and Phichol the captain of his armie.

27 To whom Izhak ſaid, Wherefore come ye to mee, ſeeing ye hate me and haue put me away from you?

28 Who answered, Wee ſawe certainly that the Lord was with thee, and wee thought thus, Let there be nowe an othe betweene vs, euen betweene vs and thee, and let vs make a couenant with thee.

1 The Ebrewes in ſweariug, begin commonly with If, and vaderſtand thereof, that is, that God ſhall puniſh him that breaketh the othe: here the wicked ſee that they are afraid left that come to them, which they would doe due to other.

10r, oth.
10r, the well of the othe.

* Chap. 27. 45.
10r, Izhak ſaid and rebekah.

29 ¶ If thou ſhalt do vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, and ſent thee away in peace: thou now, the bleſſed of the Lord, doe this.

30 Then hee made them a feaſt, and they did eate and drinke.

31 And they roſe vp betimes in the morning, and ſware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that ſame day Izhaks ſeruants came and told him of a well, which they had digged, and ſaid vnto him, We haue found water.

33 So he called it ¶ Shibath: therefore the name of the cite is called ¶ Beer-ſheba vnto this day.

34 ¶ Now when Eſau was fourtie yeere olde, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Baſhemath the daughter of Elon an Hittite alſo.

35 And they * were ¶ a griefe of minde to Izhak and to Rebekah.

CHAP. XXVII.

8 Izhak getteth the bleſſing from Eſau by his mothers counſell.
38 Eſau by weeping, ſeeketh his father to poſſeſſe him. 41 Eſau hateth Izhak, and threatneth his death. 42 Rebekah ſerveth Izhak 25 y.

AND when Izhak was olde, and his eyes were dimme (ſo that he could not ſee) he called Eſau his eldeſt ſonne, and ſayde vnto him, My ſonne. And he answered him, ¶ I am here.

2 Then he ſaid, Beholde, I am now olde, and know not the day of my death:

3 Wherefore now, I pray thee take thine inſtruments, thy quier and thy bowe, and get thee to the fildes, that thou mayeſt ¶ take mee ſome veniſon.

4 Then make mee ſauourie meate, ſuch as I loue, and bring it me that I may eate, and that my ſoule may bleſſe thee, before I die.

5 (Nowe Rebekah heard, when Izhak ſpake to Eſau his ſonne) and Eſau went into the field to hunt for veniſon, and to bring it.

6 ¶ Then Rebekah ſpake vnto Iaakob her ſonne, ſaying, Behold, I haue heard thy father talking with Eſau thy brother, ſaying,

7 Bring mee veniſon, and make mee ſauourie meate, that I may eate and bleſſe thee before the Lord, afore my death.

8 Nowe therefore, my ſonne, heare my voyce in that which I command thee.

9 ¶ Get thee now to the focke, and bring me thence two good kids of the goates, that I may make pleaſant meate of them for thy father, ſuch as he loueth.

10 Then thou ſhalt bring it to thy father, and he ſhall eate, to the intent that he may bleſſe thee before his death.

11 But Iaakob ſayde to Rebekah his mother, Beholde, Eſau my brother is rough, and I am ſmooth.

12 My father may poſſibly feele me, and I ſhall ſeeme ¶ to him to be a ¶ mocker: ſo ſhall I bring a curſe vpon me, and not a bleſſing.

13 But his mother ſaid vnto him, ¶ ¶ Vpon me be thy curſe, my ſonne: onely heare my voyce, and goe and bring me them.

14 So he went and ſee them, and brought them to his mother: and his mother made pleaſant meate, ſuch as his father loued.

15 And Rebekah tooke faire clothes of her elder ſonne Eſau, which were in her houſe, and clothed Iaakob her yonger ſonne:

16 And ſhe covered his hands and the ſmooth of his necke with the ſkinnes of the kiddes of the goates.

17 Afterward he put the pleaſant meate and bread, which ſhe had prepared, in the hand of her ſonne Iaakob.

18 ¶ And when he came to his father, he ſaid, My father. Who answered, I am here: who art thou, my ſonne?

19 And Iaakob ſayde to his father, ¶ I am Eſau thy fiſt borne, I haue done as thou baideſt mee: ariſe, I pray thee: ſit vp and eate of my veniſon, that thy ſoule may bleſſe me.

20 Then Izhak ſaid vnto his ſonne, How haſt thou found it ſo quickly my ſonne? Who ſayde, Becauſe the Lordie thy God brought it to mine hand.

21 Againe ſayde Izhak vnto Iaakob. Come neere now, that I may feele thee, my ſonne, whether thou be that my ſonne Eſau or not.

22 Then Iaakob came neere to Izhak his father, and hee felt him and ſayde, The voyce is Iaako's voyce, but the hands are the hands of Eſau.

23 (For he knew him not, becauſe his hands were rough as his brother Eſa's hands: wherefore he bleſſed him)

24 Againe he ſaide, Art thou that my ſonne Eſau? Who answered, ¶ Yes.

25 Then ſaid he, Bring it me hither, and I will eate of my ſonnes veniſon, that my ſoule may bleſſe thee. And he brought it to him, and he ate: alſo he brought him wine, and he dranke.

26 Afterward his father Izhak ſaid vnto him, Come neere now, and kiſſe me, my ſonne.

27 And he came neere and kiſſed him. Then he ſmelled the ſauour of his garments, & bleſſed him, and ſayd, Behold, the ſmell of my ſonne is as the ſmell of a field, which the Lord hath bleſſed.

28 * God giue thee therefore of the dewe of heauen, and the fatneſſe of the earth, and plentie of wheate and wine.

29 Let people bee thy ſeruants, and nations bowe vnto thee: bee Lorde ouer thy brethren, and let thy mothers children honour thee. curſed be he that curſeth thee, and bleſſed be he that bleſſeth thee.

30 ¶ And when Izhak had made an ende of bleſſing Iaakob, and Iaakob was ſcarce gone out from the preſence of Izhak his father, then came Eſau his brother from his hunting,

31 And he alſo prepared ſauourie meate, and brought it to his father, and ſayd vnto his father, Let my father ariſe, and eate of his ſonnes veniſon, that thy ſoule may bleſſe me.

¶ Eſau, before his
10r, as though I
would deſtroy him,
10r, I will take the
danger on me.
c The alliance of
Gods decree made
her bold.

d Although Iza-
kob was ſuſſed
of this blaſing
by faith: yet he
did euill to ſeeke
it by lies, and the
more becauſe he
thought Gods
name therefore,

e This declareth
that he ſuſpected
ſome thing, yet
God would not
haue his decree
altered.

¶ Eſau, I am.

* Heb. 12. 24.

b This ſubtiltie is
blame worthy, be-
cauſe he ſhould
haue taried till
God had per-
formed his promiſe.

21 So that I come againe vnto my fathers house in Isaac, then shall the Lord be my God.
22 And this stone, which I haue set vp as a pillar, shall be Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

13 *Isaak commeth to Laban & serveth seuen yeeres for Rachel.*
14 *Leah being angry that she had not the first son, she begetteth Reuben.*
15 *Leah conceiveth and beareth Simeon.*
16 *Leah conceiveth and beareth Levi.*
17 *Leah conceiveth and beareth Judah.*

Then **Isaakob** lift vp his feete and came into the land country.

And as he looked about, behold there was a well in the field, and foure flocks of sheepe lay thereby (for at that well were the flocks watered) and there was a great stone vpon the wells mouth.

And thither were all the flocks gathered, and they rolled the stone from the wells mouth, and watered the sheepe, and put the stone againe vpon the wyles mouth in his place.

And **Isaakob** sayd vnto them, My brethren, whence be ye? And they answered, We are of Haran.

Then he sayd vnto them, Know ye **Laban** the sonne of Nahor? Who said, We know him.

Again he sayd vnto them, Is he in good health? And they answered, He is in good health, and beholde, his daughter **Rachel** commeth with the sheepe.

Then hee sayd, Lo, it is yet hie day, neither is it time that the cattell should be gathered together: water ye the sheepe and go feede them.

But they sayd, We may not, vntill all the flocks be brought together, and till men roll the stone from the wells mouth, that we may water the sheepe.

While he talked with them, **Rachel** also came with her falkers sheepe, for shee kept them.

And as soon as **Isaakob** sawe **Rachel** the daughter of **Laban** his mothers brother, and the sheepe of **Laban** his mothers brother, then came **Isaakob** neere, & rolled the stone from the wells mouth, and watered the flocks of **Laban** his mothers brother.

And **Isaakob** kissed **Rachel**, and lift vp his voyce and wept.

(For **Isaakob** tolde **Rachel**, that he was her fathers brother, and that hee was **Rebekahs** sonne) then the man and tolde her father.

And when **Laban** heard tell of **Isaakob** his sisters sonne, he ranne to meete him, and embraced him, and kissed him, and brought him to his house: and he becalme **Isaakob**: all these things.

To whom **Laban** sayd, Well, thou art my phone, and my flesh, and hee abode with him the space of a moneth.

For **Laban** sayd vnto **Isaakob**, Though thou be my brother, shouldst thou therefore serue me for nought? tell me, what shall thy wages?

Now **Laban** had two daughters, the elder called **Leah**, and the younger called **Rachel**.

And **Leah** was fatter eyed, but **Rachel** was beautifull and faire.

And **Isaakob** loued **Rachel**, & said, I will serue thee seuen yeeres for **Rachel** thy younger daughter.

Then **Laban** answered, It is better that I giue her thee, than that I should giue her to another man: abide with me.

And **Isaakob** serued seuen yeeres for **Rachel**,

and they seemed vnto him but a few dayes, because hee loued her.

Then **Isaakob** said to **Laban**, Giue me my wife, I may go in to her, for my termes are ended.

Wherefore **Laban** gathered together all the men of the place, and made a feast.

But when the evening was come, hee tooke **Leah** his daughter, & brought her to him, and he went in vnto her.

And **Laban** gaue his maide **Zilpah** to his daughter **Leah**, to be her seruante.

But when the morning was come, behold, it was **Leah**. Then sayd he to **Laban**, Wherefore hast thou done thus to me? did not I send thee for **Rachel**? wherefore then hast thou beguiled me?

And **Laban** answered, It is not the manner of this place, to giue the younger before the elder.

Fulfil seuen yeeres for her, and we will also giue thee this for the seruice, which thou shalt serue me yet seuen yeeres more.

Then **Isaakob** did so, and fulfilled her seuen yeeres, so he gaue him **Rachel** his daughter to be his wife.

Laban also gaue to **Rachel** his daughter, **Bilhah** his maide to be her seruante.

So entred he in to **Rachel** also, and loued also **Rachel** more then **Leah**, and serued him yet seuen yeeres more.

When the Lord saw that **Leah** was despised, hee made her fruitful: but **Rachel** was barren. And **Leah** conceived & bare a sonne, and he called his name **Reuben**: for the said, Because the Lord hath looked vpon my tribulation, now therefore mine husband will loue me.

And she conceived againe & bare a sonne, and sayd, Because the Lord heard that I was hated, hee hath therefore giuen me this sonne also, and he called his name **Simeon**.

And she conceived againe & bare a sonne, and said, Now at this time will my husband keepe me company, because I haue borne him three sonnes: therefore was his name called **Leui**.

Moreover she conceived againe and bare a sonne, saying, Now will I praise the Lord: therefore hee called his name **Judah**, and flit bearing.

CHAP. XXX.

9 *Rachel and Leah bring both barren, giue their maides vnto their husbands, and they beare him children.*
10 *Leah giueth mandrakes to Rachel that Isaakob might liue with her.*
11 *Isaakob is enriched for Isaakobs sake.*
12 *Isaakob is made very rich.*

And when **Rachel** saw that she bare **Isaakob** no children, she shamed much her sister, and said vnto **Isaakob**, Giue me children, or else I die.

Then **Isaakob** anger was kindled against **Rachel**, and he sayd, Am I in Gods stead, which hath withholden from thee the fruite of the wombe?

And she said, Behold my maide **Bilhah**, go in to her, and she shall beare vpon my knees, and I shall haue children also by her.

Then shee gaue him **Bilhah** her maide to write, and **Isaakob** went in to her.

So **Bilhah** conceived and bare **Isaakob** a sonne.

Then sayd **Rachel**, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called she his name, **Dan**.

And **Bilhah** **Rachels** maide conceived againe, and bare **Isaakob** the second sonne.

Then **Rachel** said, With excellent wrestlings

Meaning, after that the yeeres were accomplished, my dayes are full.

The onely why **Isaakob** was described was, that in old time the wife was covered with a vail, when the wife was brought to her husband in signe of chastitie and chasteltes, and chasteltes.

Hee offered to make the promise that **Isaakob** had serued either his promise or 7 moneth of the country though hee should not have beene for his seruice.

Hee spent his money.

This declareth that oftentimes they which are despised of men, are rewarded of God. I hereby appeare, that the had recourse to God in her affliction. For children are a great comfort of man, and betweene man and wife.

For, confesse, that **Isaakob** heard from hearing.

It is onely God that maketh us basten & fruitful, and therefore I am rich in Israel.

I will receive her children on my lap, as though they were mine owne.

Hee had 64 children.

Hee wrestlings of God.

The arrogancie of mans nature appeareth in that the countenance her sister, after shee had received his blessing of God to a bare children.

a That is, he went forth on his iourney.

Isaakob, the shepherde of the children of Israel.

b Thus he was directed by the easy providence of God, who brought him also to Labans house.

c It seemeth that in those dayes the custom was to call euen strangers brethren.

d Or, where in power? by the which word the Hebrews signifie all propitius.

Isaakob, the shepherde of the children of Israel.

Isaakob, the shepherde of the children of Israel.

Isaakob, the shepherde of the children of Israel.

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Isaakob, the shepherde of the children of Israel.

Isaakob, the shepherde of the children of Israel.

But your father hath deceived me, and changed my wages seven times: but God suffered him not to hurt me.

8 If he thus said, The spotted shall be thy wages, then all the sheepe bare spotted: and if he said thus, The partie coloured shall be thy reward, then bare all the sheepe particoloured.

9 Thus hath God taken away your fathers substance, and giuen it me.

10 ¶ For in ramming time I lifted vp mine eyes, and sawe in a dreame, and beholde, the hee goates leaped vpon the three goates, that were partie coloured with little and great spots spotted.

11 And the Angel of God sayde to mee in a dreame, Iakob. And I answered, Lo, I am here.

12 And he said, Lift vp now thine eyes, and see all the hee goates leaping vpon the three goates that are partie coloured, spotted with little and great spots: for I haue seene all that Laban doth vnto thee.

13 ¶ I am the God of Beth-el, where thou anointedst the pillar, where thou vowedst a vow vnto me. Nowe arise, get thee out of this country and retorne vnto the land where thou wast borne.

14 Then answered Rahel and Leah, and sayde vnto him, Hauue wee any more portion and inheritance in our fathers house?

15 Doeth not he count vs as strangers? for he hath sold vs, and hath eaten vp and consumed our money.

16 Therefore all the riches, which God hath taken fro our fathers, is ours & our childrens: now then whatsoever God hath said vnto thee, doe it.

17 ¶ Then Iakob rose vp, and set his sonnes and his wiues vpon camels.

18 And he caried away all his flocks, and all his substance which he had gotten, so was his riches, which hee had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 When Laban was gone to shere his sheepe, then Rahel stole her fathers idols.

20 Thus Iakob stole away the heart of Laban the Aramite: for he told him not that he fled.

21 So fled he with all that he had, and hee rose vp, and passed the river, and set his face toward mount Gilead.

22 And the third day after was it told Laban, that Iakob fled.

23 Then he tooke his brethren with him, and followed after him seven dayes journey, and sought for him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, & said vnto him, Take heed that thou speake not to Iakob: for I ought saue good.

25 ¶ Then Laban ouertooke Iakob, and Iakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban sayde to Iakob, What hast thou done? ¶ thou hast euen stolen away mine heart and caried away my daughters as though they had bene taken captiues with the sword.

27 Wherefore diddest thou flee so secretly and steale away from me, and diddest not tell me, that I might haue sent thee forth with mirth and with songs, with timbrell and with harpe?

28 But thou hast not suffered me to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.

29 I am able to doe you euill: but the God of your father spake vnto me yesternight, saying,

Take heed that thou speake not to Iakob: ought saue good.

30 Nowe though thou wendest thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou stolen my gods?

31 Then Iakob answered and said to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from me.

32 But with whom thou findest thy gods, ¶ let him not lye. Search thou before our brethren what I haue of these, and take it to thee, (but Iakob wist not that Rahel had stolen them)

33 Then came Laban into Iakobs tent, and into Leahs tent, and into the two maids tents, but found them not. So he went out of Leahs tent, and entered into Rahels tent.

34 (Now Rahel had taken the idols, and put them in the camels ¶ litter and sate downe vpon them) and Laban searched all the tent, but found them not.

35 Then said she to her father, ¶ My Lord, be not angry that I cannot rise vp before thee: for the custome of women is vpon me: so he searched, but found not the idols.

36 ¶ Then Iakob was wroth, and chode with Laban: Iakob also answered and sayd to Laban, What haue I trespasssed? what haue I offended, that thou hast persecuted after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine household stuffe? put it here before my brethren and thy brethren, that they may iudge betwene vs both.

38 This twentie yeere haue I bene with thee: thine ewes & thy goats haue not cast thy yong, and the rammes of thy flocke haue I not eaten.

39 ¶ Whatsoever was torne of beasts, I brought it not vnto thee, but made it good my selfe: ¶ of mine hand diddest thou require it, were it stolen by day, or stolen by night.

40 I was in the day consumed with heate, and with frost in the night, and my sleep departed from mine eyes.

41 Thus haue I bene twentie yeeres in thine house, and serued thee fourtene yeeres for thy two daughters, and sixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Izhak had bene with mee, surely thou haddest sent mee away nowe empte: but God beheld my tribulation, and the labour of mine hands, and rebuked thee yesternight.

43 Then Laban answered, and saide vnto Iakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seeest, is mine, and what can I doe this day vnto thee my daughters, or to their sonnes which they haue borne?

44 Nowe therefore I come and let vs make a couenant, I and thou, which may be a witness betwene me and thee.

45 Then tooke Iakob a stone, and set it vp as a pillar:

46 And Iakob sayde vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon an heape.

47 And Laban called it Jegar-sahaduth, and Iakob called it Galeed.

48 For Laban sayd, This heape is witness betwene me and thee this day: therefore he called the

e This declareth that the thing, which Iakob did before, was by Gods commandment, and not through deceit, for gentle.

d This Angel was Christ, which appeared to Iakob at Beth-el: and hereby appeareth he had taught in his wiues the lesson of Gods love: for he talke as though they knew this thing. Chap. 28. e For they were ginen to Iakob as recompense of his seruice: which was a kinde of sale.

f For to the word here signifieth, because Laban caldeth them gods, vers 30. Or, were away privately from Laban, Or, kept secret.

Or, his folles and friends. Or, sayed with him.

Or, from good things. Or, from the good things.

Or, myriades. Or, myriades of things.

¶ The power is in mine hand.

¶ He was an idolater, and therefore would not acknowledge the God of Iakob for his God.

Or, in the day.

Or, the way side.

¶ It was not angry in the eyes of my Lord.

Or, I am wroth.

¶ For she turned, or taken by prey. Or, as she took.

Or, I slept not.

h That is, the God whom Izhak did feare and reuerence.

i His conscience reprooed him of his misbehaviour toward Iakob, and therefore hee moued him to seek peace.

Or, the heape of witness.

¶ The anamoth the place in the Syrian tongue, and the other in the Ebreue tongue, the

10. watch tower.
11. To punish the
12. Nature com-
pelled him to
13. vice, whereunto
through covetise
he forced
Isaak.

14. Behold, how
shidolaters mis-
gle the true God
with their fained
gods.
15. Meaning, by the
true God whom
Isaak worshipped.
16. We see, that
there is ever some
seed of the know-
ledge of God in the
hearts of the
wicked.

17. Chap. 48. 16.
18. He acknow-
ledged Gods bene-
dictio, who for the
preservation of
his, sanctified hosts
of Angels,
19. praiseth.

20. He reproved
his brother in
worldly things,
because he chiefly
looked to be pre-
ferred to the spi-
ritual promise.

21. Albeit he was
comforted by the
Angels, yet the
inimie of the
 flesh doeth ap-
pear.

22. Chap. 32. 17.
23. I shall as thy
name call.

24. That is, power
and will, which
I have from
Meaning, hee
thought, that
such this pro-
mise cometh
of some which
I shall by deo-
to deliver with
any ones.

the name of it Galeed.

49. Also he called it Mizpah, because he said,
The Lord I looke between me and thee, when
we shall be parted one from another.

50. If thou shalt see my daughters, or shalt
take any wives beside my daughters: there is no
man with vs; behold, God is witnesse betwene
me and thee.

51. Moreover Laban saydeto Isaak, Behold
this heape, and behold the pillar, which I have set
betwene me and thee,

52. This heape shall be witnesse, and the pillar
shall be witnesse, that I will not come over this
heape to thee, and that thou shalt not passe over
this heape and this pillar vnto me for euill.

53. The God of Abraham, and the God of
Nahor, and the God of their father be iudge be-
tweene vs; but Isaak sware by the name of his
father Izhak.

54. Then Isaak did offer a sacrifice vpon the
mount, and called his brethren to eate bread, and
they did eate bread, & taried all night in y^e mount.

55. And early in the morning Laban rose vp
and killed his fannes and his daughters, & blest
them, and Laban departing, went vnto his
place againe.

CHAP. XXXII.

1. God comforteth Isaak by his Angels. 2. He prayeth
vnto God, saying he was without offe. 3. He seeth pre-
sents vnto Esau. 4. He wrestled with the Angel who
nursed him from his youth.

NOW Isaak went forth on his iourney, and
the Angels of God met him.

2. And when Isaak saw them, he said, * This
is Gods hoste, and called the name of the same
place y^e Mahanaim.

3. Then Isaak sent messengers before him
to Esau his brother, vnto the land of Seir into the
countrey of Edom:

4. To whom he gave commandement, saying,
Thus shall ye speake to my brother Esau: thy ser-
uant Isaak sayeth thus, I haue bene a stranger
with Laban, and taried vnto this time.

5. I haue beeu also and asses, sheepe, & ser-
uants, and women seruants, and haue sent to
shew my lord, that I may finde grace in thy sight.

6. ¶ So the messengers came againe to Isaak,
saying, We came vnto thy brother Esau, and hee
also cometh against thee and foure hundred
men with him.

7. Then Isaak was greatly affraide, and was
fore troubled, and diuided the people that was
with him, and the sheepe, and the beeu, and the
camels into two companies.

8. For he said, If Esau come to the one com-
pany and smite it, the other company shall scape.

9. ¶ Moreover Isaak said, O God of my fa-
ther Abraham, & God of my father Izhak, Lord,
which I haue sent vnto me, Returne vnto thy coun-
trei, and to thy kindred, and I will doe thee good.
10. I am not y^e worthy of the least of all the
mercies, and all the truth, which thou hast shew-
ed vnto thy seruant: for with my staffe came I
ouer this Iorden, and now haue I gotten two
bands.

11. I pray thee, deliuer me from the hand of
my brother, from the hand of Esau: for I feare
him, lest hee will come and smite mee, and the
mother vpon the children.

12. For thou saydest, I will surely doe thee

good; and make thy feede, as the fende of the sea,
which cannot be numberd for multitude.

13. ¶ And the Lord direct the fanninge, and
tooke of that which came to hand, & present for
Esau his brother:

14. Two hundred shee goates and twentie hee
goates, two hundred ewes and twentie rammes:

15. Thirtie milche camels with their colts,
fourtie kine, and ten bullockes; twentie shee asses
and ten soles.

16. So he deliuered them into the hand of his
seruants, euery droue by themselves, and said vnto
his seruants, Passe before mee, and put a space be-
tweene droue and droue.

17. And hee commanded the foremost, saying,
If Esau my brother meete thee, and aske thee, say-
ing, Whose seruant art thou? And whither goest
thou? and whose are these before thee?

18. Then thou shalt say, Thy bee thy seruant
Isaaks: it is a present sent vnto my lord Esau:
and behold, he himselfe also is behinde vs.

19. So likewise commanded he the second, and
the third, and all that followed the droues, say-
ing, After this manner, ye shall speake vnto Esau,
when ye finde him.

20. And yett shall say moreover, Behold, thy
seruant Isaak cometh after vs (for he thought,
I will appeale his wrath with the present that
goeth before me, and afterward I will see his face: it
may be that he will y^e accept me.)

21. So went the present before him: but he tar-
ied that night with the company.

22. And hee rose vp the same night, and tooke
his two wiues, and his two maides, and his eleuen
children, and went ouer the forde Iabbok.

23. And hee tooke them, and sent them ouer
the river, and sent ouer that he had.

24. ¶ Now when Isaak was left himselfe al-
one, there wrestled a man with him vnto the
breaking of the day.

25. And hee sawe that he could not preuaile
against him: therefore hee touched the holow of
his thigh, and the holow of Isaaks thigh was
loosed, as he wrestled with him.

26. And hee said, Let me goe, for the morning
appeareth. Who answered, * I will not let thee
goe except thou bleste me.

27. Then said he vnto him, What is thy name?
And hee said, Isaak.

28. Then saide he, * Thy name shall be called
Isaak no more, but Israel: because thou hast
had power with God, thou shalt also preuaile
with men.

29. Then Isaak demanded, saying, Tell me, I
pray thee, thy name. And hee said, Wherefore now
doest thou aske my name? and hee blessed him
there.

30. And Isaak called the name of the place,
Peniel: for, saide he, Thau seene God face to
face, and my life is preserved.

31. And the sunne rose to him as hee passed
Peniel, and hee halted vpon his thigh.

32. Therefore the children of Israel eate not
of the finewe that shanke in the holow of the
thigh, vnto this day: because hee touched the fi-
new that shanke in the holow of Isaaks thigh.

CHAP. XXXIII.

1. Esau and Isaak meete and are agreed. 2. Esau recei-
ueth his gift. 3. Isaak dyeth. 4. Esau be-
hoyleth his allies.

1. Not distrust-
ing Gods affec-
tion, but vnto
meanes as God
had giuen him.

2. Hee thought
it too losse to de-
part with these
goods, to the in-
tent he might fol-
low the vocatio-
n whereunto God
called him.

3. That is, God is
forme of man,
1. For God affi-
lieth his with the
one hand, and up-
holdeth them with
the other.

4. Chap. 32. 16.

5. God gae Isa-
ak both power
to overcome, and
also the praile of
the victorie.

6. For any thing
is overcome.
7. The hebbels to
ouercome their
translations, for
they feele the
fiuirt thereof, so
the intent that
they should not
glory, but in their
humilitie.

And as Iaakob lift up his eyes and looked, beholde, *his* came, and with him foure hundred men: and he shewed the children to Leah, and to Rahel, and to the two maides.

And hee put the maides, and their children foremost, and Leah, and her children after, and Rahel and Ioseph hindmost.

So he went before them and bowed himselfe to the ground seuen times, vntill hee came neere to his brother.

Then Esau ran to meete him, and embraced him, & fel on his neck, & kissed him, & they wept.

And he lift vp his eyes, and saw the women, and the children, and saide, Who are these with thee? And he answered, They are the children whom God of his grace hath giuen thy seruant.

Then came the maides neere, they and their children, and bowed themselves.

Leah alide with her children came neere and made obeysance, and after Ioseph and Rahel drew neere, and did reuerence.

Then he said, What meant thou by all this droue, which I met? Who answered, I haue sent it, that I may finde fauour in the sight of my lord.

And Esau sayd, I haue ynough, my brethren: keepe that thou hast to thy selfe.

But Iaakob answered, Nay, I pray thee, if I haue found grace now in thy sight, then receiue my present at mine hand: for I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.

I pray thee take my blessing, that is brought thee: for God hath hid mercie on mee, and therefore I haue all things: so hee compelled him, and hee tooke it.

And hee said, Let vs take our iourney and goe, and I will goe before thee.

Then he answered him, My lord knoweth, that the children are tender, & the ewes and kine with yong vnder mine hand: and if they should ouerdreid them one day, all the flocke would die.

Let now my lord goe before his seruant, & I will driue softly according to the pace of thy cattell, which is before mee, and as the children be able to endure, vntill I come to my lord vnto Seir.

Then Esau said, I will leaue then some of my folke with thee. And he answered, What needeth this? let me finde grace in the sight of my lord.

¶ So Esau returned, and went his way that same day vnto Seir.

And Iaakob went forward toward Succoth, and built him an house, and made booties for his cattell: therefore hee called the name of the place Succoth.

¶ Afterward, Iaakob came late to Shechem a quiet, which is in the lande of Canaan, when he came fro Paddan Aram, & pitched before the city.

And there he bought a parcell of ground, where hee pitched his tent, at the hande of the sonnes of Hamor Shechems father: for an hundred pieces of money.

And hee set vp there an altar, and called it, The mightie God of Israel.

CHAP. XXXIII.

Dinah ravished. Hamor asketh her marriage for his sonne. The Shechemites are circumcised at the request of Iaakob's sonnes, and the persuasion of Hamor. The where-doe is requited. Iaakob requites his sonnes.

¶ Her Dinah the daughter of Leah, which hee bare vnto Iaakob, went out to see her daughters of that country.

Whome when Shechem the sonne of Hamor the Hiuite lord of that country sawe, hee tooke her, and lay with her, and defiled her.

So his heart claued vnto Dinah the daughter of Iaakob: and hee loued the maid, and spake kindly vnto the maide.

Then saide Shechem to his father Hamor, saying, Get me this maid to wife.

(Now Iaakob heard that hee had defiled Dinah his daughter, and his sonnes were with his cattell in the helde: therefore Iaakob helde his peace, vntill they were come.)

¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.

And when the sonnes of Iaakob were come out of the field and heard it, hee grieved the men, & they were very angry, because hee had wrought villenie in Israel, in that hee had lien with Iaakobs daughter: which thing ought not to be done.

And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter: giue her him to wife, I pray you.

So make alliance with vs: giue your daughters vnto vs, and wee shall dwell with vs, and the lande shall be before you: dwell, and doe your businesse in it, and haue your possessions therein.

¶ Shechem also said vnto her father & vnto her brethren, Let me finde fauour in your eyes, and I will giue whatsoeuer ye shall appoint me.

¶ Alke of me: undantly both dowry and gifts, and I will giue as ye appoint me, so that ye giue me the maid to wife.

Then the sonnes of Iaakob answered Shechem and Hamor his father, talking deceitfully, because hee had defiled Dinah their sister,

And they said vnto them, Wee cannot doe this thing, to giue our sister to an vncircumcised man: for that were a reprooche vnto vs.

But in this will we consent vnto you, if ye will be as we are, that euery man childe among you be circumcised:

¶ Then will we giue our daughters to you, and we will take your daughters to vs, and will dwell with you, and be one people.

But if ye will not hearken vnto vs to be circumcised, the will we take our daughter & depart.

¶ Now their wordes pleased Hamor, and Shechem Hamors sonne.

¶ And the yong man deferred not to doe the thing, because hee loued Iaakobs daughter: hee was also the first sett by of all his fathers house.

¶ Then Hamor and Shechem his sonne went vnto the fathers of their citie, and commanded with the men of their citie, saying,

¶ These men are peaceable with vs: and that they may dwell in the lande, and doe their affaires therein (for behold, the land hath room enough for them) let vs take their daughters to wives, and giue them our daughters.

¶ Once herein will the men consent vnto vs for to dwell with vs, and to bee one people: if all the men children among vs be circumcised as they are circumcised.

¶ Shall not their flockes & their substance and all their cattell be ours? onely let vs consent herein vnto them, and they will dwell with vs.

¶ And vnto Hamor, and Shechem his sonne, hearkeneth all that went out of the gate of his citie: they are circumcised.

¶ And vnto Hamor, and Shechem his sonne, hearkeneth all that went out of the gate of his citie: they are circumcised.

a That if the one part were adulter, the other might escape.

b By this gesture he partly did reuerence to his brother, and partly prayed to God to mitigate Esau wrath.

c Iaakob and his familie are the image of y Church vnder the yoke of tyrants, which for seare are brought to subiection.

d In that that his brother embraced him to lovingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence. 107. 108. e By carnall inuicia.

f Hee promised that which (as secretly) his minde was not to performe.

107. 108.

108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

a This is a plea-cheth of too much liberty in our to be shew to youth.

128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 93

Not desiring
the vision, but fear-
ing to appeale
his brethren,

Joseph diligently
knew that
God was author
of the dream, but
he understood not
the meaning.

The holy Ghost
concerneth men
faithful to vaine
writing, which
maketh a virtue
of the master of
dreames.

Chap. 41. 22.
Joseph was not
satisfied with
his dream.

Thy hypocri-
sie appeareth in
this that they fea-
red man more the
God: and I thought
it was not man-
nerly they did
not his blood: or
els had an excuse
to couer their
faule.

Joseph, suppre-
ssing his griefe,
wrote to his bre-
thren.

Chap. 41. 23.
Joseph was
not writing
according to the
opinion of them
which tooke the
Midianites and
Ishmaelites to be
both one, doeth
here confounde
their names: as al-
so appeareth, verse
24 & chap. 29. 1.
where he is first
called to the Mid-
ianites, but folde to
the Ishmaelites.

10 Then he tolde it vnto his father and to his brethren, and his father rebuked him, and saide vnto him, What is this dream, which thou hast dreamed? Shall I, and thy mother, & thy brethren come in deede & fall on the ground before thee?

11 And his brethren enuied him, but his father did not take heed to the saying.

12 ¶ Then his brethren went to keepe their flocks in Shechem.

13 And Israel saide vnto Joseph, Doe not thy brethren keepe in Shechem? come and I will send thee to them.

14 And he answered him, I am here. Then he said vnto him, Goe now, see whether it bee well with thy brethren, and how the flocks prosper, and bring me word againe. So hee sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for loe, he was wandering in the feldes, and the man asked him, saying, What seekest thou?

16 And he answered, I seeke my brethren: tell me, I pray thee, where they keepe flocks.

17 And the man said, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Joseph after his brethren, and found them in Dothan.

18 And when they saw him afarre off, euen before he came at them, they conspired against him for to slay him.

19 For they said one to another, Behold, this dreamer commeth.

20 Come now therefore, and let vs slay him, and cast him into some pit, and wee will say, A wicked beast hath deuoured him: then wee shall see, what will come of his dreames.

21 ¶ But when Reuben heard that, he deliuered him out of their hands, and sayd, † Let vs not kill him.

22 Also Reuben said vnto them, Shed not blood, but cast him into this pit that is in the wilderness, and lay no hand vpon him. Thus he said, that he might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Now when Joseph was come vnto his brethren, they thrust Joseph out of his coate, his particoloured coate that was vpon him.

24 And they tooke him, and cast him into a pit, and the pit was empty, without water in it.

25 Then they fate them downe to eate bread: and they life vp their eyes and looked, and behold, there came a company of Ishmaelites from Gilead, and their camels laden with spicerie, and † balme, and myrrhe, and were going to cary it downe into Egypt.

26 Then Iudah said vnto his brethren, What auaileth it, if wee slay our brother, though wee keepe his blood secret?

27 Come and let vs sell him to the Ishmaelites, and let not our hands be vpon him: for he is our brother, and our flesh: and his brethren obeyed.

28 Then the Midianites merchant men passed by, & they drew forth, & life Joseph out of † the pit, and sold Joseph vnto the Ishmaelites for twenty pieces of silver: who brought Joseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and beholde, Joseph was not in the pit: then hee rent his clothes,

30 And returned to his brethren, and said, The childe is not yonder, and I, whither shal I goe?

31 And they tooke Josephs coat, & killed a kid

of the goates, and dipped the coate in the blood.

32 So they sent that particoloured coate, and they brought it vnto their father, and said, This haue we found: see now, whether it bee thy sonnes coate, or no.

33 Then he knew it, and said, Is it my sonnes coate: a wicked beast hath deuoured him: Joseph is surely rent in pieces.

34 And Iacob rent his clothes, and put sackcloth about his loynes, and forrowed for his sonne a long season.

35 Then all his sonnes and all his daughters role vp to comfort him, but hee would not bee comforted, but saide, † Surely I will goe downe into the graue vnto my sonne mourning: for his father wept for him.

36 And the Midianites folde him into Egypt vnto Potiphar an Eunuche of Pharaohs, and his chiefe steward.

CHAP. XXXVIII.

The marriage of Iudah, 7. 9 The passage of Er and Onan, and the vengeance of God that came thereupon. 18 Iudah is with his daughter in law Tamar. 24 Tamar is iudged to be lawfull for maintenance. 29. 30 The birth of Pharez and Zarah.

And at that time Iudah went downe from his brethren, and turned into to a man called Hirah an Adullamite.

2 And Iudah sawe there the daughter of a man called Shuah a Benamaneite: and he tooke her to wife, and went in vnto her.

3 So she conceived and bare a sonne, and he called his name Er.

4 ¶ And she conceived againe, & bare a sonne, and she called his name Onan.

5 Merouer she bare yet a sonne, whom she called Shelah: and Iudah was at Chezib when she bare him.

6 Then Iudah tooke a wife to Er his first borne sonne whose name was Tamar.

7 ¶ Now Er his first borne of Iudah was wicked in sight of the Lord: therefore the Lord slew him.

8 Then Iudah said to Onan, Goe in vnto thy brothers wife, and do the office of a kinsman vnto her, and raise vp seede vnto thy brother.

9 And Onan knew that the seede should not be his: therefore when he went in vnto his brothers wife, hee spilled it on the ground, lest hee should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which hee did: wherefore he slew him also.

11 Then said Iudah to Tamar his daughter in lawe, ¶ Remaine a widow in thy fathers house, till Shelah my sonne growe vp (for hee thought thus, Lest he die as well as his brethren.) So Tamar went and dwelt in her fathers house.

12 ¶ And in processe of time also the daughter of Shuah Iudahs wife died. Then Iudah, when he had left mourning, went vp to his sheepe herders to Timnah, he, and his neighbour Hirah the Adullamite.

13 And it was tolde Tamar, saying, Beholde, thy father in lawe goeth vp to Timnah, to there his sheepe.

14 Then shee put her widowes garments off from her, and couered her with a vaille, and wrapped her selfe, and fate downe in † the Pethah-ensim, which is by the way to Timnah, because shee saw that Shelah was grown, and there was not giuen vnto him to wife.

15 When Iudah saw her, hee iudged her an whore:

¶ To wit, the messengers which were sent.

¶ Chap. 41. 18.

¶ For, I will mourne for him as long as I liue.

¶ Which worde doth not alway signifie him that is galled: but also him that is in some high dignitie.

¶ For, captain of the garde.

¶ Moses describeth the genealogie of Iudah, because the Meisias should come of him.

¶ Gen. 49. 12.

¶ Which aliquid notwithstanding was condemned of God.

¶ Num. 26. 19.

¶ 2 Sam. 1. 10.

¶ This order was for the preservation of the flocke, that the childe begotten by the second brother should haue the name and inheritance of the first: which is in the new Testament abolished.

¶ For the could not marry in any other familie to long as Iudah would remaine her in his.

¶ For, was comforted.

¶ For, in the door of the fountains: or, where were two wayes.

whore: for he had couered her face.

16 And hee turned to the way towards her, and said, Come, I pray thee, let me lie with thee. (for he knewe not that she was his daughter in lawe) And she answered, What wilt thou giue me for to lie with mee?

17 Then said hee, I will send thee a kid of the goates from the flocke, and she said, Well, if thou wilt giue me a pledge, till thou send it.

18 Then hee said, What is the pledge that I shal giue thee? And she answered, Thy signet, and thy cloke, and thy staffe that is in thine hand. So hee came iether, and lay by her, and there was with child by him.

19 Then hee rose, and went and put her vail from her, and put on his widowes rayment.

20 Afterward Iudah sent a kid of the goates by the hand of his neighbour the Adullamite, for to receive his pledge from the womans hand: but he found her not.

21 Then asked he the men of that place, saying, Where is the whore, that sate in Enaim by the way side? And they answered, There was no whore here.

22 Hee came therefore to Iudah againe, and said, I cannot finde her, and also the men of the place said, There was no whore there.

23 Then Iudah said, Let her take it to her, lest we be ashamed: beholde, I sent this kid, and thou hast not found her.

24 ¶ Now after three monthes, one tolde Iudah, saying, Tamar thy daughter in law hath played the whore, and lo, with playing the whore, she is great with child. Then Iudah said, Being yee her forth, and let her be burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man vnto whom these things pertaine, am I with child: and saide also, Look I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Iudah knewe them, and said, Shee is more righteous then I: for she hath done it because I giue her not to Shelah my sonne. So hee lay with her no more.

27 ¶ Now, when the time was come that she should be deliuered, beholde, there were twinned in her wombe.

28 And when she was in trauel, the one put out his hand: and the midwife tooke & bound a red threed about his hand, saying, This is come out first.

29 But when hee plucked his hand backe againe, loe, his brother came out, and the midwife saide, How hast thou broken the breach vpon thee? and his name was called Pharez.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Ioseph is sold to Potiphar. 2 God prospereth him. 3 Potiphar wife seeth him. 12 He is accused and cast in prison. 21 God strengthen him fauour.

Now Ioseph was brought downe into Egypt: and Potiphar an Eunuche of Pharaohs (and his chiefe steward an Egyptian) bought him at the hand of the Ishmeelites, which had brought him thither.

2 And the Lord was with Ioseph, and hee was a man that prospered and was in the house of his master the Egyptian.

3 And his master saue that the Lord was with

him, and that the Lorde made all that hee did to prosper in his hand.

4 So Ioseph found fauour in his sight, and serued him: and hee made him ruler of his house, and put all that hee had in his hand.

5 And from that time that he had made him ruler ouer his house and ouer all that hee had, the Lord blessed the Egyptians house for Iosephs sake: and the blessing of the Lorde was vpon all that hee had in the house, and in the field.

6 Therefore he left all that hee had in Iosephs hand, & tooke account of nothing, that was with him, save only of bread, which hee did eate. And Ioseph was a faire person, and wel fauoured.

7 Now therefore after these things, his masters wife cast her eyes vpon Ioseph, and sayde, Lie with me.

8 But hee refused and said to his masters wife, Behold, my master knoweth not what hee hath in the house with me, but hath committed all that hee hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from me, vntill now, because thou art his wife: how then can I do this great wickednesse and so sinne against God?

10 And albeit the spake to Ioseph day by day, yet hee hearkened not vnto her, to lie with her, or to be in her company.

11 Then on a certaine day Ioseph entred into the house, to doe his businesse: and there was no man of the house hold in the house:

12 Therefore he caught him by his garment, saying, Sleepe with me: but hee left his garment in his hand and fled, and got him out.

13 Now when shee saue that hee had left his garment in her hand, and was fled out,

14 Shee called vnto the men of her house, and tolde them, saying, Behold, he hath brought in an Ebrew vnto vs, to mocke vs: who came in to me for to haue slept with mee: but I cryed with a loude voyce.

15 And when he heard that I lift vp my voyce and cryed, hee left his garment with mee, and fled away, and got him out.

16 So shee layde vp his garment by her, vntill her lord came home.

17 Then shee tolde him according to these words, saying, The Ebrew seruāt, which thou hast brought vnto vs, came in to me, to mocke me.

18 But as soone as I lift vp my voyce & cried, he left his garment with me, and fled out.

19 Then when his master heard the wordes of his wife, which shee told him, saying, After this manner did thy seruāt to me, his anger was kindled.

20 And Iosephs master tooke him and put him in prison, in the place, where the kings prisoners lay bound: and there he was in prison.

21 ¶ But the Lorde was with Ioseph, and shewed him mercie, and got him fauour in the sight of the master of the prison.

22 And the keeper of the prison comitted to Iosephs hand all the prisoners that were in the prison, and whatsoever they did there, that hee did.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, feeling that the Lord was with him: for whatsoever hee did, the Lord made it to prosper.

CHAP. XL.

1 The interpretation of dreames is of God. 12 Ioseph ex-
poundeth the dreames of the two prisoners. 23 The inter-
trade of the butler.

6 God had wonderfully blinded him that he could not know her by her talke.

100, type of thine head.

f That his wickednesse might not be knowne to others.

4 Ebr in contempt, g He leaueh man more then God.

h We see that the Lawe, which was written in mans heart, taught them that whoredome should be punished with death: albeit no law as yet was giuen.

i That is, shee ought rather to accuse me then I her.

k For the horror of the same cou-
densed him.

l Their hairnes
sine was signified
by this man-
our birth.

m Or the separation
betweene
thee and thy brother.

n 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

3 Reade Chap. 37, 26.

6 The fauour of God is the foundation of all prof-
peritie.

c Because God prospered him: and so hee made religion to serue his profite.
d The wicked are blessed by the company of the godly.

e For he was as-
fired that all
things should pro-
spere well: therefore
he ate and dranke,
and tooke no care.

f In this word he
declareth the
humme whereunto
all her flatteries
did tende.

g The fence of
God preferred
him against her
continual tentat-
ions.

h Or, to doe vs
dishonour and shame.

i This declareth
that when a com-
tinencie is there-
unto is ioynd ex-
treme impudencie
and craft.

100, after this man-
ner.

100, in the prison
house.

l His call intreat-
ment in the pri-
son may be par-
tured of the Pil.

105 18.
106 18.

k That is, nothing
was done without
his commande-
ment.

And after these things, the butler of the King of Egypt and his baker offended their lord the King of Egypt.

2 And Pharaoh was angry against his two officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe stewards house, in the prison and place where Joseph was bound.

4 And the chiefe steward gaue Joseph charge over them, and he serued them: and they continued a season in ward.

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, ^b each one according to the interpretation of his dreame, ^b both the butler and the baker of the King of Egypt, which were bound in the prison.

6 And when Joseph came in vnto them in the morning, and looked vpon them, behold, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, Wherefore look ye so sadly to day?

8 Who answered him, We haue dreamed, ^a each one a dreame, and there is none to interpret the same. Then Joseph sayd vnto them, ^c Are not interpretations of Gods? tell them me now.

9 So the chiefe butler tolde his dreame to Joseph, and sayd vnto him, In my dreame, behold, a vine was before me,

10 And in the vine were three branches, and as it budded, her floure came forth: and the clusters of grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Joseph sayd vnto him, This ^d is the interpretation of it: The three branches are three dayes,

13 Within three dayes shall Pharaoh lift vp thine head, & restore thee vnto thine office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, & shew mercy, I pray thee, vnto me, & make mention of me to Pharaoh, that thou maiest bring me out of this house.

15 For I was stolen away by theft out of the land of the Ebreues, & here also haue I done nothing, wherfore they should put me in y^e dungeo.

16 And when the chiefe baker sawe that the interpretation was good, he sayd vnto Joseph, Also mee thought in my dreame that I had three white baskets on mine head.

17 And in the yppermost basket there was of all maner baken meates for Pharaoh: & the birdes did eate them out of the basket vpon mine head.

18 Then Joseph answered, and saide, ^e This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thee head from thee, & shall hang thee on a tree, and the birdes shall eate thy flesh from off thee.

20 ¶ And so the third day, which was Pharaohs birth day, he made a feast vnto all his seruantes, and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruantes.

21 And he restored the chiefe butler vnto his butler ship, who gaue the cup into Pharaohs hand,

22 But he hanged the chiefe baker, as Joseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Joseph, but forgate him.

CHAP. XLII

18 Pharaohs dreames are expounded by Joseph. 40 His is made vnto euer all Egypt. 43 Josephs name is changed. 39 His hath two names: Manasseth and Ephraim. 54 The Iannes begueth the onagers the world.

AND ¶ two yeeres after, Pharaoh also ^a dreamed, and behold, he stood by a river, 2 And loe, there came out of the river seven goodly kine and fat-fleshed, and they fed in a meadow;

3 And loe, seven other kine came vp after them out of the river, cuill fauoured and leane-fleshed, and stood by the ^b other kine vpon the brinke of the river.

4 And the cuill fauoured and leane-fleshed kine did eate vp the faine well fauoured and fatte kine: so Pharaoh awoke.

5 Again he slept, and dreamed the ^b second time: and behold, seven eares of corne grew vpon one stalk, ranke and goodly.

6 And loe, seven thin eares, and blasted with the East wind, sprang vp after them.

7 And the thinne eares deuoured the seven ranke and full eares, then Pharaoh awaked, and loe, it was a dreame.

8 Now when the morning came, his spirit was troubled: therefore he sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh tolde them his dreames: but ^c none could interpret them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I ^c call to minde my faults this day.

10 Pharaoh being angry with his seruantes, put me in ward in the chiefe stewards house, ^b both me and the chiefe baker.

11 Then we dreamed a dreame in one night, ^b both I, and he: we dreamed each man according to the interpretation of his dreame.

12 And there was with vs a young man, an Ebrew, seruant vnto the chiefe steward, whom we told, he declared our dreames to ^a vs, to eury one he declared according to his dreame.

13 And as he declared vnto vs, so it came to passe: ^d for he restored me to mine office, and hanged him.

14 ¶ Then sent Pharaoh, and called Joseph, and they brought him hastily out of prison, and he shaued him, and changed his raiment, & came to Pharaoh.

15 Then Pharaoh sayd to Joseph, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, that thou canst interpret it, and I haue heard say of thee, that thou canst interpret it.

16 And Joseph answered Pharaoh, saying, Without me God shall iudge for the wealth of Pharaoh.

17 And Pharaoh sayde vnto Joseph, In my dreame, behold, I stood by the banke of the river:

18 And loe, there came vp out of the river seven fat-fleshed, and well fauoured kine, and they fed in the meadow:

19 Also loe, seven other kine came vp after them, poore and very cuill fauoured, and leane-fleshed: I neuer sawe the like in all the land of Egypt, for cuill fauoured.

20 And the leane and cuill fauoured kine did eate

18 At the end of two yeeres of dayes, a This dreame was not so much for Pharaoh, as to be a meane to deliver Joseph, and to provide for Gods Church. 19 Or, saies to behold, for, saies to place,

b All these means God vied to deliver his seruant, and to bring him into fauour and autoritie.

c This feare was enough to teach him, that this was the will of God, d The will of the world was not Gods, but to his seruant, his will is revealed, e He confesseth his fault against the king before he speaks of Joseph.

* Read Chap. 40-5

* Psal. 139. 6. f The wicked seekes to the Prophets of God in their necessity, whom in their prosperitie they abhorre.

g As though he would say, If I interpret thy dreame, it cometh of God, and not of me, 18 At the end of two yeeres of dayes, 19 Or, saies to behold, for, saies to place,

20 And the leane and cuill fauoured kine did eate

18 At the end of two yeeres of dayes, 19 Or, saies to behold, for, saies to place,

b That in every d came had his interpretation, as the thing afterward declared.

f He, who are your faults tolde.

c Cannot God reuele such as shall interpret such things?

d He was assured by the spirit of God, that his interpretation was true.

e Here tolde not the means to be delivered, which he thought God had appointed.

f That is, made of white twigs, or as finger reeds, baskets full of holes.

g Highsweth that the ministers of God ought not to conuince that, which God reueleth vnto them.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.

¶ *He, were gone into their inward parts.*

came vp the first seven ear kine.

21 And when they had eaten them vp, it could not be knowne that they had eaten them, but they were still as cuilfaoured, as they were at the beginning: so did I awake.

22 Morcouer I sawe in my dreame, and beholde, seven eares sprang out of one stalk, full and faire.

23 And loe, seven eares, withered, thinne, and blasted with the East winde, sprang vp after them.

24 And the thinne eares deuoured the seven good eares. Now I haue told the footslyers, and none can declare it vnto me.

¶ *Both his dreames send to one end.*

25 ¶ Then Ioseph answered Pharaoh, ¶ *Both* Pharaohs dreames are one, God hath shewed Pharaoh, what he is about to doe.

26 The seven good kine are seven yeeres, and the seven good eares are seven yeeres: this is one dreame.

27 Likewise the seven thinne and cuilfaoured kine, that came out after them, are seven yeeres: and the seven emptie yeeres blasted with the Eastwinde, are seven yeeres of famine.

28 This is the thing which I haue sayd vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

¶ *His abundance and iustitie.*

29 Beholde, there come seven yeeres of great plentie in all the land of Egypt.

30 Again, there shall arise after them seven yeeres of famine, so that all the plentie shall be forgotten in the land of Egypt, and the famine shall consume the land:

¶ *He sayth shalbe number as was a dreame.*

31 Neither shal the plentie be knowne in the land by reason of this famine that shal come after, for it shalbe exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, & God hath teth to performe it.

¶ *The office of a true Prophet is not onely to shew the euils to come, but also the remedies for the same.*

33 Nowe therefore let Pharaoh provide for a man of vnderstanding & wisdom, and set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fift part of the land of Egypt in the seven plenteous yeeres.

35 Also let them gather all the fooode of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for fooode, in the cities, and let them keepe it.

36 So the fooode shal be for the prouision of the land, against the seven yeeres of famine, which shall be in the land of Egypt, that the land perish not by famine.

¶ *None should be preferred to honour that haue not gifts of God meere for the fauour.*
¶ *Psalm 105. 31.*
¶ *2. sam. 2. 55.*
¶ *act. 7. 10.*
¶ *2. pet. 2. 17.*
¶ *Some reade, the people shall kille thy mouth, that is, shall obey thee in all things.*
¶ *Ps. 119. 92.*

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we finde such a man as this, in whom is the Spirit of God?

39 Then Pharaoh said to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisdom like vnto thee.

40 ¶ Thou shalt be ouer mine house, and as thy word shall all my people be armed, onely in the kings throne will I be as thou thee.

41 Morcouer Pharaoh said to Ioseph, Behold, I haue set thee ouer all the land of Egypt.

42 And Pharaoh tooke off his ring from his hand, and put it vpon Iosephs hand, and arrayed him in garments of fine linnen, and put a golden chaine about his necke.

¶ *He should obserue.*

43 So hee set him vpon the best chariot that

hee had, sent one: and they cried before him, Abrech, and placed him ouer all the land of Egypt.

44 Again Pharaoh saide vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foote in all the land of Egypt.

45 And Pharaoh called Iosephs name ¶ Zaphnath-paneah: and he gaue him to wife Asenath the daughter of Poti-pherah prince of On. then went Ioseph abroad in the land of Egypt.

46 ¶ And Ioseph was thirty yeere olde when he stood before Pharaoh king of Egypt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seven plenteous yeeres the earth brought forth more.

48 And hee gathered vp all the fooode of the seven plenteous yeeres, which were in the land of Egypt, and layd vp fooode in the cities: the fooode of the field, that was round about euery citie, laid he vp in the same.

49 So Ioseph gathered wheate, like vnto the sand of the sea in multitude out of measure, vntill he left numbering: for it was without number.

50 Now vnto Ioseph were borne two sonnes (before the yeeres of famine came) which Asenath the daughter of Poti-pherah prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasse: for God, said he, hath made me forget all my labour & all my fathers household.

52 Also hee called the name of the second, Ephraim: for God, said he, hath made me fruitful in the land of mine affliction.

53 ¶ So the seven yeeres of the plentie that was in the land of Egypt were ended.

54 ¶ Then began the seven yeeres of famine to come, according as Ioseph had sayd: and the famine was in all landes, but in all the land of Egypt was bread.

55 At the length all the land of Egypt was afflicted, and the people cried to Pharaoh for bread. And Pharaoh said vnto all the Egyptians, Go to Ioseph: what he saith to you, doe ye.

56 When the famine was vpon all the lande, Ioseph opened all places, wherein the store was, and solde vnto the Egyptians: for the famine waxed fore in the land of Egypt.

57 And all countreies came to Egypt to bye corne of Ioseph, because the famine was fore in all landes.

CHAP. XLII.

¶ *Josephs brethren come into Egypt to buy corne. 7 He knoweth them, and refresheth them. 20. Simeon is put in prison. 21. The older brethren to their father to fetch Benjamin.*

¶ *Then* ¶ *Laabok sawe that there was bread in Egypt, and Laabok said vnto his sonnes, Why gaze ye one vpon another?*

2 And he said, Behold, I haue heard that there is fooode in Egypt. ¶ *Get you downe thither, and bye vs fooode thence, that we may liue and not dye.*

3 ¶ So went Iosephs ten brethren downe to bye corne of the Egyptians.

4 But Benjamin Iosephs brother would not Laabok send with his brethren: for hee saide, Left death should ¶ befall him.

5 And the sonnes of Israel came to bye fooode among them that came: for there was famine in the land of Canaan.

¶ *In signe of louour, which word some expound, tender father, or lather of the king, or knaue downe.*

¶ *He, the expounder of ioseph.*

¶ *His age is mentioned both to shew that his authoritie came of God, and also that he suffered imprisonment and exile twelue yeeres and more.*

¶ *He, made for gathering.*

¶ *Chap. 48. 20. and 48. 3.*

¶ *Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked and profane caused him to forget it.*
¶ *Psalm 105. 16.*

¶ *He, hee.*

¶ *He, came to Egypt to Ioseph.*

¶ *This story sheweth plainly that all things are gouerned by Gods providence for the praise of his Church.*
¶ *He, come.*
¶ *As a true desire of conuersion.*
¶ *Alti. 7. 11.*

¶ *He, should merite him.*

6 Nowe Ioseph was gouernour of the land, who sold to all the people of the land: then Iosephs brethren came, and bowed their face to the ground before him.

7 And when Ioseph sawe his brethren, hee knewe them, and made himselfe strange toward them, and spake to them roughly, and sayd vnto them, Whence come yee? Who answered, Out of the land of Canaan, to buy vitaille.

8 (Now Ioseph knew his brethren, but they knew not him.

9 And when Ioseph remembered the dreames, which he dreamed of them) and he sayd vnto them, Ye are spies, and are come to see the weaknesse of the land.

10 But they sayd vnto him, Nay, my lord, but to buy vitaille thy seruants are come.

11 We are all one mans sonnes: wee meane truly, and thy seruants are no spies.

12 But hee sayde vnto them, Nay, but yee are come to see the weaknesse of the land.

13 And they sayd, We thy seruants are twelue brethren, the sonnes of one man in the land of Canaan: and behold the yongest is this day with our father, and one is not.

14 Againe Ioseph sayd vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Hereby yee shall be proued: by the life of Pharaoh, ye shall not goe hence, except your yongest brother come hither.

16 Send one of you which may fet your brother, & ye shall be kept in prison, that your words may be proued, whether there be truth in you: or els by the life of Pharaoh ye are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph sayde vnto them the third day, This doe, and liue: for I feare God.

19 If ye be true men, let one of your brethren be bound in your prison house, and goe yee, carie foode for the famine of your houses:

20 But bring your yonger brother vnto me, that your wordes may be tried, and that yee dye not: and they did so.

21 And they said one to another, We haue verily sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not against the childe, and ye would not heare: and lo, his blood is now required.

23 (And they were not aware that Ioseph vnderstood them: for hee spake vnto them by an interpreter.)

24 Then he turned from them, and wept, and turned to them againe, & communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 ¶ So Ioseph commaunded that they should fill their sackes with wheate, and put euery mans money againe in his sacke, and giue them vitaille for the iourney: and thus did he vnto them.

26 And they layd their vitaille vpon their asies, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the ynn, hee espied his money: for lo, it was in his sackes mouth.

28 Then he sayd vnto his brethren, My money is restored: for lo, it is euen in my sacke. And

their heart failed them, and they were astonied, and sayd one to another, What is this, that God hath done vnto vs?

29 ¶ And they came vnto Iacob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, & put vs in prison as spies of the country.

31 And we sayd vnto him, We are true men, and are no spies.

32 We be twelue brethren, sonnes of our father: one is not, and the yongest is this day with our father in the land of Canaan.

33 Then the lord of the country sayd vnto vs, Hereby shal I know if ye be true men: Leau one of your brethren with me, and take foode for the famine of your houses, and depart.

34 And bring your yongest brother vnto me, that I may know that yee are no spies, but true men: so will I deliuer you your brother, and yee shal occupie in the land.

35 ¶ And as they emptied their sackes, beholde, euery mans bundel of money was in his sacke: and when they & their father saw the bundels of their money, they were afraid.

36 Then Iacob their father sayd to them, Ye haue robbed me of my children: Ioseph is not, and Simeon is not, and ye will take Benjamin: all these things are against me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he said, My sonne shal not goe downe with you for his brother is dead, and hee is left alone: if death come vnto him by the way which ye goe, then ye shall bring my gray head with sorrow vnto the graue.

CHAP. XLIIII.

13 Iacob suffers his Benjamin to depart with his children. 23 Simeon is delivered out of prison. 30 Ioseph goeth asile and receiues. 32 The first rebeles.

Now great a famine was in the land.

2 And when they had eaten vp the vitaille, which they had brought from Egypt, their father sayd vnto them, Turne againe, and buy vs a little foode.

3 And Iudah answered him, saying, The man charged vs by an othe, saying, * Neuer see my face, except your brother be with you.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee foode:

5 But if thou wilt not send him, we will not goe downe: for the man said vnto vs, * Looke me not in the face, except your brother be with you.

6 And Ioseph sayd, Wherefore dealt ye so euill with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straichly of our selues & of our kinned, saying, Is your father yet alive? haue ye any brother? And we tolde him according to these wordes: could we know certainly? he would say, Bring your brother downe.

8 Then sayd Iudah to Ioseph his father, Send the boy with me, that we may rise and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will be suretie for him: of mine hand shalt thou require him. * If I bring him not to thee, and set him before thee, then let me beare the blame.

¶ Ioseph was not, because their conscience accused the of their sinne, they thought God would haue brought them to trouble by this money.

¶ Ioseph cannot be found.

¶ Ioseph, light vpon him, for they feared not to be touched with any loue toward their brethren, which increased his sorrow, and more appeared, he expected that Ioseph.

¶ This was a great temptation to Iacob to suffer for great famine in that land, where God had promised to diuine him.

¶ Chap. 42. 20.

¶ Chap. 42. 30.

¶ We, of our estate and condition, Ioseph, so the mouth of these words: that is, as if I were to be as Ioseph.

¶ Chap. 44. 26.

¶ Ioseph, I will bring to thee.

¶ This dissembling is not to be followed, not any particular factes of the fathers not approved by Gods worde.

¶ Chap. 37. 5.

¶ Ioseph, as Ioseph, as Ioseph, as Ioseph.

¶ Or, is dead.

¶ The Egyptians which were idolaters, vnto to weare by their kings life: but God forbid death to weare by any but him: yet Ioseph dwelling among the wicked, smellth of their corruptions.

¶ Chap. 43. 5.

¶ Affliction maketh men to acknowledge their faultes, which otherwise they would dissemble.

¶ Chap. 37. 31. ¶ God will take vengeance vpon vs, and measure vs with our owne measure.

¶ Ioseph, an interpreter between them, he though he showed himselfe rigorous, yet his brotherly affection remained.

the blame for euē.

10 For except we had made this taryng, doubtlesse by this we had returned the second time.

11 Then their father Israel said vnto them, If it must needs be so now, doe thus: take of the best fruites of the land in your vessels, and bring the man a present, a little rosen, & a little hony, spices and myrrhe, nuttes, and almonds:

12 And take double money in your hand, and the money, that was brought againe in your fackes mouthes: carry it againe in your hand, least it were some oueright.

13 Take also your brother and arise, and goe againe to the man.

14 And God almightie giue you mercy in the sight of the man, that hee may deliuer you your other brother, and Benjamin: but I shall be robbed of my childe, as I haue bene.

15 Thus the men tooke this present, and tooke twice so much money in their hand with Benjamin, and rose vp, and went downe to Egypt and stood before Ioseph.

16 And when Ioseph sawe Benjamin with them, he sayd || to his steward, Bring these men home and kill meate, and make ready: for the men shal eate with me at noone.

17 And y^e man did as Ioseph bade, & brought the men vnto Iosephs house.

18 Nowe when the men were brought into Iosephs house, they were c^o afraid, & sayd, Because of the money, that came in our fackes mouthes at the first time, we were brought, that he may picke a quard against vs, and lay some thing to our charge, and bring vs in bondage and our asses.

19 Therefore came they to Iosephs steward, and communed with him at the doore of y^e house.

20 And said, Oh sir, we came in deed downe hither at the first time to buy foode,

21 And as wee came to an ynn and opened our fackes, beholde, euery mans money was in his fackes mouth, ~~even~~ our money in full weight, but we haue brought it againe in our hands.

22 Also other money haue we brought in our hands to buy foode, but we cannot tell, who put our money in our fackes.

23 And he said, || Peace be vnto you, feare not: for your God, and the God of your father hath giuen you that treasure in your fackes, I had your money: and he brought forth Simeon to them.

24 So the man led them into Iosephs house, and gaue them water to wash their feet, and gaue their asses provender.

25 And they made ready their present against Ioseph came at noone, (for they heard say, that they should eate bread there.)

26 When Ioseph came home, they brought the present into the house to him, which was in their hands, and bowed downe to the ground before him.

27 And hee asked them of their prosperitie, and said, Is your father the olde man, of whome ye tolde me, in good health? is he yet aliue?

28 Who answered, Thy seruant our father is in good health, hee is yet aliue: and they bowed downe and made obsequie.

29 And he lifting vp his eyes, beheld his brother Benjamin, his mothers sonne, and saide, Is this your younger brother of whome ye tolde me? And he said, God be merciful vnto thee, my sonne.

30 And Ioseph made haste (for his iustice was

inflamed toward his brother, and sought where to weepe) & entred into his chamber, & wept there.

31 Afterward he walshed his face, & came out, and refrained himselfe, and said, Set on y^e meate.

32 And they prepared for him by himselfe, and for them by themselves, and for the Egyptians, which did eate with him, by themselves, because the Egyptians might not eate bread with the Ebreues: for that was an abomination vnto the Egyptians.

33 So they fate before him: y^e eldest according vnto his age, and the yongest according to his youth: and the men marvelled among themselves.

34 And they tooke meales from before him, and sent to them: but Beniamins meale was fute times so much as any of theirs: and they dranke, and had of the best drinke with him.

CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 Iudah offereth him selfe to be seruant for Beniamin.

Afterward he commanded his steward, saying, Fill the mens fackes with foode, as much as they can carry, and put euery mans money in his fackes mouth.

2 And y^e put my cup, I meane, the siluer cup, in the fackes mouth of the yongest, and his corne money. And he did according to the commandement that Ioseph gaue him.

3 And in the morning the men were sent away, they, and their asses.

4 And when they went out of the cite not farre off, Ioseph sayd to his steward, Vp, follow after the men: and when thou dost ouertake them, say vnto them, Wherefore haue ye rewarded euill for good?

5 Is that not the cup, wherein my lorde drinke? and in the which he doeth diuine and prophesie? ye haue done euill in so doing.

6 ¶ And when he ouertooke them, hee sayd these wordes vnto them.

7 And they answered him, Wherefore sayst my lorde such wordes? God forbid that thy seruants should doe such a thing.

8 Beholde the money which we found in our fackes mouthes, wee brought againe to thee out of the land of Canaan: how then should we steale out of thy lordes house siluer or golde?

9 With whomsoever of thy seruants it be found, let him die, & we also will be my lords bondmen.

10 And he said, Now then let it be according vnto your wordes: he with whom it is found, shall be my seruant, and ye shal be blamelesse.

11 Then at once euery man tooke downe his sacke to y^e ground, & euery one opened his sacke.

12 And hee searched, and began at the eldest and left at the yongest: and the cup was found in Beniamins sacke.

13 Then they rent their clothes, and laded euery man his asse, & went againe into the cite.

14 ¶ So Iudah and his brethren came to Iosephs house (for he was yet there) and they fel before him on the ground.

15 Then Ioseph said vnto them, What acte is this, which ye haue done? know ye not that such a man as I can diuine and prophesie?

16 Then said Iudah, What shal we say vnto my lorde? what shal we speake? and how can we iustifie our selues? God hath found out the wickednes of thy seruants: beholde, we are seruants to my lord, both we, & he, with whom the cup is found.

17 But

10r, Ioseph smelt.

b When we are in necessitie or danger, God instructeth not to use all our wits to better our estate and condition.

c Our chiefest trust ought to be in God and not in worldly meanes. d Hee speaketh these words not so much of despair, as to make his sonnes more careful to bring againe their brother. || Or, to the ruler of his house.

e So the indictment of God pressed their conscience.

† Ebr. roke himselfe upon vs.

† Ebr. call himselfe upon vs.

* Chap. 42.

10r, you are well.

f Notwithstanding the corruptions of Egypt, at Iosephs tangle his familie to feare God.

† Ebr. peace.

g For they two only were borne of Rachel. † Ebr. Jewels.

† Ebr. bread. h To signifie his dignity.

i The nature of the superstitious is to condemne all other in respect of themselves.

k Sometime this word significeth to be drunken, but here it is meant, that they had y^eough, & dranke of the best wine.

a We may not by this example vie any lawlesse practices, seeing God hath commanded vs to walke in simplicitie. † Ebr. the morning found.

b Because the people thought he could diuine, hee attributeth to him selfe that knowledge: or els hee finiseth that hee consulted with soothsayers for its which simulation is worthy to be reprooued.

† Ebr. innocency.

c To signifie how greatly the thing displeased them, & howe forie they were for it.

d If we see no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our finnes.

17 But he answered, God forbid, that I should doe so, *but* the man, with whom the cuppe is found, hee shall bee my seruant, and goe yee in peace vnto your father.

18 ¶ Then Judah drewe neere vnto him, and sayde, O my lord, let thy seruant now speake a word in my lords cares, and let not thy wrath bee kindled against thy seruant: for thou art euē * as Pharaoh.

19 My lord asked his seruants, saying, * Hauē ye a father, or a brother?

20 And we answered my lord, Wee haue a father that is olde, and a yong † child, *which hee begeth* in his age: and his brother is dead, and he alone is left of his mother, and his father loueth him.

21 Nowe thou failest vnto thy seruants, Bring him vnto me, that I may † set mine eye vpon him.

22 And we answered my lord, The child can not depart from his father: for if hee leaue his father, *his father* would die.

23 Then saydest thou vnto thy seruants, * Except your yonger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father sayde vnto vs, Goe againe, buy vs a little foode,

26 Then we answered, We cannot go downe: *but* if our yongest brother † goe with vs, then will we go downe: for we may not see the mans face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, Ye know that my † wife bare me two sonnes,

28 And the one went out from me, and I said, Of a suretie he is torne in * pieces, and I saw him not since.

29 Nowe ye take this also away from mee: if death take him, then s ye shall bring my gray head in forrowe to the graue.

30 Nowe therefore, when I come to thy seruant my father, and the child *be* not with vs (for seeing that his † life dependeth on the childes life)

31 Then when hee shall see that the child *is* not come, he will die: so shall thy seruants bring the gray head of thy seruant our father with sorrowe to the graue.

32 Doubtlesse thy seruant became suretie for the child to my father, and said, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

33 Nowe therefore, I pray thee, let *me* thy seruant hide for the child, *as* a seruant to my lord, and let the child goe vp with his brethren.

34 For *h* howe can I go vp to my father, if the child *be* not with me, inlesse I would see the euill that shall come on my father?

CHAP. XLV.

1 Ioseph maketh himself known to his brethren. 2 He sheweth that all was done by Gods providence. 18 Pharaoh commandeth him to send for his father. 24 Iosephs brethren his brethren to concord. 27 Iacobs soroweth.

THEN Ioseph could not reframe himselfe before all that should by him, but hee cryed, * Hauē forth euery man from me. And there taried not one with him, while Ioseph vnted himselfe vnto his brethren.

2 And he wept, and cried, *so* that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Io-

seph: doeth my father yet liue? But his brethren could not answer him, for they were astonished at his presence.

4 Againē, Ioseph said to his brethren, Come neere, I pray you, to mee. And they came neere. And he saide, * I am Ioseph your brother, whom ye sold into Egypt.

5 Nowe therefore be not *bad*, neither grieved with your selues, that ye sold me hither: * for God did send me before you for *your* preservation.

6 For nowe two yeeres of famine *have bene* through the land, and five yeeres *are* behinde, wherein neither *shall be* euē now fauēt.

7 Wherefore God sent me before you to preserue your posteritie in this land, and to saue you aliuē by a great deliuerance.

8 Nowe then you sent not mee hither, but God, who hath made me a father vnto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

9 Hasten ye & go vp to my father, & tel him, Thus saith thy sonne Ioseph, God hath made mee lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwell in the land of Goshen, and shalt be neere me, thou and thy children, and thy childrens children, and thy sheepe, and thy beastes, and all that thou hast.

11 Also I will nourish thee there (for yet *remain* five yeeres of famine) I will send thee through poutie, thou and thy household, and all that thou hast.

12 And behold, your eyes doe see, and the eyes of my brother Benjamin, that *my* mouth speaketh to you.

13 Therefore tell my father of all mine honor in Egypt, and of all that yee haue seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, and wept, and Benjamin wept on his necke.

15 Moreover, hee kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the † tidings came vnto Pharaohs house, so that they said, Iosephs brethren *are* come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This doe ye, lade your beasts and depart, goe to the land of Canaan,

18 And take your father, and your households, and come to me, and I will giue you the best of the land of Egypt, and yee shall eate of the best of the land.

19 And I command thee, Thus doe yee, take your chariots out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Also † regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them chariots according to the commandment of Pharaoh: hee gaue them vitall also for the iourney.

22 Hee gaue them all, none except change of raiment: but vnto Benjamin hee gaue three hundred pieces of silver, and five suites of raiment.

23 And vnto his father *likewise* hee sent tenne hee asses laden with the best things of Egypt, and ten hee asses laden with wheat, and bread and meate for his father by the way.

24 So sent he his brethren away, and they de-

C 2 paroh

o Equall in authority: or, next vnto the king.
* Chap. 4. 13, 16.

† Hee, child of an olde age.

† Hee, that I may see him.

* Chap. 43. 3.

† Hee be with vs.

f Rabel bare to Iacob, Ioseph and Benjamin.
* Chap. 37. 33.

g Ye shall cause me to die for sorowe.

† Hee, his soule is bound to his soule.

* Chap. 43. 2.

h Meaning he had rather remaine there prisoner, then to returne and see his father in heauensse.

i Not that he was ashamed of his kindred, but that he would cover his brethrens fault.

* Heb. 13. 13.

b This example teacheth that we must by al means comfort them, which are truly lumbled and wounded for their sinnes.
* Chap. 30. 10.

c Albeit God doeth fine, yet he turneth mans wickednesse to seru to his glory.

d That is, then I speake in your owne language, and haue none interpreter.

† Hee, soyle.

e The most pleasant ground.
f The chiefe fruites and commodities.

† Hee, let not your eyes see your sorowes.

† Hee, hee sent as much as was desired, as verse 22. and verse 23.

g Seeing he had
remitted the fault
done toward him,
he would not that
they should accuse
one another

h As one between
hope and feare.

parted: and he sayde vnto them, *g* Fall not out by the way.

25 ¶ Then they went vp from Egypt, & came vnto *h* land of Canaan vnto Iakob their father,
26 And told him, lying, Ioseph *u* yet aliue, and he also is gouernour ouer all the land of Egypt, and Iakob heart *h* failed: for he beleued them not.

27 And they told him all the words of Ioseph, which he had said vnto them: but when he saw the charcets, which Ioseph had sent to carry him, then the spirit of Iakob their father reuiued.

28 And Iſrac said, *Th*isue inough: Ioseph my sonne *u* yet aliue: I will go and see him y^e I die.

CHAP. XLVI.

a God aſſureth Iakob of his journey into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioseph meeteth his father: 32 He teacheth his brethren what to answer to Pharaoh.

Then Iſrac took his journey with all that he had, and came to Beer-sheba, and *a* offered sacrifice vnto the God of his father Iſhak.

31 And God spake vnto Iſrac in a vision by night, saying, Iakob, Iakob. Who answered, I am here.

32 Then he sayde, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will *b* goe downe with thee into Egypt, and I will also *b* bring thee vp againe, and Ioseph shall *b* put his hand vpon thine eyes.

5 Then Iakob rose vp from Beer-sheba: and the sonnes of Iſrac carried Iakob their father, and their children, and their wiues in the charcets, which Pharaoh had sent to carry him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, and came into Egypt, both *a* Iakob and all his feede with him,

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his feede brought he with him into Egypt.

8 ¶ And these are the names of the children of Iſrac, which came into Egypt, *euen* Iakob and his sonnes: *a* Reuben Iakobs first borne.

9 And the sonnes of Reuben: Hapoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of *a* Simeon: Iemmel, and Jamin, and Ohad, and Ischin, and Zohar, and Shaul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of *a* Lavi: Gershon, Kohath, and Merari.

12 ¶ Also the sonnes of *a* Iudah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan,) And the sonnes of Pharez were Hezron and Hamul.

13 ¶ Also the sonnes of *a* Issachar: Tola, and Phuah, and Iob, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Iahleel.

15 These be the sonnes of Leah, which shee bare vnto Iakob in Padan Aram, with his daughter Dinah. All the *h* foules of his sonnes and his daughters were thirtie and three.

16 ¶ Also the sonnes of Gad: Zaphion, & Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of *a* Aſer: Iſmah, and Iſhuah, and Iſui, and Beriash, and Serah their sister.

And the sonnes of Beriash: Heber, and Malchiel.
18 These are the children of Zilpah, whome

Laban gaue to Leah his daughter: and these three bare vnto Iakob, *euen* sixteen foules.

19 The sonnes of Rahel Iakobs wife were Ioseph, and Benjamin.

20 ¶ And vnto Ioseph in the land of Egypt were borne Manasseh, and Ephraim, which *a* Aſenath the daughter of Poti-pherau prince of On bare vnto him.

21 ¶ Also the sonnes of *a* Benjamin: Belaah, and Becher, and A-hbeel, Gera, and Naaman, Ehi, and Roih, Muppim, and Huppim, and Ardi.

22 These are the sonnes of Rahel, which were borne vnto Iakob, fourteen foules in all.

23 ¶ Also the sonnes of Dan: Huthim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, and Izzer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and these bare these to Iakob, in all, seven foules.

26 All the *a* foules, that came with Iakob into Egypt, which came out of his *h* loines (beside Iakobs sonnes wiues) were in the whole, threescore and sixe foules.

27 Also the sonnes of Ioseph, which were borne him in Egypt, were two foules: *so that* all the foules of the house of Iakob, which came into Egypt, are seuentie.

28 ¶ Then he sent Iudah before him vnto Ioseph, to *h* direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Ioseph made ready his charret and went vp to Goshen to meete Iſrac his father, and presented himselfe vnto him and fel on his necke, and wept vpon his necke a *g* good while.

30 And Iſrac said vnto Ioseph, Nowe let mee die, since I haue seene thy face, and that thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I will go vp and shew Pharaoh, and tell him, My brethren & my fathers house, which were in the land of Canaan, are come vnto me,

32 And the men are *a* shepheards, and because they are shepheards, they haue brought their sheepe and their cattell, & all that they haue.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then yee shall say, Thy seruants are men occupied about cattell, from our childhood euen vnto this time, both we and our fathers: that yee may dwell in the land of Goshen: for euery sheepe keeper is an *a* bondage vnto the Egyptians.

CHAP. XLVII.

g Iakob commeth before Pharaoh, and telleth him his age. 21 The land of Goshen is giuen him. 22 The idolatrous priests haue lying of the King. 28 Iakobs age when hee died. 30 Ioseph sweareth to bury him with his fathers.

Then came Ioseph and tolde Pharaoh, and said, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph tooke part of his brethren, *euen* five men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are shepheards, both we and our fathers.

4 They said moreover vnto Pharaoh, For to soioisme in the land we come: for thy seruants haue no pasture for their sheepe, so fore is *h* famine in the land of Canaan. Nowe therefore, we pray thee,

a Whereby hee
both signified,
that he worship-
ped the true God,
and also that hee
kept in his heart
the possession of
his land, from
whence priet
necessitie drewe
him.

b Conduſting
thee by my
power.
c In thy posterity.
d Shall thou thine
eyes when thou
dieſt: which ap-
pertained to him
that was most de-
rell, or chiefe of
the kiuied.
e In 11. 14. 4. 4. 4.
105 23. 1. 4. 5. 4.

a Exod. 1. 2. and 4.
14. num. 26. 5.
1. 1. 1. 1. 1.

a Exod. 6. 19.
1. 1. 1. 1. 1.

a 1. 1. 1. 1. 1.

a 1. 1. 1. 1. 1.
4. 1. 1. 1. 1.

a 1. 1. 1. 1. 1.

h Or, perſons.

a 1. 1. 1. 1. 1.

a Clap. 41. 30.

a 1. 1. 1. 1. 1.
8. 1.

a 1. 1. 1. 1. 1.
12. 1. 1. 1. 1.

h Or, to prepare
him a place.

h 1. 1. 1. 1. 1.
1. 1. 1. 1. 1.

h 1. 1. 1. 1. 1.
1. 1. 1. 1. 1.

a He was not a-
shamed of his in-
ter and his seed,
though they were
of base condition.

h God ſufficeth the
world to haue
us, that they may
forſake the filth
of the world, and
cleaue to him.

a That the king
might be assured
they were come,
and ſee what ma-
ner of people
they were.

these, let thy seruants dwell in the land of Goshen.

¶ Then spake Pharaoh to Ioseph saying, Thy father and thy brethren are come vnto thee.

6 The land of Egypt is before thee: in the best place of the land make thy father & thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there be men of astutie among them, make them rulers ouer my cattel.

7 Ioseph also brought Iakob his father, and set him before Pharaoh. And Iakob † saluted Pharaoh.

8 Then Pharaoh sayd vnto Iakob, † Howe olde art thou?

9 And Iakob said vnto Pharaoh, The whole time of my * pilgrimage is an hundredth & thirtie yeeres: few & euil haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Iakob † tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

11 ¶ And Ioseph placed his father, & his brethren, and gaue them possession in the land of Egypt, in the best of the land, ⁱⁿ in the land of Ramesses, as Pharaoh had commanded.

12 ¶ And Ioseph nourished his father, and his brethren, and all his fathers household with bread, ^{as} euen to the yong children.

13 ¶ Now there was no bread in all the land: for the famine was exceeding fore: so that the land of Egypt, and the land of Canaan were † famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and Ioseph layd vp the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph and sayd, Giue vs bread: for why should we die before thee? for our money is spent.

16 Then sayd Ioseph, Bring your cattell, and I will giue you for your cattell, if ^{your} money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, & for the flockes of sheepe, and for the herdes of cattell, and for the asses: so he fed them with bread for all their cattell that yeere.

18 But when the yeare was ended, they came vnto him the next yeere, and sayd vnto him, We wil not hide from my lord, that since our money is spent, and my lord hath the herdes of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shal we perish in thy sight, both we, and our land? by vs and our land for bread, and we and our land will be bound to Pharaoh: therefore giue vs seede, that we may liue and not die, and that the land goe not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold eury man his ground because the famine was fore vpon them: so the land became Pharaohs.

21 And he removed the people vnto the cities, † from one side of Egypt euen to the other.

22 Only the land of † Priests bought he not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Ioseph sayd vnto the people, Behold, I haue bought you this day, & your land for Pharaoh: ^{here is} feede for you: sowe therefore the ground.

24 And of the increase yee shall giue the fifth part vnto Pharaoh, and foure partes shall be yours for the feede of the field, and for your meate, and for them of your households, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, and we will be Pharaohs seruants.

26 Then Ioseph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh should haue the fifth part, ^{except} except the land of the priests only, which was not Pharaohs.

27 ¶ And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover, Iakob liued in the land of Egypt ^{seuen} seuen score yeeres, so that the whole age of Iakob was an hundredth fourtie and seuen yeeres.

29 Now when the time drew neere that Israel must die, he called his sonne Ioseph, and said vnto him, If I haue now found grace in thy sight, * put thine hand now vnder my thigh, and deale mercifully & truly with me: burie me not, I pray thee, in Egypt.

30 But when I shall sleepe with my fathers, thou shalt carrie me out of Egypt, and burie mee in their buriall. And hee answered, I will doe as thou hast sayd.

31 Then he sayd, Swear vnto mee. And hee swore vnto him. And Israel * worshipped towards the beds head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sick father. 2 Iakob receiveth Gods promise. 3 He receiveth Iosephs finnes as his. 19 He preferreth the younger. 21 He prophesieth times vnto his sonnes.

As Gaue after this, one sayd to Ioseph, Lo, thy father is sicke: then heeooke with him his two sonnes, Manasseh and Ephraim.

2 Also one tolde Iakob, and said, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him and fate vpon the bed.

3 Then Iakob sayd vnto Ioseph, God Almighty appeared vnto me at * Luz in the land of Canaan, and blessed me.

4 And he sayd vnto me, Beholde, I will make thee fruitful, and will multiply thee, and will make a great number of people of thee, and will giue this land vnto thy seede after thee for an euerming possession.

5 ¶ And now thy * two sonnes, Manasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

6 But the lineage, which thou hast begotten after them, shall be thine: they shall be called after the names of their brethren in their inheritance.

7 Nowe when I came from Padan, Rachel * died vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes iourney of ground to come to Ephraim: and I buried her there in the way to Ephraim: the same is Beth-lehem.

8 ¶ Then Israel beheld Iosephs sonnes & sayd, Whose are these?

b Pharaoh is providing for idolatrous priests, shall be a condemnation to all them which neglect the true ministers of Gods worde.

c Chap. 45. 1. Ioseph is promised that hee shall be buried in the fish of his fathers, teaching his children to hope for the promised land. d Hee rejoiced that Ioseph had promised him, and letting himselfe vpon his pillow, praised God, Reade 1. Chron. 29. 16.

e Ioseph more cleaues that his children should be received into his fathers family, which was the Church of God, then to enioy all the riches of Egypt.

f Or, all Iosephs. Chap. 45. 15.

g Which is true in the carnal Israel vnto the coming of Christ, & is the spiritual for euer. Chap. 45. 17.

h Chap. 45. 18.

b Iosephs great modellie appeareth in that hee would enterprise nothing without the kings commandement.

† Hee, blessed.

† Hee, how many dayes are the yeeres of thy life?

¶ Hee, 120. & 13.

† Hee, blessed.

e Which was a citie in the countrey of Goshen, Exodus. 1. 11.

d Some reade, that hee fed them as little babes, because they could not provide for themselves against that famine.

f Ioseph brought to an extremity, or at their wits end.

g Whether hee both declared his fidelitie toward the King, and his minde free from courtousies.

f For except the ground be tilled and sowne it periseth, and is as it were dead.

g By this changing they signified that they had nothing of their owne, but received all of the kings liberalltie, ^{the rule} rule of the borders.

e The faithfull acknowledge all as benefites come of Goodnes mercies.

9 And Ioseph said vnto his father, They are my sonnes, which God hath giuen mee here. Then he said, I pray thee, bring them to me, that I may blefse them:

10 (For the eyes of Israel were dim for age, so that he could not see.) Then he caused them to come to him, and hee kissed them and embraced them.

11 And Israel said vnto Ioseph, I had not thought to haue seene thy face: yet loe, God hath shewed me also thy feede.

f Ebr, his face to the ground.

12 And Ioseph tooke them away from his knees, & did reuerence to downe to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hand toward Israels left hand, & Manasseh in his left hand toward Israels right hand, so he brought them vnto him.

g Gods iudgement is oftentimes contrary to mans, and he preferreth that, which man despiseth.

h Hier. 11. 11.

14 But Israel stretched out his right hand, and laide it on Ephraims head, which was younger, and his left hand vpon Manassehs head (directing his hands of purpose) for Manasseh was the elder.

15 ¶ Also he blefseth Ioseph, and said, The God, before whom my fathers Abraham and Izhak did walke, the God, which hath fed mee all my life long, vnto this day, blefse thee.

i This Angel might be vnderstood of Christ, as Chap. 9. 17. & 23. 1. I Let them be taken as my children.

16 The Angel, which hath deliuered mee from all euill, blefse the children, & let my name be named vpon them, & the name of my fathers Abraham and Izhak, that they may grow as fish into a multitude in the middles of the earth.

j Ioseph faithfull so binding Gods grace to the order of nature.

17 But when Ioseph sawe that his father laide his right hand vpon the head of Ephraim, it displeased him: & he stayed his fathers hand to remove it from Ephraims head to Manassehs head.

18 And Ioseph said vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and said, I know wel, my sonne, I know well: hee shall be alio a people, and hee shall be great likewise: but his younger brother shall be greater then he, and his feede shall be full of nations.

k In whom Gods graces should manifestly appeare.

20 So hee blefseth them that day, and said, In thee Israel shall blefse, and say, God make thee as Ephraim and as Manasseh, and hee set Ephraim before Manasseh.

l Which they had by faith in the promise.

m By my children whom God spared for my sake.

n Chap. 34. 15.

21 Then Israel said vnto Ioseph, Beholde, I die, and God shall be with you, and bring you againe vnto the land of your fathers.

22 Moreover, I haue giuen vnto thee one portion aboue thy brethren, which I gate out of the hand of the Aunorite by my sword and by my bow.

CHAP. XLIX.

1 Iacob blefseth all his sonnes by name, and beriseth them what it comes, so hee telleth them that Christ shall come out of Iudah. 29 He will be buried with his fathers. 31 He desireth.

Then Iacob called his sonnes, and said, Gather your selues together, that I may tell you what shall come to you in the last dayes.

2 Gather your selues together, and heare, yee sonnes of Iacob, and hearken vnto Israels your father.

o Begotten in my youth.

p If thou hast not lost thy birthright by thine offence.

q Chap. 22. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3 ¶ Reuben mine eldest sonne, thou art my might, & the beginning of my strength, the excellencie of dignitie, & the excellencie of power.

4 Thou wast light as water: thou shalt not be excellent, because thou wentest vp to thy fathers bed: thou diddest thou desire my bed, thy dignitie is gone.

5 ¶ Simeon and Leui, brethren in euill, the instruments of crueltie, are in their habitations. 6 Into their secret let not my foule come: my glory, be not thou ioyned with their assembly: for in their wrath they slew a man, and in their selfe will they digged downe a wall.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will diuide them in Iakob, and scatter them in Israel.

8 ¶ Thou Iudah, thy brethren shall praise thee, thine hand shall be in the necke of thine enemies: thy fathers sonnes shall bowe downe vnto thee.

9 Iudah as a Lions whelp shall thou come vp from the spoyle, my sonne. He shall lyce downe and couche as a Lion, and as a Lionesse: who shall stirre him vp?

10 The scepter shall not depart from Iudah, nor a Lawgiuer from between his feete, vntill Shiloh come, and the people shall be gathered vnto him.

11 He shall binde his Asses foale vnto a vine, and his Asses colke vnto the best vine: hee shall wash his garment in wine, and his cloke in the blood of grapes.

12 His eyes shall be red with wine, and his teeth white with milke.

13 ¶ Zebulun shall dwell by the Sea side, and hee shall be an haven for shippes: and his border shall be vnto Zidon.

14 Issachar shall be a strong asse, couching downe betwene two burdens:

15 And hee shall see that rest is good, and that the land is pleasant, and hee shall bow his shoulder to beare, and shall be subiect vnto tribute.

16 ¶ Dan shall iudge his people as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder by the path: biting the hofes heeles, so that his rider shall fall backward.

18 O Lord, I haue waited for thy saluation.

19 ¶ Gad, an hoste of men shall overcome him, but hee shall overcome at the last.

20 ¶ Concerning Acher, his bread shall be fat, and hee shall giue pleasures for a king.

21 ¶ Naphtali shall be a hindle let goe, giuing goodly wordes.

22 ¶ Ioseph shall be a fruitful bough, as a fruitful bough by the well side: the fruit shall runne vpon the wall.

23 ¶ And the archers grieved him, and shot against him, and hated him.

24 But his bow abode strong, and the handes of his armes were strengthened, by the handes of the mightie God of Iakob, of whom was the feeder appointed by the stone of Israel.

25 ¶ Euen by the God of thy father, who shall helpe thee, and by the almighty, who shall blefse thee with heavenly blessings from aboue, with blessings of the deepe, that lyeth beneath, with blessings of the brethes, and of the wombe.

26 The blessings of thy father shall be stronger then the blessings of nine elders: vnto the ende of the hilles of the world they shall be on the head of Ioseph, and on the top of the head of him that was separate from his brethren.

27 ¶ Benjamin shall raine as a wolfe: in the morning hee shall deuoure the praye, and at night hee shall diuide the spoyle.

28 ¶ All these are the twelve tribes of Israel, and thus their father spake vnto them, and blef-

10 Iosephs swordes were instruments of violence.

d Or, 100000 meaning that he neither contended to them in words nor thought.

e The Suckemites, Chap. 34. 26.

f For Ioseph had no part, and Simeon was vnder Iudah, Iosh. 19. 1. till God gave them 7 place of the Amalekites, 1. Chron. 4. 47.

g As was verified in David & Christ, his enemies shall loe to feare him, Iosh. 10. 25.

h Which is Christ the Mediator, the giver of all graces: whome shall call the Gentiles to saluation.

k A country most aboundant with vines and pastures is promised him.

l Ebr. an Asse of great honour.

m His force shall be great, but hee shall want courage to resist his enemies.

n Shall haue the honour of a tribe.

o That is, full of subtiltie.

p Seeing the myseries that his power should fall into, hee busseth out in prayer to God to remedy it.

q Outcoming more by fayer wordes than by force.

r Ebr. a summe of miseries.

s Ebr. daughters, as his brethren, when they were his enemies. Psal. 137. and when.

t That is, God.

u In 20 much as he was more ready to the accomplishment of the promise, & it had bene more often confirmed.

v Either in dignitie, or when hee was sold from his brethren.

sed them: every one of them blessed hee with a severall blessing.

* Chap. 47. 3.

29 And he charged them and said vnto them, I am ready to be gathered vnto my people: * burie me with my fathers in the caue, that is in the field of Ephron the Hittite,

30 In the caue that is in the field of Machpelah besides Mamre in the land of Canaan: which caue Abraham bought with the field of Ephron the Hittite for a possession to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.

32 The purchase of the field and the caue that is therein, was bought of the children of Heth.

x Whereby is signified how quietly he died.

33 Thus Iakob made an end of giuing charge to his sonnes, & * plucked vp his feete into the bed and gaue vp the ghost, and was gathered to his people.

CHAP. L.

34 Iakob is buried. 35 Ioseph forgiveth his brethren. 36 He seeth his childrens children. 37 His death.

T Hen Ioseph fell vpon his fathers face & wept vpon him, and kissed him.

2 And Ioseph commanded his seruants the physicians to enbaume his father, and the physicians enbaumed Izhak.

a He meaneth them that enbaumed the dead, and buried them.

3 So forty dayes were accomplished (for so long did the dayes of them that were enbaumed last) and the Egyptians bewailed him 7 seuentie dayes.

b They were more excessive in lamenting, then the faithfull.

4 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, & say,

* Chap. 47. 39.

5 My father made me * swiure, saying, Loe, I die, burie me in my graue, which I haue made me in the land of Canaan: now therefore let me go, I pray thee, & bury my father, & I wil come againe.

c The very infants, which would haue other performed.

6 Then Pharaoh said, Goe vp and bury thy father, as he made thee to swiure.

7 ¶ So Ioseph went vp to bury his father, and with him went all the seruants of Pharaoh, and the elders of his house, and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren, and his fathers house: onely their children, and their sheepe, and their cattell left they in the land of Goshen.

9 And there went vp with him both chariots and horsemen: and they were an exceeding great company.

¶ Or the court house of Atad.

10 And they came to ¶ Goren Atad, which is beyond Iorden, and there they made a great and exceeding fore lamentation: and he mourned for his father seuen dayes.

11 And when the Canaanites the inhabitants

of the land sawe the mourning in Goren Atad, they sayde, This is a great mourning vnto the Egyptians: wherefore the name thereof was called ¶ Abel Mizraim, which is beyond Iorden.

¶ Or, the lamentation of the Egyptians.

12 So his sonnes did vnto him, according as he had commanded them:

* Acts 7. 14.

13 ¶ For his sonnes carried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which caue Abraham bought with the field, to be ¶ a place to burie in, of Ephron the Hittite besides Mamre.

* Chap. 23. 14. ¶ Or, a possession.

14 ¶ Then Ioseph returned into Egypt, hee and his brethren, and all that went vp with him to bury his father, after that he had buried his father.

15 And when Iosephs brethren sawe that their father was dead, they sayde, ¶ It may be that Ioseph will hate vs, and will pay vs againe all the euill, which we did vnto him.

d An euill conscience is neuer fully at rest.

16 Therefore they sent vnto Ioseph, saying, Thy father commanded before his death, saying, 17 Thus shall ye say vnto Ioseph, Forgiue now, I pray thee, the trespass of thy brethren, and their sinne: for they rewarded thee euill. And now we pray thee, forgiue the trespass of the seruants of thy fathers: ¶ God. And Ioseph wept, when ¶ they spake vnto him.

e Meaning that they which haue one God, should be ioyed in mans fore lone. ¶ Or, the messenger.

18 Also his brethren came vnto him, and fell downe before his face, and saide, Echolde, we be thy seruants.

19 To whom Ioseph sayde, ¶ Feare not: for ¶ I am not I vnder ¶ God?

* Chap. 45. 5. ¶ Or, am I in Gods hand? meaning to take vengeance.

20 When yee thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people aliae.

f When by the good successe men wish to reuenge, and therefore in ought not to be reuenged by men. ¶ Or, as thou hearest.

21 Feare not now therefore: I will nourish you, and your children: and he comforted them, and spake ¶ kindly vnto them.

g What notwithstanding he bare rule in Egypt about fouentie yeeres, yet was ioyed with the Church of God in faith and religion.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an hundred and tenne yeeres.

* Gen. 47. 28. ¶ Or, as thou hearest.

23 ¶ And Ioseph saw Ephraims children, euen vnto the third generation: also the sonnes of Manasse the sonne of Manasse were brought vp on Iosephs knees.

* Gen. 48. 19. ¶ Or, as thou hearest.

24 And Ioseph said vnto his brethren, ¶ I am readie to die, and God will surely visite you, and bring you out of this land, vnto the land which he swiure vnto Abraham, vnto Izhak, and vnto Iakob.

25 And Ioseph tooke an othe of the children of Israel, saying, ¶ God will surely visite you, and ye shall carry my bones hence.

h He speaketh this by the spirit of prophesie, exhorting his brethren to leave full trust in Gods promise for their deliuerance.

26 So Ioseph died, when hee was an hundred and tenne yeeres olde: and they enbaumed him and put him in a chest in Egypt.

THE SEVENTH BOOKE OF MOSES, CALLED EXODVS.

THE ARGUMENT.

AFTER that Iakob by Gods commandement Gen. 46. 3. had brought his familie into Egypt, where they remained for the space of foure hundred yeeres, and of seuentie persons grew to an infinite number, so that the King and the country grued and enduresed both by tyrannic and cruell slavery to suppress them: the Lord according to his promise Gen. 15. 14. had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry forces. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauy iudgements encrease against them, till Pharaoh and his army were drowned in the same Sea, which gaue an entrie & passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderful benefices: and altho he had giuen them the Passouer to be a signe and memorall of the same, yet

they felt to distrust, and tempted God with sundry murmuring and grudging against him and his ministers: sometimes moved with ambition, sometimes for lack of drinks or meate to content their lusts, sometimes by idle Lutes, or such like. Wherefore God visited them with sharpe rodde and plagues, thus by his corrections they might take to him for remedie against his scourges, and earnestly repent them for their rebellions and wickedness. And because God loveth them to the end, whom he hath once begun to love, he punished them not according to their deserts, but dealt with them in great mercies, and ever with new benefices laboured to overcome their malice: for he still converted them and gave them his word and Lawe, both concerning the manner of serving him, and also the forme of judgements and cruell punishments: so the intent that they should not serve God after their owne inventions, but according to that order, which his heavenly wisdom had appointed.

CHAP. L

1 The children of Israhel thus came into Egypt. 2 The worst Pharaoh appeareth them. 3 The provincies of God toward them. 4 The king's commandment to the midwives. 5 The four of the Hebrews are commanded to be cast into the river.

NOW * these are the names of the children of Israel, which came into Egypt (every man and his household came either to Isakob)

3 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Acher.

5 So all the 7 soules, that came out of the loines of Isakob, were 7 seintie soules: Isoph was in Egypt already.

6 Nowe Isoph died and all his brethren, and that whole generation.

7 ¶ And the 7 children of Israel ¶ brought forth fruite and increased in abundance, and were multiplied, and were exceeding mightie, so that the land was full of them.

8 Then there rose up a newe King in Egypt, who knewe not Isoph.

9 And he said vnto his people, Beholde, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, lest they multiply, and it come to passe, that if there be warre, they ioyne themselves also vnto our enemies, and fight against vs, and ¶ get them out of the land.

11 Therefore did they set taskmasters ouer them, to keepe them vnder with burdens: and they built the cities Pithom and Raamses for the 7 treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore ¶ they were more grieved against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them wearie of their liues by sore labour in clay and in bricke, and in all worke in the fildes, with all manner of bondage, ¶ which they laid vpon them most cruely.

15 ¶ Moreover the King of Egypt commanded the midwives of the Ebrew women, (of which the ones name was 7 Shiphray, and the name of the other Pua)

16 And said, ¶ When yee doe the office of a midwife to the women of the Ebrewes, and see them on their stools, if it be a sonne, then ye shal kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwives feared God, and did not as the King of Egypt commanded, but preferred alie the men children.

18 Then the King of Egypt called for the midwives, and said vnto them, Why haue yee done thus, and haue preferred alie the men children?

19 And the midwives answered Pharaoh, Because the Ebrew 7 women are not as the women of Egypt: for they are luely, and are deliuered yet the midwife come at them.

20 God therefore prospered the midwives, and the people multiplied and were very mightie.

21 And because the midwives feared God, therefore he made them houses.

22 Then Pharaoh charged all his people, saying, Every man-child that is borne, ¶ cast ye into the riuer, but reuerse every maide child alie.

CHAP. IL

1 Moses is borne and cast into the Ragers. 2 He is taken up of Pharaohs daughter and kept. 3 He killeth the Egyptians. 4 He first and marrieth a wife. 5 The Egyptian cry vnto the Lord.

Then there went a man of the house of Levi, and tooke to wife a daughter of Levi, 2 And the woman conceived and bare a sonne: and when she sawe that he was faire, ¶ she hid him three months.

3 But when she could no longer hide him, she tooke for him an arke made of reede, and daubed it with slime and with pitch, and laid the child therein, and put it among the bulrushes by the riuers brinke.

4 Now his sister stood asafte off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came down to walke her in the riuer, and her maidens walked by the riuers side: and when she sawe the arke among the bulrushes, she sent her maid to fetch it.

6 Then she opened it, and sawe it was a child, and beholde, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Ebrew women to nurse thee the child?

8 And Pharaohs daughter said to her, Go. So the maid went and called the 7 childes mother,

9 To whom Pharaohs daughter sayde, Take this child away, and nurse it for mee, and I will reward thee. Then the woman tooke the child, and nursed him.

10 Now the child grew, and she brought him vnto Pharaohs daughter, and he was as her sonne, and she called his name Moses, because, said she, I drew him out of the water.

11 ¶ And in those dayes, when Moses was grown, he went forth vnto his brethren, and looked on their burdens: also he saw an Egyptian smiting an Ebrew one of his brethren.

12 And hee looked ¶ round about, and when he sawe no man, he slew the Egyptian, and hid him in the sand.

13 Againe he came forth the second day, and beheld two Ebrews stroue: & he said vnto him that did the wrong, Wherefore smitest thou thy fellow?

14 And

g Their disobedience herein was lawfull, but their discernible evil. h That is, God increased the families of the Israelites by their means. i When tyrants can not prevail by craft, they burst forth into open rage.

a This Lemue was called Amram, who married Iochabed, Chap. 6. 20. b 2 Kings. 25. 20. c 1 Kings. 23. 37. d 2 Kings. 25. 23.

b Committing him to the providence of God, whom he could not keepe from the rage of the tyrant.

c Mans counsel cannot hinder that which God hath determined shall come to passe.

d That is, was forty years old, A. 7. 23.

e For this and shew, being assured that God had appointed him to deliver the Israelites, A. 7. 23.

a Gen. 4. 8. b Moses described the wonderful order that God observeth in performing his promises to Abraham, Gen. 15. 14.

g 1 Kings. 17. 1. h Gen. 4. 17. i Gen. 25. 23.

a Acts 1. 17. b 1 Kings. 17. 1.

b The marvellous and contrary of God.

c He considered not how God had preferred Egypt before Israhel.

d Into Canaan, and so we shall lose our commodities. e We get up out of the land.

f 1 Kings. 17. 1.

g The more that God bleth his, the more doeth the wicked smile thereon.

h 1 Kings. 17. 1. i 1 Kings. 17. 1. j 1 Kings. 17. 1.

k 1 Kings. 17. 1.

f Though by his
fraze he shewed
his infinitie, yet
faith covered it,
Hebr. 11. 27.

g Origines.

h Elr, said them,

i Or, grandfather.

j Wherein he
declared a thank
full minde, which
would recom-
pence the bene-
fite done vnto his.
* Chap. 18. 3.

k God humbleth
him by afflictions,
that they should
cry vnto him, and
desire the fruit
of his promises.
l He iudged their
cause, or, acknow-
ledged them to
be his.

m, Bur within
the desert.

n It was called
after the law was
giuen,
p Called also Si-
nai.

q All 7. 30.
r This figueth
that the Church
is not consumed
by the fire of affli-
ctions, because
God is in the midst
thereof.

s Whom he cal-
leth the Angell,
uerbe 2.

t Resigne thy
selfe vp to me,
Ruth 4. 7.

u Job. 5. 13.
v Because of my
presence.

w * Mat. 23. 23.
all 7. 31.

x For sinne ex-
celseth man, to feare
Gods iudice.

y Where euelie
was intolerable.

14 And he answered, Who made thee a man
of authoritie, and a iudge ouer vs? Thinkest thou
to kill mee, as thou killdest the Egyptian? Then
Moses feared and said, Certainly this thing is
known.

15 Now Pharaoh heard this matter, and fought
to slay Moses: therefore Moses fled from Pharaoh,
and dwelt in the land of Midian, and hee fate
downe by a well.

16 And the Priest of Midian had seven daugh-
ters, which came and drew water, and filled the
troughs, for to water their fathers sheepe.

17 Then the shepherds came and droue them
away: but Moses rose vp, and defended them,
and watered their sheepe.

18 And when they came to Reuel their father, he
said, How are ye come so soone to day?

19 And they said, A man of Egypt deliuered
vs from the hand of the shepherds, and also drew
vs water yough, and watered the sheepe.

20 Then he said vnto his daughters, And where
is he? why haue ye so left the man? & call him
that he may eate bread.

21 And Moses agreed to dwell with the man:
who gaue vnto Moses Zipporah his daughter:

22 And the bare a sonne, whose name he cal-
led Gershom: for he said, I haue bene a stranger
in a strange land.

23 ¶ Then in proceesse of time, the King of E-
gypt died, and the children of Israel sighed for the
bondage and cried: and their cry for the bond-
age came vp vnto God.

24 Then God heard their moine, and God re-
membered his couenant with Abraham, Izhak,
and Iaakob.

25 So God looked vpon the children of Is-
rael, and God said I had respect vnto them.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth vnto him in a bush.
2 He sendeth him to deliuer the children of Israel. 3 The
name of God. 4 God teacheth him what to doe.

WHEN Moses kept the sheepe of Iethro his
father in law, Priest of Midian, and droue
the flocke to the backside of the desert, & came
to the Mountaine of God, b Horeb.

2 Then the Angell of the Lord appeared vnto
him in a flame of fire, out of the midst of a bush:
and he looked, and beheld, the bush burned with
fire, and the bush was not consumed.

3 Therefore Moses said, I will turne aside now,
and see this great sight, why the bush burneth not.

4 And when the Lord saw that hee turned
aside to see, God called vnto him out of the midst
of the bush, and said, Moses, Moses. And he an-
swered, I am here.

5 Then he saide, Come not hither, * put thy
shooes off thy feete: for the place whereon thou
standest is holy ground.

6 Moreouer he said, * I am the God of thy fa-
ther, the God of Abraham, the God of Izhak, and
the God of Iaakob. Then Moses hid his face: for
he was afraid to looke vpon God.

7 ¶ Then the Lord said, I haue surely seene
the trouble of my people, which are in Egypt, and
haue heard their cry, because of their talkers-
tasters: for I know their sorowes.

8 Therefore I am come downe to deliuer them
out of the hand of the Egyptians, and to bring
them out of that land into a good land & a large,
into a land that floweth with milke and honie,

own into the place of the Canaanites, & the Hit-
tites, and the Amorites, and the Perizzites, & the
Hittites, and the Iebusites.

9 ¶ And now loe, the cry of the children of Is-
rael is come vnto me, & I haue also seene the op-
pression, wherewith the Egyptians oppresse them.

10 Come now therefore, and I will send thee
vnto Pharaoh, that thou mayest bring my people
the children of Israel out of Egypt.

11 ¶ But Moses said vnto God, Who am I, I,
that I should go vnto Pharaoh, and that I should
bring the children of Israel out of Egypt?

12 And he answered, * Certainly I will be
with thee: this shall be a token vnto thee, that
I haue sent thee, After that thou hast brought
the people out of Egypt, ye shall serue God vpon
this mountaine.

13 Then Moses said vnto God, Behold, when
I shall come vnto the children of Israel, and shall
say vnto them, The God of your fathers hath sent
mee vnto you: if they say vnto mee, What is his
Name? what shall I say vnto them?

14 And God answered Moses, I AM THAT
I AM. Also he said, Thus shalt thou say vnto the
children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus
shalt thou say vnto the children of Israel, The
Lord God of your fathers, the God of Abraham,
the God of Izhak, and the God of Iaakob hath
sent me vnto you: this is my Name for euer, and
this is my memoriall vnto all ages.

16 Goe and gather the Elders of Israel to-
gether, and thou shalt say vnto them, The Lord God
of your fathers, the God of Abraham, Izhak, and
Iaakob appeared vnto me, and said, I haue sure-
ly remembered you, and that which is done to you
in Egypt.

17 Therefore I did say, I will bring you out of
the affliction of Egypt vnto the land of the Cana-
nites, and the Hittites, and the Amorites, and the
Perizzites, and the Hittites, and the Iebusites,
vnto a land that floweth with milke and honie.

18 Then shalt they obey thy voice, & thou and
the Elders of Israel shall go vnto King of Egypt,
and say vnto him, The Lord God of the Ebrewees
hath met with vs: we pray thee now therefore,
let vs goe three dayes journey in the wilderness,
that we may sacrifice vnto the Lord our God.

19 ¶ But I know, that the King of Egypt will
not let you goe, but by strong hand.

20 Therefore will I stretch out mine hand
and finite Egypt with all my wonders, which I
will doe in the mids thereof: and after that shall
he let you goe.

21 And I will make this people to bee fauou-
red of the Egyptians: so that when ye goe ye shall
not goe empty.

22 ¶ For euery woman shall aske of her neigh-
bour, and of her sister that sojourneth in her house,
jewels of siluer and jewels of golde and raiment,
and ye shall put them on your sonnes, & on your
daughters, and shall spoile the Egyptians.

CHAP. IIII.

1 Moses rod is turned into a serpent. 2 His hand is leprous. 3
The water of the riuer is turned into blood. 4 Aaron si-
gneth to helpe Moyses. 5 God hardeneth Pharaohs heart. 6 Mo-
ses teareth circumcised her sonne. 7 Aaron smiteth with
Moses, and they come to the wilderness, and are beloued.

THEN Moses answered, and said, A But lo, they
will not beleue mee, nor hearken vnto my
voyce: for they will say, The Lord hath not ap-
peared

k He heard he-
fore, but now he
would reuenge it.

l Hee doeth not
fully discouer God,
but acknowle-
dgeth his owne
weaknesse.
m Neither these
thinges were
new, nor Pharaoh
ignorant.

n The God which
haue our heere,
and shall be:
the God almightie,
by whom all
things haue their
being, and the
God of mercy,
middle of my
promises, Iesus.

o In this
last verse.

p, appeared vnto
vs.

q Because Egypt
was full of idols,
the God would
appoint them a
place where they
should first his
service.

r This example
may not be follo-
wed generally,
though at Gods
commandment
they did it in idly,
receiving from
recompence of
their labours.

s Chap. 12. 3.
and 12. 11.

t, in which he
the sinners.

u God heareth
with Meeknesse
compassion, he
will not reuenge
the wrongs of
his.

they folke distrust, and suspected God with sundry murmuring and grudging against him and his min-
istry: sometimes moved with ambition, sometimes for lacke of drinke or meate to content their lusts, some-
time by idleness, or such like. Wherefore God visited them with sharpe rodde and plagues, that by his
corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their
rebellions and wickedness. And because God loveth them to the end, whom he hath once begun to love,
he punished them not according to their desert, but dealt with them in great mercies, and cur with
mercy besides laboured to overcome their malice: for he still governed them and gave them his word
and Lawe, both concerning the manner of serving him, and also the forme of iudgements and ciuill
police: to the intent that they should not serue God after their owne inventions, but according to
that order, which his heavenly wisdom had appointed.

CHAP. I.

1 The children of Israhel thus came into Egypt. 2 The new
Pharaoh oppressed them. 3 The presence of God re-
warded them. 4 The king's commandment to the midwives.
5 The first of the Hebrews are commanded to be cast into
the river.

NOW * these are the names of
the children of Israhel, which came
into Egypt (eury man and his
household came thither * Israhel)

3 Reuben, Simeon, Leui, and
Judah,

3 Issachar, Zebulun, and Benjamin,
4 Dan, and Naphtali, Gad, and Asher.

5 So all the * foules, that came out of the
loins of Israhel, were * feuticte foules: Israhel
was in Egypt already.

6 Nowe Israhel died and all his brethren, and
that whole generation.

7 ¶ And the * children of Israhel ¶ brought
foorth fruite and increased in abundance, and
were multiplied, and were exceeding mightie, so
that the * land was full of them.

8 Then there rose vp a newe King in Egypt,
who * knewe not Israhel.

9 And he said vnto his people, Beholde, the
people of the children of Israhel are greater and
mightier then we.

10 Come, let vs worke wisely with them, lest
they multiply, and it come to passe, that if there
be wante, they ioyne themselves also vnto our
enemies, and fight against vs, and ¶ ¶ get them out
of the land.

11 Therefore did they set taskmasters ouer
them, to keepe them vnder with burdens: and
they build the cities Pithom and Raames for the
¶ treasures of Pharaoh.

12 But the more they vexed them, the more
they multiplied and grew: therefore * they were
more grieved against the children of Israhel.

13 Wherefore the Egyptians by crueltie caus-
ed the children of Israhel to serue.

14 Thus they made them wearie of their liues
by sore labour in clay and in bricke, and in all
worke in the field, with all manner of bondage,
¶ which they laid vpon them most cruelly.

15 ¶ Moreover the King of Egypt com-
manded the midwives of the Ebrew women, (of
which the ones name was * Shiphrah, and the
name of the other Puah)

16 And saide, ¶ When yee doe the office of
a midwife to the women of the Ebrewes, and see
them on their stools, if it be a sonne, then ye shal
kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwives feared
God, and did not as the King of Egypt com-
manded them, but preferred alme the men children.

18 Then the king of Egypt called for the mid-
wives, and said vnto them, Why haue yee done
thus, and haue preferred alme the men children?

19 And the midwives answered Pharaoh, Be-
cause the Ebrew women are not as the women
of Egypt: for they are liuely, and are deliuered
yeer the midwife come at them.

20 God therefore prospered the midwives, and
the people multiplied and were very mightie.

21 And because the midwives feared God,
therefore he * made them houses.

22 Then Pharaoh charged all his people, say-
ing, Eury man-child that is borne, ¶ cast ye into
the riuer, but reuerse eury maide child alme.

CHAP. II.

1 Moses is borne and cast into the flottes. 2 He is taken up
of Pharaoh's daughter and kept. 3 He killeth the Egyptian.
4 He fleeth and marries a wife. 5 The Israhelites are
vnto the Lord.

Then there went a * man of the house of Leui,
and tooke to wife a daughter of Leui,
2 And the woman conceived and bare a sonne:
and when the sawe that he was faire, * the hid him
three months.

3 But when shee could no longer hide him,
shee tooke for him an arke made of reede, and
daubed it with slime and with pitch, and ¶ laid
the childe therein, and put it among the bulrushes by
the riuers brinke.

4 Now his sister stood asafte off, to wit what
would come of him.

5 ¶ Then the daughter of Pharaoh came down
to wash her in the riuer, and her maidens walked
by the riuers side: and when she sawe the arke
among the bulrushes, she sent her maid to fet it.

6 Then shee opened it, and sawe it was a
childe, and beholde, the babe wept: so she had
compassion on it, and saide, This is one of the
Ebrewes children.

7 Then sayd his sister vnto Pharaoh's daugh-
ter, Shall I goe and call vnto thee a nurse of the E-
brew women to nurse thee the childe?

8 And Pharaoh's daughter said to her, Go. So
the maid went and called the * childes mother,

9 To whom Pharaoh's daughter sayde, Take
this childe away, and nurse it for mee, and I will
reward thee. Then the woman tooke the childe,
and nursed him.

10 Now the childe grew, and she brought him
vnto Pharaoh's daughter, and he was as her sonne,
and she called his name Moses, because, said she, I
drew him out of the water.

11 ¶ And in those dayes, when Moses was
grown, he went forth vnto his brethren, and
looked on their burdens: also he saw an Egyptian
smiting an Ebrew one of his brethren.

12 And hee looked ¶ round about, and when
he sawe no man, he ¶ slew the Egyptian, and hid
him in the sand.

13 Again he came forth the second day, & be-
hold two Ebrews stroue: & he said vnto him that
did the wrong, Wherefore smitest thou thy fellow?

g Their disobedience herein was
lawfull, but their
dissembling euill.
h That is, God in-
creased the fami-
lies of the Israhel-
ites by their
means.
i When tyrants
can't preuaile
by craft, they burst
forth into open
rage.

a This Leuie was
called Amram,
who married Io-
chebed, Chap. 6. 20.
b ¶ When shee
sawe the arke, she
sent her maid to
fet it.

b Committing
him to the pro-
vidence of God,
whom he could
not keepe from
the rage of the
tyrant.

c Many count
¶ cannot hinder
that, which God
had determined
shall come to
passe.

d That is, was
fourty yeere olde;
A2. 7. 3.

12. 13. and
thus
e Being allowed
that God had ap-
pointed him to
deliuer the Israhel-
ites, A2. 7. 3.

* Gen. 48.
a Moses desired
both the wonder-
ful order that
God obserueth in
performing his
promises to Israhel,
Gen. 1. 5, 14.

10. 1. 2.
* Gen. 46. 27.
10. 1. 2.

* Allen 9. 17.
10. 1. 2. 3.

b He meaneth
the country of
Goshen.
c He considered
howe good God had
endowed Egypt
for Israhel's sake.

d Into Canaan, and
so we shall lose
any commoditie.
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peared vnto thee.

2 And the Lord saide vnto him, What is that in thine hand? And he answered, A rod.

3 Then said he, Cast it on the ground. So hee cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Again the Lord said vnto Moses, Put forth thine hand, and take it by the taile. Then he put forth his hand and caught it; and it was turned into a rod in his hand.

5 *Deus tuus* b that they may beleuee, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lord sayde furthermore vnto him, Thrust now thine hand into thy bofome. And he thrust his hand into his bofome, and when hee tooke it out againe, beholde, his hand was || leprous as snow.

7 Moreover he said, Put thine hand into thy bofome againe. So hee put his hand into his bofome againe, and plucked it out of his bofome, and behold, it was turned againe as his *ether* flesh.

8 So shall it be, if they will not beleue thee, neither obey || the voice of the first signe, yet || that they beleue for the voice of the second signe.

9 But if they will not yet beleuee these two signes, neither obey vnto thy voyce, then shalt thou take of the c water of the riuer, and powre it vpon the drie lande: so the water which thou shalt take out of the riuer, shall be turned to blood vpon the drie land.

10 ¶ But Moses saide vnto the Lord, Oh my Lord, I am not eloquent, † neither at any time *haue bene*, nor yet since thou hast spoken vnto thy seruant: but I am † slowe of speach and slowe of tongue.

11 Then the Lord said vnto him, Who hath giuen the mouth to man? or who hath made the dumme, or the deafe, or him that seeth, or the blind? haue not I the Lord?

12 Therefore goe now, and * I will bee with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, fend, I pray thee, by the || hand of him, whom thou dst holdest fend.

14 Then the Lord was * very angry with Moses, and said, Doe not I know Aaron thy brother the Leuite, that he himselfe shall speake? for loe, he commeth also forth to meete thee, and when he seeth thee, he will be glad in his heart.

15 Therefore thou shalt speake vnto him, and † put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And he shall be thy spokesman vnto the people: and he shall be, *euem* he shall be as thy mouth, and thou shalt be to him as * God.

17 Moreover thou shalt take this rod in thine hand, wherewith thou shalt doe myracles.

18 ¶ Therefore Moses went and returned to Iethro his father in law, and said vnto him, I pray thee, let mee goe, and returne to my || brethren, which are in Egypt; and see whether they be yet aliae. Then Iethro said to Moses, Go in peace.

19 (For the Lord had said vnto Moses in Midian, Goe, returne to Egypt: for they are all dead which † went about to kill thee.)

20 Then Moses tooke his wife and his sonnes, and † put them on an asse, and returned toward

the land of Egypt, and Moses tooke the b rod of God in his hand.

21 And the Lorde sayde vnto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will † harden his heart, and he shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel, *my sonne*, *euem* my k first borne.

23 Wherefore I say to thee, Let my sonne goe, that hee may serue me: if thou refuse to let him goe, beholde, I will slay thy sonne, *euem* thy first borne.

24 ¶ And as he was by the way in the inne, the Lord met him, and † would haue killed him.

25 Then Zipporah tooke a sharpe knife, and cut away the foreskin of her sonne, and cast it at his feete, and said, Thou art in deede a bloody husband vnto me.

26 So || he departed from him. Then (he said, O bloody husband (because of the circumcision.)

27 ¶ Then the Lord saide vnto Aaron, Goe meete Moses in the wilkernesse. And he went and met him in the || Mount of God, and kissed him.

28 Then Moses told Aaron all the wordes of the Lorde, who had sent him, and all the signes wherewith he had charged him.

29 ¶ So went Moses and Aaron, and gathered all the Elders of the children of Israel.

30 And Aaron tolde all the wordes, which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people,

31 And the s people beleueed, and when they heard that the Lorde had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

CHAP. V.

1 *Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 20 They cry vpon Moses and Aaron therefore, and Moses complaineeth to God.*

Then afterward Moses and Aaron went and said to a Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may b celebrate a feast vnto me in the wilkernesse.

2 And Pharaoh said, Who is the Lord, that I should heare his voice, and let Israel goe? I know not the Lord, neither will I let Israel goe.

3 And they said, || We worship the God of the Ebrewes: we pray thee, let vs goe three dayes iourney in the desert, and sacrifice vnto the Lord our God, lest † he bring vpon vs the pestilence or sword.

4 Then sayde the King of Egypt vnto them, Moses & Aaron, why cause ye the people to cease from their works? get you to your burdens.

5 Pharaoh said furthermore, Behold, much people is now in the lande, and ye c make them leaue their burdens.

6 Therefore Pharaoh gaue commandment the same day vnto the taskmasters of the people, and to their d officers, saying,

7 Ye shall giue the people no more straw to make bricke († as in time past) *but* let them goe and gather them straw themselves.

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they beidle, therefore they cry, saying, Let vs goe to offer sacrifice vnto our God.

h Whereby he wrought the myracles.

i By retaining my spirit and deliuering him vnto Satan to increase his malice. k Meaning, most deare vnto him.

l God punished him with sickness for neglecting his Sacrament. m This ade was extraordinary: for Moses was fore sicke, & God cured then required it. n Or, she Angel, Or, Harsh.

o So that Moses had now experience of Gods promise that he should haue good success.

p Faith overcometh fear, and maketh men bold in their vocation. q And offer sacrifice.

r, God hath met vs.

† Hee shall be meete vs with pestilence.

s As though ye would rebell.

d Which were of the Israelites and had charge to see them doe their works.

e Or, yesterday and yesterday.

b This power to worke myracles was so confirme his doctrine, and to assure him of his vocation,

Or, white as snow.

Or, the words confirmed by the first sign.

c Because the fe there figures should be sufficient witnesses to proue that Moses should deliuer Gods people. d Or, from yesterday, and yet yesterday. e Or, because of mouth.

* Mat. 10. 19. and 12. 21.

Or, minister. d That is, of the Ministers or some others, that is more meete then I. e Though wee provoke God rudely to anger, yet he will neuer reiect his. f Thou shalt instruct him what to say.

* Chap. 7. 1. g Meaning as a wife counseller and full of Gods spirit.

Or, kindesteller and loue.

† Hee sought thy death. † Hee sought thine death.

9 The more cruelly
120, then the error
is Gods helpe.
1 Of Moyses and
Aaron.

9 Lay more worke vpon the men, and cause
them to doe it, and let them not regard vaine
wordes.

10 ¶ Then went the talkemasters of the peo-
ple and their officers out, and tolde the people,
saying, Thus sayth Pharaoh, I will giue you no
more strawe.

11 Goe your selues, get you strawe where yee
can finde it, yett shall nothing of your labour be
diminished.

12 Then were the people scattered abroad
throughout all the land of Egypt, for to gather
strubble in ficke of strawe.

¶ The more of
day to day.

13 And the talkemasters hastened them, saying,
Finish your dayes worke † euery dayes taske, as ye
did when ye had strawe.

14 And the officers of the children of Israel,
which Pharaohs talkemasters had set out, were
beaten, and demanded, Wherefore haue ye
not fulfilled your taske in making bricke yester-
day and to day, as in times past?

15 ¶ Then the officers of the children of Is-
rael came, & cried vnto Pharaoh, saying, Where-
fore dealest thou thus with thy seruants?

16 There is no strawe giuen to thy seruants,
and they lay vnto vs, Make bricke: and loe, thy
seruants are beaten, and † thy people is blamed.

¶ Or, thy people the
Egyptian are in
sinne.
† For I will, ye are
told.

17 But he said, † Ye are too much idle therfore
ye say, Let vs goe to offer sacrifice to the Lord.

18 Goe therefore now and worke: for there
shall no strawe be giuen you, yett shall yee deliuer
the whole tale of bricke.

¶ Or, looked for
the, which sayd.

19 Then the officers of the children of Israel
† saue themselves in an euill case, because it was
said, Ye shall diminish nothing of your bricke, nor
of euery dayes taske.

20 ¶ And they met Moyses and Aaron, which
stood in their way as they came out fro Pharaoh,

21 To whom they said, The Lord looke vpon
you and iudge: for ye haue made our fauour to
† sinke before Pharaoh & before his seruants, in
that ye haue sput a word in their hand to slay vs.

¶ Reads Gen. 34. 30.
g It is grieuous
thing to the ser-
uants of God to
be accused of euil,
specially of their
brethren, when
they doe as their
dutie requieth.

22 Wherefore Moyses returned to the Lorde,
and sayd, Lord, why hast thou afflicted this peo-
ple? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in
thy Name, he hath vexed my people, and yett thou
hast not deliuered thy people.

CHAP. VI.

g God remeth his promise of the deliuerance of the Israelites.

9 Moyses speaks to the Israelites, but they believe him not.

10 Moyses and Aaron are sent againe vnto Pharaoh, to the
genealogie of Reuben, Simeon, and Leui, of whom came Mo-
yses and Aaron.

¶ Then the Lord sayde vnto Moyses, Nowe shalt
thou see, what I will doe vnto Pharaoh, for
by a strong hand shall he let them goe, and euen
† he be constrained to driue them out of his land.

¶ In a strong
hand.

2 Morcouer God spake vnto Moyses, and said
vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Isaac, and
to Iacob by the Name of † Almighty God:
but by my Name † Jehouah was I not known
vnto them.

¶ Or, all sufficient.
a Whereby he fig-
nifieth that he will
performe in deede
that which he pro-
mised to their fa-
thers: for this
Name declareth
that he is con-
stant and will
performe his pro-
mise.

4 Furthermore as I made my couenant with
them to giue them the land of Canaan, the land
of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the
children of Israel, whom the Egyptians keepe in
bondage, and haue remembered my couenant.

6 Wherefore say thou vnto the children of

Israel, I am the Lord, and I will bring you out from
the burdens of the Egyptians, and will deliuer you
out of their bondage, and will redeeme you in a
stretched out arme, and in great iudgements.

7 Also I will b take you for my people, and
will be your God: then ye shall know that I the
Lord your God bring you out from the burdens
of the Egyptians.

8 And I will bring you into the land which I
† sware that I would giue to Abraham, and to Is-
hak, and to Iacob, and I will giue it vnto you for
a possession: I am the Lord.

9 ¶ So Moyses tolde the children of Israel thus:
but they hearkened † not vnto Moyses, for anguish
of spirit and for cruel bondage.

10 Then the Lord spake vnto Moyses, saying,
11 Go speake to Pharaoh King of Egypt, that
he let the children of Israel goe out of his land.

12 But Moyses spake before the Lord, saying,
Behold, the children of Israel hearken not vnto
me, how then shall Pharaoh heare me, which am
of † vncircumcised lippes?

13 Then the Lord spake vnto Moyses and vnto
Aaron, and charged them † to go to the children
of Israel and to Pharaoh King of Egypt, to bring the
children of Israel out of the land of Egypt.

14 ¶ These bee the † heads of their fathers
houses: the † sonnes of Reuben the first borne
of Israel are Hanoch and Pallu, Hezron and Carmi:
these are the families of Reuben.

15 ¶ Also the sonnes of Simeon: Iemmel
and Iamin, and Ohad, and Iachin, and Zoar, and Shaul
the sonne of a Canaanitish woman: these are the
families of Simeon.

16 ¶ ¶ These also are the names of the sonnes
of Leui in their generations: Gershon & Kohath
and Merari (and the yeres of the life of Leui were
an hundred † thirtie and seuen yeres.)

17 The sonnes of Gershon were Libni and
Shimi by their families.

18 ¶ And the sonnes of Kohath, Amram and
Izhar, and Hebron, and Vzziel. (and Kohath li-
ued an hundred thirtie and three yeres)

19 Also the sons of Merari were Mahali & Mu-
shi: these are the families of Leui by their kindes.

20 ¶ And Amram tooke Ioebed his s-
isters sister to his wife, and she bare him Aaron
and Moyses (and Amram liued an hundred thirtie
and seuen yeres.)

21 ¶ Also the sonnes of Izhar: † Korah, and
Nepheg, and Zichri.

22 And the sonnes of Vzziel: Mishael, and
Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of
Aminadab, sister of Nahshon to his wife,
which bare him Nadab, and Abihu, Eleazar and
Ithamar.

24 Also the sonnes of Korah: Assir, and Elka-
nah, and Abinaph: these are the families of the
Korhites.

25 And Eleazar Aarons sonne tooke him
one of the daughters of Putiel to his wife, which bare
him † Phinchas: these are the principall fathers of
the Leuites throughout their families.

26 These are Aaron and Moyses to whom the
Lord said, Bring the children of Israel out of the
land of Egypt, according to their † armies.

27 These are that Moyses and Aaron, which
spake to Pharaoh King of Egypt, that they might
bring the children of Israel out of Egypt.

¶ Or, ¶ 20.

b He meaneth, as
touching the out-
ward vocation: the
dignitie whereof
they full after-
ward by their re-
bellions: but as
for election to life
eternall, it is
immutable.
† For, lift up
mine hand.
c So said a thing
it is to show true
obedience vnder
the crosse.

d Or, ha-barous
and rule in speech
and by this word
(vncircumcised) is
signified the
whole corruption
of mans nature.
e This genealogie
showeth of whom
Moyses and Aaron
came.

¶ Gen. 46. 9.
Num. 3. 1.
1 Chron. 9. 3.
¶ 1 Chron. 23.

¶ Num. 3. 17.
1 Chron. 6. 1. and
13. 6.

f For he was 94
yeres old, when
he came into E-
gypt, and there
liued 94.

¶ Num. 26. 57.
1 Chron. 6. 1. and
23. 6.

¶ Chap. 2. 2.
Num. 14. 9.

g Which kind of
marriage was after
in the Law forbid-
den. Lev. 18. 12.
h Moyses and he
were brethren
children, whose re-
bellion was puni-
shed. Num. 16. 4.
i Who was a
prince of Iudah,
Num. 3.

¶ Num. 35. 12.

k For their fami-
lies were so great,
that they might be
compared to
armies.

28 ¶ And at that time when the Lorde spake vnto Moses in the land of Egypt,
29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the King of Egypt all that I say vnto thee,
30 Then Moses said before the Lord, Behold, I am of ^c uncircumcised lips, and how shall Pharaoh heare me?

CHAP. VII.

God hardeneth Pharaohs heart, 10. Moyses and Aaron doe the miracles of the serpent, and the blood: and Pharaohs forcerers doe the like.

Then the Lord sayd to Moses, Beholde, I haue made thee || Pharaohs ^a God, and Aaron thy brother shall || be thy Prophet.

2 Thou shalt speake all that I commaunded thee: and Aaron thy brother shall speake vnto Pharaoh, that hee suffer the children of Israel to go out of his land.

3 But I will harden Pharaohs heart, & multiply my miracles & my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, ^e *even* my people the children of Israel out of the land of Egypt, by great ^b iudgements.

5 Then the Egyptians shall knowe that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commaunded them, ^e *even* so did they.

7 (Now Moses was ^c fourescore yeeeres olde, and Aaron fourescore and three, when they spake vnto Pharaoh)

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shew a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be ^d turned into a || serpent.

10 ¶ Then went Moses and Aaron vnto Pharaoh, and did ^e *even* as the Lord had commaunded: and Aaron cast forth his rod before Pharaoh, and before his seruants, & it was ^d turned into a serpent.

11 Then Pharaoh called also for the wise men and ^d forcerers: and those charmers also of Egypt did in like manner with their enchantments,

12 For they cast downe euery man his rod, and they were ^d turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and hee hearkened not to them, as the Lord had said.

14 ¶ The Lord then sayde vnto Moses, Pharaohs heart is || obstinate, hee refuseth to let the people goe.

15 Go vnto Pharaoh in the morning, (for he will come forth vnto the water) and thou shalt stand and meete him by * the riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of the Ebrewes hath sent me vnto thee, saying, Let my people goe, that they may serue mee in the wilderness: and beholde, hitherto thou wouldst not heare.

17 Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rodde that is in mine hand vpon the water that is in the riuers, and it shall be turned to blood.

18 And the fish that is in the riuers shall dye, and the riuers shall stinke, and it shall || grieve the Egyptians to drinke of the water of the riuers.

19 ¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their ponds, and ouer all pooles of their waters, and they shall be || blood, and there shall be blood throughout all the land of Egypt, both in vessels of wood, and of stone.

20 So Moses and Aaron did ^e *even* as the Lord commaunded: * and hee lift vp the rodde, and smote the water that was in the riuers in the sight of Pharaoh, and in the sight of his seruants: and * all the water that was in the riuers, was turned into blood.

21 And the f fish that was in the riuers dyed, and the riuers stank: so that the Egyptians could not drinke of the water of the riuers: and there was blood throughout all the land of Egypt.

22 * And the enchanters of Egypt did as like, wife with their forceries: and the heart of Pharaoh was || hardened: so that he did not hearken vnto them, as the Lord had said.

23 Then Pharaoh returned, and went againe into his house, || neither did this yet enter into his heart.

24 All the Egyptians then digged round about the riuers for waters to drinke: for they could not drinke of the water of the riuers.

25 And ^d thus continued fully seven dayes after the Lord had smitten the riuers.

CHAP. VIII.

6 Frogs are sent, 12. Moyses prayeth, and they die. 17. Lice are sent, whereby the forcerers acknowledge Gods power. 24. Egypt is plagued with noisome flies. 30. Moyses prayeth againe: 32. But Pharaohs heart is hardened.

Afterward the Lorde saide vnto Moses, Goe vnto Pharaoh, and tell him, Thus saith the Lord, Let my people goe, that they may serue me:

2 And if thou wilt not let them goe, behold, I will smite all thy countrey with * frogs:

3 And the riuers shall fall full of frogs, which shall goe vp and come into thine house, and into thy chamber, where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into thine ouens, and || into thy kneading troughes.

4 Yea, the frogs shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the frogs came vp, and couered the land of ^b Egypt.

7 * And the forcerers did likewise with their forceries, and brought frogs vp vpon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, * Pray see vnto the Lord, that hee may take away the frogs from me, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moses sayd vnto Pharaoh, || Concerning me, ^e *even* || commaund when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine house:

10r, they shall be scarce, and shall be to drink.

1 The first plague.

* Chap. 17.5.

* Psal. 78.44.

f To signifye that it was a true miracle, that God plagued them in that, which was most necessarie for the preformation of life.

* Wyl. 17.9.

g In outward appearance, and after that the seven dayes were ended, || Ebr. was made strong, || Ebr. he first his heart as all others.

10r, seven dayes were accomplished.

1 The disobedience both of Moses and of the people sheweth that their delerance came only of Gods free mercy.

10r, a God to Pharaoh, a I haue given thee power and authority to speake in my name, and to execute my iudgements vpon him, 10r, shall speake for thee (before Pharaoh)

b To strengthen Moses faith, God promitteth againe to punish most sharply the oppression of his Church.

c Moses liued in affliction and basishment foure yeeeres before hee enjoyed his office to deliuer Gods people.

10r, dragon.

d It seemeth that these were lances and lances, reade 2. Tim. 3.8. to overcome wicked maliciously resist the strength of God.

10r, leaues and ants.

e To wit, the first Nile.

a There is nothing so weak, that God can not cause to overcome the greatest power of man.

10r, vpon thy dough, or into thine armies.

1 The second plague.

b But Gothen, where Gods people dwelt, was excepted. * Wyl. 17.9.

c Not looe, but feare causeth the very indelible to feele vnto God.

10r, haue this be our enemy me. 10r, for the plague was not.

ses, that they may remaine in the riuer onely.

† Else, according to thy word.

10 Then he said, To morrow, And he answered, Be it as thou hast said, & thou maiest know, that there is none like vnto the Lord our God.

11 So the frogs shall depart from thee, & from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moses & Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogs, which he had sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogs died in the houses, in the townes, and in the fields.

14 And they gathered them together by heapes, and the land stunk of them.

15 But when Pharaoh sawe that hee had left giuen him, he hardened his heart, and hearkened not vnto them, as the Lord had said.

16 ¶ Again the Lord sayde vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may bee turned to lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters assayed likewise with their enchantments to bring forth lice, but they could not. So the lice were vpon man and vpon beast.

19 Then sayde the enchanters vnto Pharaoh, This is the finger of God. But Pharaohs heart remained obstinate, and hee hearkened not vnto them, as the Lord had said.

20 ¶ Moreouer the Lord said to Moses, Rise vp early in the morning, and stand before Pharaoh (loe, he will come forth vnto the water) and say vnto him, Thus sayth the Lord, Let my people goe, that they may serue me.

21 Els, if thou wilt not let my people goe, behold, I will send ¶ swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall bee full of swarmes of flies, and the ground also whereon they are.

22 But the lande of Goshen, where my people are, will I cause to be ¶ wonderfull in that day, so that no swarmes of flies shall bee there, that thou mayest know that I am the Lord in the middes of the ¶ earth.

23 And I will make a deliuerance of my people from thy people: to morrow shall this miracle be.

24 And the Lord did so: * for there came ¶ great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meete to doe so: for ¶ then we should offer vnto the Lord our God, which is an abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs go three dayes journey in the desert, and sacrifice vnto the Lord our God, * as he hath commanded vs.

28 And Pharaoh said, I will let you goe, that ye may sacrifice vnto the Lord your God in the wilderness: but ¶ goe not farre away, pray for me.

29 And Moses said, Behold, I will go out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morrow: but let Pharaoh from henceforth ¶ deceiue no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh & prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh ¶ hardened his heart at this time also, and did not let the people goe.

CHAP. IX.

1 The moraine of heathen. 10 The plague of hatches and sores. 21 The horrible hail, thunder, and the lightning. 24 The land of Goshen was excepted. 27 Pharaoh confesse his wickedness. 33 Moses prayeth for him. 35 Tet is not shamed.

Then the Lord said vnto Moses, Go to Pharaoh, and tell him, Thus sayeth the Lord God of the Egyptians, Let my people go, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet hold them still,

3 Beholde, the hand of the Lorde is vpon thy flocke which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shall be a mightie great moraine.

4 And the Lord shall doe a wonderfully betwene the beasts of Israel, and the beasts of Egypt: so that there shall nothing die of all, that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morrow the Lorde shall finish this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and hee did not let the people goe.

8 ¶ And the Lord said to Moses and to Aaron, Take your handful of ¶ ashes of the furnace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh,

9 And they shall bee turned to dust in all the land of Egypt: & it shall be as a scab breaking out into blisters vpon man, and vpon beast, thorowout all the land of Egypt.

10 Then they tooke ashes of the furnace, and stood before Pharaoh: and Moses sprinkled them toward the heauen, and there came ¶ a scab breaking out into blisters vpon man, and vpon beast.

11 And the forcerers could not stand before Moses, because of the scab: for the scab was vpon the enchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, * as the Lord had said vnto Moses.

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus sayeth the Lorde God of the Egyptians, Let my people goe, that they may serue mee.

h So the wicked perishe vnto Gods messenger how late they shall goe.

i He could not iudge his heart, but yet he charged him to doe this wickedly.

k Where God giueth not faith, no miracles can be made.

[The first plague.

a He shall declare his heauie iudgement against his enemies, and his fauour toward his children.

b Into the land of Goshen, where the Israelites dwelled,

l Or, iudges.

[The first plague.

* Chap. 9.

c So that thine
owne condempne
shall condemne
thee of ingrati-
tude and malice.

* Rom. 9. 17.

Or, let thee up.
Or, as thou shalt
d That is, that all
the world may
magnifie my pow-
er in overcom-
ming thee.

e Here we see
though Gods
wrath be kindled,
yet there is a cer-
taine mercy shew-
ed even to his
enemies.

† Elr, fit not his
heart so.
f The word of
the minister is
called the word
of God.

g The tenth
plague.
† Elr, fire walked.

h Or, since it was in-
halied.

i The wicked
confesse their
sinnes to their
condemnation,
but they cannot
beleeve to ob-
taine remission.
† Elr, voyces of
God.

* Psal. 1.
h Meaning, that
when they haue
their request, they
are wiser the bet-
ter, though they
make many faire
promises, wherein
we see the practi-
ses of the wicked.
† Or, as thou shalt.

14 For I will at this time send all my plagues
vpon ^c thine heart, and vpon thy seruants, and vpon
thy people, that thou mayest know that there
is none like me in all the earth.

15 For now I will stretch out mine hand, that
I may smite thee, and thy people with the pesti-
lence: and thou shalt perish from the earth.

16 And in deede, * for this cause haue I ap-
pointed thee, ^d that I shew my power in thee, and to
declare my ^e Name throughout all the world.

17 Yet thou exaltest thy selfe against my peo-
ple, and treatest them not goe.

18 Beholde, to morow this time I will cause
to raine a mightie great haile, such as was not in
Egypt since the foundation thereof was laid vnto
this time.

19 Send therefore now, and ^e gather the cat-
tell, and all that thou hast in the field: for vpon
all the men, and the beasts, which are found in
the field, and not brought home, the haile: shall
fall vpon them, and they shall die.

20 Such ^f then as feared the word of the Lord
among the seruants of Pharaoh, made his seruants
and his cattell flee into the houses:

21 But such as regarded not the ^g word of the
Lord, left his seruants, and his cattell in the field.

22 ¶ And the Lord said to Moses, Stretch forth
thine hand toward heauen, that there may be
haile in all the land of Egypt, vpon man, and vpon
beast, and vpon all the herbes of the field in
the land of Egypt.

23 Then Moses stretched out his rod toward
heauen, and the Lord sent thunder and haile, and
lightning vpon the ground: and the Lord caused
haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with
the haile, so grievous, as there was none through-
out all the land of Egypt, since ^h it was a nation.

25 And the haile smote throughout all ⁱ the land
of Egypt all that was in the field, both man and
beast: also the haile smote all the herbes of the field,
and brake to peeces all the trees of the field.

26 Only in the land of Goshen (where the
children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses
and Aaron, and said vnto them, I haue now fin-
ned: the Lord is righteous, but I and my people
are wicked.

28 Pray yee vnto the Lord (for it is ynough)
that there be no more ^j mightie thunders, and
haile, and I will let you goe, and ye shall tarie no
longer.

29 Then Moses said vnto him, As soone as I
am out of the citie, I will spread mine hands vn-
to the Lord, and the thunder shall cease, neither
shall there be any more haile, that thou mayest
know that ^k the earth is the Lords.

30 As for thee and thy seruants, I know ^l be-
fore I pray, yee will feare before the face of the
Lord God.

31 (And the flaxe, and the barley were smit-
ten: for the barley was eared, and the flaxe was
bolled.)

32 But the wheate and the rye were not smit-
ten, for they were [hid] in the ground)

33 Then Moses went out of the citie from
Pharaoh, and spread his hands to the Lord, and the
thunder and the haile ceased, neither rained it vpon
the earth.

34 And when Pharaoh saw that the raine, and

the haile and the thunder were ceased, hee sinned
again, and hardened his heart, both hee, and his
seruants.

35 So the heart of Pharaoh was hardened: nei-
ther would he let the children of Israel goe, as the
Lord had said ^m by Moses.

CHAP. X.

¶ Pharaohs seruants counsell him to let the Israelites depart.
13 Grasshoppers destroy the country. 16 Pharaoh cuffeth
his sinners. 22 Thunders & fire. 28 Pharaoh forbiddeth
Moses to come any more in his presence.

A Gaine the Lord said vnto Moses, Goe to
Pharaoh: for ⁿ I haue hardened his heart, and
the heart of his seruants, that I might worke these
my miracles ^o in the midst of his realme,

2 And that thou mayest declare in the ^p eares
of thy sonne, & of thy sonnes sonne, what things
I haue done in Egypt, and my miracles, which I
haue done among them: that ye may know that
I am the Lord.

3 Then came Moses and Aaron vnto Phara-
oh, and they said vnto him, Thus sayeth the Lord
God of the Ebrewes, How long wilt thou refuse
to humble thy selfe before me? Let my people
goe, that they may serue me.

4 But if thou refuse to let my people goe, be-
hold, to morow will I bring ^q grasshoppers into
thy coastes.

5 And they shall couer the face of the earth,
that a man cannot see the earth: and they shall
eate the residue which remaineth vnto you, and
hath escaped from the haile: and they shall eate
all your trees that bud in the field.

6 And they shall fill thine houses, and all thy
seruants houses, and the houses of all the Egyp-
tians, as neither thy fathers, nor thy fathers fathers
haue seene, since the time they were vpon the
earth vnto this day. So he returned, and went out
from Pharaoh.

7 Then Pharaohs seruants said vnto him, How
long shall hee begin ^r to offence vnto vs? let the men
goe, that they may serue the Lord their God: wilt
thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe
vnto Pharaoh, and he said vnto them, Goe, serue
the Lord your God, but who are they that shall
goe?

9 And Moses answered, We will goe with our
yong and with our old, with our sonnes and with
our daughters, with our sheepe and with our cat-
tell will we goe: for we must celebrate a feast vn-
to the Lord.

10 And hee said vnto them, Let ^s the Lord go
be with you, as I will let you goe and your chil-
dren: behold, for ^t euill is before your face.

11 It shall not be so: now goe yee that are
men, and serue the Lord: for that was your de-
sire. Then they were thrust out from Pharaohs
presence.

12 ¶ After, the Lord said vnto Moses, Stretch
out thine hand vpon the lande of Egypt for the
grasshoppers, that they may come vpon the land
of Egypt, and eate all the herbes of the land, ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g

The ninth plague.

1 Or, be caus'd them to remaine.

f The wicked in their mileries seek to Gods misfortunes for helpe, when they have and detest them.

g The water fowm-hied because the sand or gravel irredeable fibres call it the Sea of bolububus.

h Because it was fo tocke.

*i The ninth plague * W/4/47, 2.*

** W/4/47, 2.*

i The ministers of God ought not to yeelde one into the wicked as touching their charge. k That is, with what beastes or howe many.

l Though before he confel'd Moses iust, yet against his owne confidence he threatneth to put him to death.

a Without any condition, but with halle and violence. b, c, d, e, f, g, h, i, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

land of Egypt, and remained in all quarters of Egypt: so grievous Grasshoppers, like to these were neuer before, neither after them shalbe such.

15 For they covered all the face of the earth, so that the land was darke: & they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the fildes throughout all the land of Egypt.

16 Therefore Pharaoh called for Moses and Aaron in haste, and sayd, I haue sinned against the Lord your God, and against you.

17 And now forgiue mee my sinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lorde turned a mightie strong West winde, & tooke away the grasshoppers, and violently cast them into the Red Sea, so that there remained not one grasshopper in all the land of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Again the Lord said vnto Moses, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darkenesse, euen darkenesse that may be ^h felt.

22 Then Moses stretched forth his hand toward heauen, and there was a blacke darkenes in all the land of Egypt three dayes.

23 No man saw another, neither rose vp from the place where he was for three dayes: * but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, & said, Go, serue the Lord: onely your sheepe and your cattell shall abide, and your children shall go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings that we may doe sacrifice vnto the Lord our God.

26 Therefore our cattell also shall go with vs: there shall not an ihoofe be left, for thereof must we take to serue the Lord our God: neither doe we know howe we shall serue the Lord, vntill we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe)

28 And Pharaoh sayde vnto him, Get thee from me: looke thou (see my face no more: for whensoever thou comest in my sight, thou shalt dye.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

CHAP. XI.

1 God promisheth their departure. 2 He willeth them to leaue their neighbours trauel. 3 Moses was offered of all fane Pharaoh. 4 He signifieth the death of the first borne.

Now the Lord had said vnto Moses, yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when he letteth you goe, hee shall at once chafe you hence.

1 Speake thou now to the people, that euery man require of his neighbor & euery woman of her neighbor, * Jewels of silver & Jewels of gold.

2 And the Lord gaue the people fauour in the sight of the Egyptians: also * Moses was very great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.)

Chap. xij.

The Pascheouer instituted. 14

Also Moses said, Thus saith the Lord, * About midnight will I go out into the middes of Egypt.

5 * And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at the mill, and all the first borne of beastes.

6 Then there shall be a great crie throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that ye may knowe that the Lord putteth a difference betwene the Egyptians and Israel.

8 And all these thy seruants shall come downe vnto me, and fall before me, saying, Get thee out, and all the people that are at thy fete, and after this will I depart. So hee went out from Pharaoh very angry.

9 And the Lorde saide vnto Moses, Pharaoh shall not heare you, * that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and hee suffered not the children of Israel to goe out of his land.

CHAP. XII.

1 The Lord instructeth the Pascheouer. 2 The fathers must teach their children on the mysterie thereof. 3 The first borne are slain. 4 The Israelites are diuised out of the land. 5 The Egyptians are spoiled. 6 The number that departed out of Egypt. 7 How long they were in Egypt.

Then the Lord spake to Moses and to Aaron in the land of Egypt, saying,

1 This * moneth shall be vnto you the beginning of months: it shall be to you the first moneth of the yeere.

2 Speake ye vnto all the congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the fathers, a lambe for an house.

3 And if the household bee too litle for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: euery one of you, according to his eating shall make your count for the lambe.

4 Your lambe shall be without blemish, a male of a yeere olde: ye shall take it of the lambs, or of the kiddes.

5 And ye shall keepe it vntill the fourteenth day of this moneth: then shall the multitude of the Congregation of Israel shall kill it at euen.

6 After, they shall take of the blood, and strike it on the two posts, and on the vpper doore post of the houses where they shall eate it.

7 And they shall eate the flesh the same night, roast with fire, and vneleuened bread: with fowle herbe they shall eate it.

8 Eate not thereof raw, boyled nor sudden in water, but roast with fire, both his head, his feete, and his purtenance.

9 And ye shall resembe nothing of it vnto the morning: but that, which remaineth of it vnto the morow shall ye burne with fire.

10 ¶ And thus shall ye eate it, Your loynes girded, your shoes on your feete, and your flanes in your handes, and ye shall eate it in haste: for it is the Lords Pascheouer.

11 For I will passe through the lande of Egypt the same night, and will smite all the first borne

** Chap. 12. 29.*

** W/4/47, 13. 17.*

b From the high ell to the lowell.

c That is, vnder thy power and government.

d God hardeneth the hearts of the reprobrates, that his glorie thereby might be the more set forth, Rom. 9. 17.

a Called Nisan, containing part of March, and part of April.

b As touching the obseruation of feasts: as for other policies, they remained from September.

c As the fathers of the household had great or small families.

d He shall take as many as are sufficient to eate the lambe.

e Every one in his house. f Hee let versus the true meaning, 12. 17.

f That is, that may be eaten.

g The lambe was not the Pascheouer, but signified it: as sacrifices are not the thing it selfe, which they do represent, but figure it.

1 Or, prince, or
duke.

borne in the land of Egypt, both man and beast, and I will execute judgement vpon all the gods of Egypt, I am the Lord.

23 And the blood shalbe a token for you vpon the houses where yee are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

h Of the benefits
received for your
deliuerance.

24 And this day shall be vnto you a remembrance: and yee shall keepe it an holy feast vnto the Lord, throughout your generations: yee shall keepe it holy by an ordinance: for euer.

i That is, vntill
Christs coming
for then ceremo-
nies had an end.

25 Seven dayes shall ye eate vneleauened bread, and in any case yee shall put away leauen the first day out of your houses: for whosoever eateth leauened bread from the first day vntill the seventh day, that person shall be cut off from Israel.

g Or, calling toge-
ther of the people
I form God.

26 And in the first day shall be an holy assembly vnto you: no worke shall be done in them, save about that which every man must eate: that onely may ye doe.

27 Ye shall keepe also the feast of vneleauened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall obserue this day, throughout your posteritie, by an ordinance for euer.

* Levit. 15.
num. 28.16.
h For in old time
so they comperd,
beginning the day
at Ienne it till
the next day at the
same time.

28 ¶ In the first month and the fourteenth day of the month that is euen, yee shall eate vneleauened bread vnto the one and twentieth day of the month at euen.

29 Seven dayes shall not leauen be found in your houses: for whosoever eateth leauened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

30 Ye shall eate no leauened bread: but in all your habitations shall ye eate vneleauened bread.

31 ¶ Then Moses called all the Elders of Israel, and sayde vnto them, Choose out and take you for euery of your households a lambe, and kill the Passouer.

* Heb. 11.23.

32 And take a bunch of hyssop, and dip it in the blood that is in the basen, and strike the lintell, and the doore cheekes with the blood that is in the basen, and let none of you goe out at the doore of his house, vntill the morning.

1 Or, transme, or
upper doore post,
Or, two side post.

33 For the Lord will passe by to smite the Egyptians: and when he seeth the blood vpon the lintell and on the two doore cheekes, the Lord will passe ouer the doore, and will not suffer the destroyer to come into your houses to plague you.

34 Therefore shall ye obserue this thing as an ordinance for thee and thy sonnes for euer.

m The land of
Canaan.

35 And when yee shall come into the land, which the Lord will giue you, as he hath promised, then ye shall keepe this seruice.

1 Or, ceremony.
* Isai. 4.6.

36 ¶ And when your children aske you, What seruice is this ye keepe?

37 Then ye shall say, It is the sacrifice of the Lords Passouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preferred our houses. Then the people bowed themselves, and worshipped.

a They gave God
thanks for so great
a benefite.

38 So the children of Israel went: and did as the Lord had commanded Moses and Aaron: so did they.

* Chap. 11.4.
j The truth
plague.

39 ¶ Nowe at midnight, the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne,

vnto the first borne of the captiue that was in prison, and all the first borne of beasts.

* 19.12.3.

30 And Pharaoh rose vp in the night, he, and all his seruants, and all the Egyptians: and there was a great crye in Egypt: for there was no house where there was not one dead.

o Of those hou-
ses, wherein any
first borne was,
either of men
or beasts.

31 And hee called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both ye, and the children of Israel, and goe serue the Lord as ye haue said.

32 Take also your sheepe and your cattell as ye haue said, and depart, & be blest.

p Pray for me.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, We die all.

34 Therefore the people tooke their dough before it was leauened, when their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptian, and Jewels of silver & Jewels of gold, & raiment.

* Chap. 32. & 11.4.

36 And the Lord gaue the people favour in the sight of the Egyptians: and they granted their request: so they loyded the Egyptians.

Or, lent them.

37 Then the children of Israel tooke their journey from Ramesses to Succoth about fixe hundred thousand men of foote, beside children.

* Num. 33.3.

38 And a great multitude ofundry sortes of people went out with them, and sheepe, and beeces, and cattell in great abundance.

q Which was a
citie in Goshen,
Gen. 47.11.

39 And they baked the dough which they brought out of Egypt, & made vneleauened cakes: for it was not leauened, because they were thrust out of Egypt, neither could they tarie, nor yet prepare themselves vitales.

r Which were
strangers, and not
borne of the land
Ira.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was foure hundred and thirtie yeeres.

* Gen. 15.13. all. 3.
6. gel. 1.7.

41 And when the foure hundred and thirtie yeeres were expired, euen the selfe same day departed all the hostes of the Lord out of the lande of Egypt.

From Abraham
departing from Ur
in Chaldea vnto
the departing of
the children of Is-
rael from Egypt
are 430 yeeres.

42 It was a night to be kept holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

43 Also the Lord said vnto Moses and Aaron, This is the Lawe of the Passouer: no stranger shall eate thereof.

t Except he be
circumcised and
only professe
your religion.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eate thereof.

45 A stranger or an hired seruant shall not eate thereof.

46 ¶ In one house shall it be eaten: thou shalt carie none of the flesh out of the house, neither shall ye breake a bone thereof.

* Num. 9.12.
1 John 19.36.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwell with thee, and will obserue the Passouer of the Lord, let him circumcise all the males, that belong vnto him, and then let him come and obserue it, and he shall be as one that is borne in the land: for none vncircumcised person shall eate thereof.

49 One lawe shall bee to him that is borne in the land, and to the stranger that dwelleth among you.

u They that are
of the household of
God, must be all
joined in one faith
and religion.

50 Then all the children of Israel did as the Lord

Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 The first borne are offered in God. 2 The memoriall of their deliverance. 3 The institution of the Pasfeouer. 4 An exhortation to teach their children to remember this deliverance. 5 Why they are led by the wilderness. 6 The bones of Joseph. 7 The pillar of the cloude and of the fire.

And the Lord spake vnto Moses, saying,
2 Sanctifie vnto mee all the first borne: that is, every one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 Then Moses sayd vnto the people, *Remember this day in the which ye came out of Egypt, out of the house of bondage: for by a mightie hand the Lord brought you out from thence: therefore no leavened bread shall be eaten.

4 This day come ye out in the moneth of Abib.

5 Nowe when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hivites, and Jebusites (which hee swaie vnto thy fathers, that he would giue thee, a land flowing with milke and honie) then thou shalt keepe this seruice in this moneth.

6 Seven dayes shalt thou eate vneleavened bread, and the seventh day shall be the feast of the Lord.

7 Vneleavened bread shall be eaten seven dayes, and there shall no leavened bread be seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 And thou shalt shewe thy sonne in that day, saying, *Thus done*, because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall be a signe vnto thee upon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 And when the Lord shall bring thee into the land of the Canaanites, as hee swaie vnto thee and to thy fathers, and shall giue it thee.

12 Then thou shalt tell vnto the Lord all that first openeth the wombe: also euery thing that first doeth open the wombe, and cometh forth of thy beaue: the males shall be the Lords.

13 But euery first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise all the first borne of man among thy fonnies shalt thou bye out.

14 And when thy sonne shall aske thee [to morrow, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slewe all the first borne in the land of Egypt: from the first borne of man cuen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne

of my fonnies I redeeme.

16 And it shall be as a token vpon thine hand, and as a frontlet betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

17 Nowe when Pharaoh had let the people goe, God caried them not by the way of the Philistines country, though it were neerer: for God said, Lest the people repent when they see warre, and turne againe to Egypt.

18 But God made the people to goe about by the way of the wilderness of the red Sea: and the children of Israel went vp armed out of the land of Egypt.

19 (And Moses tooke the bones of Joseph with him: for he had made the children of Israel sweare, saying, *God wil surely visite you, and ye shall take my bones away hence with you)

20 So they tooke their journey from Succoth, & camped in Etham in the edge of the wilderness.

21 And the Lord went before them by day in a pillar of a cloude to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 He tooke not away the pillar of the cloude by day, nor the pillar of fire by night from before the people.

CHAP. XIII.

4 Pharaohs heart is hardened, & hee putteth the Israelites to the last trial. 5 Moses and Aaron are sent to Pharaoh. 6 The plague of the blood. 7 The plague of the frogs. 8 The plague of the lice. 9 The plague of the flies. 10 The plague of the murrain. 11 The plague of the boils. 12 The plague of the hail. 13 The plague of the locusts. 14 The plague of the darkness. 15 The death of the first borne.

Then the Lord spake vnto Moses, saying,
2 Speake to the children of Israel, that they returne and campe before Pi-hahiroth, betweene Migdal & the Sea, ouer against Baalzephon: about it shall ye campe by the Sea.
3 For Pharaoh wil say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

4 And I wil hapen Pharaohs heart that hee shall follow after you: so I wil get mee honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall know that I am the Lord: and they did so.

5 Then it was told the King of Egypt, that the people fled: and the heart of Pharaoh, and of his seruants was turned against the people, and they sayd, Why haue we this done, and haue let Israel go out of our seruice?

6 And he made ready his charres, and tooke his people with him.

7 And tooke six hundred chosen charres, and all the charres of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh King of Egypt, and hee followed after the children of Israel: but the children of Israel went out with an empty hand.

9 And the Egyptians pursued after them, and all the horses and chares of Pharaoh, and his horsemen and his chere ouertooke them camping by the Sea, beside Pi-hahiroth, before Baalzephon.

10 And when Pharaoh drew nigh, the children of Israel lift vp their eyes, and beholde, the Egyptians marched after them, and they were sore afraid: wherefore the children of Israel cried vnto the Lord,

10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

10, because, Which the Philistines would haue made against them by stopping them the passage. That is, not principally, but especially, as the word doeth signifie, set in order by mee & by thee. Gen. 50. 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

a From toward the country of the Philistines. b So the sea was before the mountaine on either side, & the enemies at their backes: they obeyed God and were delivered. c Nam. 33. 2. d By putting his ordinance upon them.

d Iosephus writeth that besides these charres there were 10000 horsemen and 20000, footmen. e With great joy and boldnes. f Ios. 24. 6. 1. Mar. 4. 9.

f They which a little before in their deliurance rejoiced, being now in danger are afraid and are afraid.

In this figure
four christi-
ans are to
be considered.
First, that the
church of
God is ever
faithful in this
world, and to
be afflicted
after one sort
or other.

The second,
that the wa-
nifers of God
following their voca-
tion, shall not
broken off,
and move on.
red again,
none of them
that pressed
the same cause and religion that they do.

The third, that God delivereth not his Church continuously out of danger, but to exercise their faith & patience continueth their troubles, yea and afflictions augmenteth them: as the Israelites were never in life hope of their lives, then when they were in Egypt. The fourth point is, that when the dangers are most great, then God helps in most ready to succour for the Israelites had on either side them, huge rocks and mountains, before them the Sea, behind them swift cruel enemies, so that there was no way left to escape to mans judgement.



23 Then the *children of Israel went through the mids of the Sea vpon the dry ground, and the waters were a wall vnto them on their right hand, and on their left hand.

* Psal. 78. 13.
1 Cor. 10. 1. b. 1. 2. 3.

23 And the Egyptians pursued and went after them to the mids of the Sea, *euen all Pharaohs horses, his charets, and his horsemen.

24 Nowe in the morning watch, when the Lord looked vnto the hoste of the Egyptians, out of the fire and cloudy pillar, he stroke the hoste of the Egyptians with feare.

1 Which was a-
bout the three
last houres of the
night.

25 For he tooke off their charer wheelles, and they draue them with || much a doe: so that the Egyptians *euerie one sayd, I will flee from the face of Israel: for the Lorde fighteth for them against the Egyptians.

1 Or, haile.

26 ¶ Then the Lord sayd to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charcts and vpon their horsemen.

27 Then Moses stretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, & the Egyptians fled against it: but the Lord *ouerthrew the Egyptians in the mids of the Sea.

m So the Lord by
the water faued
his, & by the water
drowned his ene-
mies.

28 So the water returned & couered the charrets and the horsemen, *euen all the hoste of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Israel walked vpon dry land thorow the mids of the Sea, and the waters were a wall vnto them on their right hand, and on their left.

30 Thus the Lorde faued Israel the same day out of the hand of the Egyptians, and Israel saue the Egyptians dead vpon the Sea banke.

31 And Israel saw the mighty *power, which the Lorde shewed vpon the Egyptians: so the people feared the Lorde, and beleued the Lorde, and his *seruant Moses.

1 Ebr. hand.
2 That is, the do-
ctrine which has
taught them in the
Name of the Lorde

CHAP. XV.

1. 30. Moses with the women sing prayes vnto God for their deliverance. 2. The people murmure. 35. At the prayer of Moses the bitter waters are turned. 36. God toucheth the people with sickness.

Then sang *Moses and the children of Israel this song vnto the Lorde, and said in this manner, I will sing vnto the Lorde: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowen in the Sea.

1 Praying God
for the ouerthrow
of his enemies
and their deliuerance.
2 Psal. 124. 30.

2 The Lorde is my strength and || praye, and he is become my saluation. Hee is my God, and I will *prepare him a tabernacle. he is my fathers God, and I will exalt him.

1 Or, the occasion of
my song of praye.
2 To worship him
therein.

3 The Lorde is a *man of warre, his *Name is Iehouah.

1 In battles he is
conqueror with
his people, as his
promise.

4. Pharaohs charrets and his hoste hath he cast into the Sea: his chosen captains also were drowned in the red Sea.

5 The depths haue couered them, they sank to the bottome as a stone.

6 Thy || right hand, O Lorde, is glorious in power: thy right hand, O Lorde, hath bruiued the enemy.

1 Or, power.

7 And in thy great glory thou hast ouerthrowen them that rose against * thee: thou sentest forth thy wrath, which consumed them as the stubble.

2 Those that are
enemies to Gods
people, as his
enemies.

8 And by the blast of thy nostrils the waters were gathered, the floods stood still as an heape, the

1 Such is the im-
paciencie of the
fleth, that it cannot
abide Gods ap-
pointed time.

1 Or, deliuerance.

1 Oonly not your
trust in God with-
out grudging or
doubting.

1 Thus in vari-
ous faith fighteth
against the fleth,
and crieth with
louing groanings
to the Lorde,

1 The clouds
showeth light to
the Israelites, but
to the Egyptians
it was darkness,
so that their two
hostes could not
ioyne together.
2 Isai. 45. 1.
3 Psal. 119. 1.

11 And they sayde vnto Moses, Haft thou brought vs to die in the wilderness, because there were no graues in Egypt? wherefore haft thou serued vs thus, to carie vs out of Egypt?

12 Did not wee tell thee this thing in Egypt, saying, Let vs be in rest, that wee may serue the Egyptians? for it had bene better for vs to serue the Egyptians, then that we should die in the wilderness.

13 Then Moses sayd to the people, Feare ye not, stand still, and beholde || the saluation of the Lorde which he will shew to you this day. For the Egyptians whom ye haue scene this day, yee shall neuer see them againe.

14 The Lorde shall fight for you: therefore hold you your peace.

15 ¶ And the Lord said vnto Moses, Wherefore criest thou vnto mee? speake vnto the children of Israel that they goe forward:

16 And lift thou vp thy rod, and stretch out thine hand vpon the Sea, and diuide it, and let the children of Israel goe on drie ground thorow the mids of the Sea.

17 And I, beholde, I will harden the heart of the Egyptians, that they may follow them, and I will get me honour vpon Pharaoh, & vpon all his hoste, vpon his charrets, and vpon his horsemen.

18 Then the Egyptians shall knowe that I am the Lorde, when I haue gotten mee honour vpon Pharaoh, vpon his charrets, & vpon his horsemen.

19 (And the Angel of God, which went before the hoste of Israel, removed & went behind them: also the pillar of the cloud went from before them, and stood behind them.)

20 And came betweene the campe of the Egyptians and the campe of Israel: it was both a cloud and darkness, yet gaue it * light by night, so that all the night long the one came not at the other)

21 And Moses stretched forth his hand vpon the Sea, and the Lorde caused the Sea to run backe by a strong East wind all the night, and made the Sea dry land; for the waters were * diuided.

10r, in the depth
of the Sea.

the depths congealed together in the heart of the Sea.

10br, my fault
shalbe filled.

9 The enimie sayd, I wil pursue, I will ouertake them, I wil diuine the spoyle, I my lust shall be satisfied vpon them, I will drawe my sword, mine hand shal destroy them.

10 Thou blewest with thy winde, the Sea couered them, they funke as leade in the mightie waters.

1 For so, oftentimes the Scripture calleth the mightie men of the world,

11 Who is like vnto thee, O Lord, among the f Gods! who is like thee so glorious in holinesse, so fearefull in prayes, doing wonders!

g Which oughtest
to be praised with
all feare and reuerence,

12 Thou stretchest out thy right hand, the earth swallowed them.

h That is, into the
land of Canaan;
or into mount
Zion,

13 Thou wilt by thy mercy cary this people, which thou deliueredst: thou wilt bring them in thy strenght vnto thine holy habitation.

14 The people shal heare and be asfraid: forow shal come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shal be amazed, and trembling shal come vpon the great men of Moab: all the inhabitants of Canaan shal waxe faint hearted.

10 Dent. 2. 25. iustly,
2. 9.
10r, for thy great
power,

16 Feare and dread shal fall vpon them: because of the greatnes of thine arme, they shalbe still as a stone, till thy people passe, O Lorde: till this people passe, which thou hast purchased.

i Which was
mount Zion,
where afterward
the Temple was
built.

17 Thou shal bring them in, and plant them in the mountaine of thine inheritance, which is the place that thou hast prepared, O Lorde, for to dwell in, yuen the Sanctuary, O Lorde, which thine hands shal establish.

18 The Lord shal reigne for euer and euer.

19 For Pharaohs horses went with his charrets and horsmen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Israel went on dry land in the middes of the Sea.

k Signifying their
gratiation, which
custome y Jewes
observed in cer-
taine solemnities,
Jud. 11. 34. & 21. 11.
but it ought not
to be a cloke to
conceit on: wanton
daunces.

20 And Miriam y propheticesse, sister of Aaron tooke a timbel in her hand, & all the women came out after her with timbels & daunces.

21 And Miriam answered the men, saying vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath hee ouerthrowen in the Sea.

l By singing the
like song of thankes
giuing.

22 Then Moses brought Israel from the red Sea, and they went out into the wildernes of Shur: and they went three dayes in the wildernes, and found no waters.

m Which was
called Bitham,
Num. 33. 8.
Or wilderness.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called y Marah.

24 Then the people murmured against Moses, saying, What shal we drinke?

10 Ezechiel, 38. 9.

25 And he cried vnto the Lord, and the Lorde shewed him a tree, which when he had cast into the waters, the waters were sweete: there he made them an ordinance and a law, and there he proued them.

o Which is, to
doe that only that
God commandeth.

26 And said, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lorde thy God, and wilt doe that which is o right in his sight, & wilt giue eare vnto his commandments, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lorde that healeth thee.

10 Num. 21. 9.
10r, dayes more.

27 And they came to Elim, where were twelve fountains of water, and twentie palm trees, and they camped there by the waters.

1 The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 2 The Lord sendeth quails and Manna. 3 The Sabbath is sanctified vnto the Lord. 37 The seventh day Manna could not be found. 38 It is kept for a remembrance to the posteritie.

Afterwarde all the Congregation of the children of Israel departed from Elim, and came to the wildernes of Sin, (which is betwene Elim and Sinai) the fifteenth day of the second moneth after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses & against Aaron in the wildernes.

3 For the children of Israel sayd to them, Oh that we had dyed by the hand of the Lorde in the land of Egypt, when wee fate by the flesh b pots, when we ate bread our bellies full: for yee haue brought vs out into the wildernes, to kill this whole companie with famine.

4 Then sayd the Lorde vnto Moses, Behold, I wil caue bread to raine from heauen to you, & the people shal goe out, and gather it: that that is sufficient for eury c day, that I may proue them, whether they wil walke in my law or no.

5 But the sixth day they shall prepare that, which they shall bring home, and it shalbe twice as much as they gather dayly.

6 Then Moses and Aaron sayd vnto all the children of Israel, At euen ye shal know, that the Lorde brought you out of the land of Egypt:

7 And in the morning yee shall see the glory of the Lorde: for he hath heard your gnupings against the Lorde: and what are we that yee haue murmured against vs?

8 Againe Moses sayd, At euen shal the Lorde giue you flesh to eat, and in the morning your hill of bread: for the Lorde hath heard your murmurings, which yee murmure against him: for what are wee? your murmurings are not against vs, but against the Lorde.

9 And Moses sayd to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lorde: for hee hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wildernes, and beholde, the glory of the Lorde appeared in a cloude.

11 (For the Lorde had spoken vnto Moses, saying,

12 I haue heard the murmurings of the children of Israel: tell them therefore, & say, At euen ye shal cate flesh, and in the morning yee shall be filled with bread, and ye shal know that I am the Lorde your God)

13 And so at euen the quailles came and couered the campe: and in the morning the dew lay round about the hoste.

14 And when the dewe that was fallen was ascended, beholde, a small round thing was vpon the face of the wildernes; as small as the hoare frost on the earth.

15 And when the children of Israel sawe it, they sayd one to another, It is I M A N N A, for they wyl not what it was. And Moses sayd vnto them, This is the bread which the Lorde hath giuen you to cate.

16 This is the thing which the Lorde hath

2 This is the right place, wherein they had camped: there is another place called Zin, which was the 33. place wherein they camped: and is called Kadish, Num. 33. 36.

b So had a thing it is to the flesh not to murmure against God when the belly is pinched.

10br, the portion of a day in the day. c To signifye that they should patiently depnd vpon Gods prouidence from day to day.

d He gaue them not Manna because the y murmured, but for his promise sake.

e He that contemns Gods milles, contemns God himselfe.

10 Chap. 13. 2.

10br, the law.

10 Num. 11. 3.

10 Num. 11. 3. 10br, the law.

f Which signifieth a part, portion, or gift like manna prepared.

for Moses, and for Israel his people, and how the Lord had brought Israel out of Egypt,

2 Then Iethro the father in lawe of Moses, tooke Zipporah Moses wife, (after he had sent her away)

3 And her two sonnes, (whereof the one was called ^a Gethom: for he said, I have bene an aliant in a strange land:

4 And the name of the other was Eliezer: for the God of my father, ^b sayd hee, was mine helpe, and deliuered me from the sword of Pharaoh)

5 And Iethro Moses father in law came with his two sonnes, and his wife vnto Moses into the wilderness, where hee camped by the mount of God.

6 And hee said to Moses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 And Moses went out to meet his father in law, & did obeisance, & kissed him, & each asked other of his welfare: & they came into the tent.

8 Then Moses tolde his father in lawe all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the trouble that had come vnto them by the way, and howe the Lord deliuered them.

9 And Iethro reioyced at all the goodnesse, which the Lord had shewed to Israel, & because he had deliuered them out of the hand of the Egyptians,

10 Therefore Iethro said, Blessed be the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: * for as they haue delt proudly with them, so are they recompened.

12 Then Iethro Moses father in lawe tooke burnt offerings and sacrifices to offer vnto God. And Aaron & all the Elders of Israel came to eate bread with Moses father in law before God.

13 ¶ Now on the morrow, when Moses sitte to iudge the people, the people stood about Moses from morning vnto euen.

14 And when Moses father in law saw all that he did to the people, hee sayd, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses sayd vnto his father in law, Because the people come vnto me to seeke God.

16 When they haue a matter, they come vnto me, and I iudge betwene one and another, and declare the ordinances of God, and his lawes.

17 But Moses father in law sayd vnto him, The thing which thou doest, is not well.

18 Thou both weariest thy selfe greatly, and this people that is with thee: for the thing is too heauie for thee: * thou art not able to doe it thy selfe alone.

19 Heare now my voice, (I will giue thee counsell, and God shall be with thee) be thou for the people to Godward, and report thou the causes vnto God,

20 And admonish them of the ordinances, and of the lawes, & shew them the way, wherein they must walke, and the worke that they must doe.

21 Moreouer, provide thou among all the people: men of courage, fearing God, men dea-

ling truly, hating couetousnesse: and appoint such ouer them to be rulers ouer thousand, rulers ouer hundred, rulers ouer fifties, and rulers ouer tennes.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shall beare the burden with thee.

23 If thou doo this thing, (& God so command thee) both thou shalt be able to endure, and all this people shall also goe quietly to their place.

24 So Moses obeyed the voyce of his father in law, and did all that he had sayd:

25 And Moses chose men of courage out of all Israel, and made them heads ouer the people, rulers ouer thousand, rulers ouer hundred, rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all seasons, but they brought the hard causes vnto Moses: for they iudged all small matters themselves.

27 Afterward Moses let his father in law depart, and he went into his country.

CHAP. XIX.

1 The Israelites come to Sinai. 2 Israel is chosen from among all other nations. 3 The people promise to obey God. 12 How that toucheth the hill sinth. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

IN the third moneth, after the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they departed from Raphidim, & came to the desert of Sinai, & camped in the wilderness: euen there Israel camped before the mount.

3 But Moses went vp vnto God, for the Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of Israel, and tell the children of Israel,

4 * Ye haue feared what I did vnto the Egyptians, and how I carried you vpon eagles wings, and haue brought you vnto me:

5 Now therefore * if ye will heare my voyce in deed, and keepe my couenant, then yee shall be my chiefe treasure aboue all people, * though all the earth be mine.

6 Yee shall be vnto mee also a kingdome of Priests, and an holy nation. These are the words which thou shalt speake vnto the children of Israel.

7 ¶ Moses then came & called for the Elders of the people, and proposed vnto them all these things, which the Lord commanded him.

8 And the people answered all together, and sayd, * All that the Lord hath commanded, wee will doe. And Moses reported the wordes of the people vnto the Lord.

9 And the Lord sayd vnto Moses, Lo, I come vnto thee in a thicke cloud, that the people may heare, whilst I talke with thee, and that they may also beleue thee for euer. (for Moses had tolde the wordes of the people vnto the Lord)

10 Moreouer, the Lord sayd vnto Moses, Goe to the people, and sanctifie them to day and to morrow, and let them wash their clothes.

11 And let them be ready on the third day for the third day the Lord will come downe in the sight of all the people vpon mount Sinai:

12 And thou shalt let markes vnto the people round about, saying, Take heede to your selues

1 Golly counsell: ought euer to be obeyed, though it come of vniuersion: for to such God officers giue wifedome to humble them that are exalted, & to declare that one member hath need of another. 2 Read the occasion, Num. x. 25.

1 Which was the beginning of the mount Sinai, containing part of May, and part of Iune.

2 That they departed from Raphidim.

3 After 1500.

4 God called Iacob to him, and shewed the house of Iacob & the people of Israel figure, only Gods people.

5 Deut. 10. 1.

6 For the eagle by flying hies out of danger, and in carrying his young ones, hee is as they winged that are his children.

7 In his holiness, decretheth his law.

8 Deut. 5. 3.

9 Deut. 10. 1.

10 Psal. 2. 8.

11 Chap. 14. 2. Deut. 10. 1. 2. 3. 4.

12 Chap. 14. 2. Deut. 10. 1. 2. 3. 4.

1 Teach them to be pure in heart, they shall be able to stand outwardsly before me with a clean conscience.

a Paying no money for his liberty.
b Not having wife nor children.

serue fixe yeeres, and in the seventh hee shall goe out free, ^a for nothing.

3 If he came ^b himselfe alone, he shall goe out himselfe alone: if he were married, then his wife shall goe out with him.

4 If his master haue giuen him a wife, and the hath borne him sonnes or daughters, the wife and her children shalbe her ^c matters, but he shall goe out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the Iudges, and set him to the ^d doore, or to the poste, and his master shall bore his eare through with an awle, and he shall serue him for ^e euer.

7 Likewise if a man sell his daughter to be a seruant, shee shall not goe out as the men seruants doe.

8 If he please her master, who hath betrothed her to himselfe, then shall hee cause to buy her: hee shall haue no power to sell her to a strange people, seeing he ^f despised her.

9 But if hee haue betrothed her vnto his sonne, hee shall deale with her according to the custome of the daughters.

10 If he take ^g him another wife, he shall not diminish her foode, her raiment and recompense of her virginie.

11 And if hee doe not these ^h three vnto her, then shall she goe out free, paying no money.

12 ⁱ ¶ He that smiteth a man, and hee die, shall die the death.

13 And if a man hath not layed waite, but 1 God hath offered him into his hand, ^k then I will appoynt thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine ^l altar that he may die.

15 ¶ Also hee that smiteth his father or his mother, shall die the death.

16 ¶ And he that stealeth a man, and selleth him, if he be found with him, shall die the death.

17 ¶ And hee that curseth his father or his mother, shall die the death.

18 ¶ When men alioe strue together, and one smite another with a ^m stone, or with the fist, and he die not but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shall he that smote him goe ⁿ quite, save onely he shall beare his charges ^o for his resting, and shall pay for his healing.

20 ¶ And if a man smite his seruant, or his raiade with a rodde, and he die vnder his hand, hee shall be surely punished.

21 But if he continue a day, or two dayes, he shall not ^p be punished: for hee ^q his money.

22 ¶ Also if men strue and hurt a woman with child, so that her child depart from her, and death followe not, hee shall be surely punished according as the womans husband shall appoynt him, or hee shall pay as the Iudges determine.

23 But if death followe, then thou shalt pay life for life,

24 ^r ¶ Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite his seruant in the eye,

or his raiade in the eye, and hath perished it, hee shall let him goe free for his eye.

27 Also if hee smite ^s out his seruants tooth, or his maides tooth, he shall let him goe out free for his tooth.

28 ¶ If an ox gore a man or a woman, that hee die, the ^t ox shall be stoned to death, and his flesh shall not be eaten, but the owner of the ox shall goe quite.

29 If the ox were wont to push in times past, and it hath bene ^u tolde his master, and hee hath not kept him, and after hee killeth a man or a woman, the ox shall be stoned, and his owner shall die also.

30 If there be set to him a ^v summe of money, then hee shall pay the ranome of his life, whatsoeuer shall be laid vpon him.

31 Whether he hath gored a sonne or gored a daughter, hee shall be iudged after the same maner.

32 If the ox gore a seruant or a mayde, hee shall giue vnto their master thirtie ^w shekels of siluer, and the ox shall be stoned.

33 ¶ And when a man shall open a well, or when hee shall dig a pit and couer it not, and an ox or an asse fall therein,

34 The owner of the pit shall ^x make it good, and giue money to the owners thereof, but the dead beast shall be his.

35 ¶ And if a mans ox hurt his neighbours ox that hee die, then they shall sell the liue one, and diuide the money thereof, and the dead ox also they shall diuide.

36 Or if it be known that the ox hath vsed to push in times past, and his master hath not kept him, hee shall pay oxe for oxe, but the dead shall be his owne.

CHAP. XXII.

1 Of theft, 2 Damage, 3 Lending, 4 Borrowing, 5 Telling of murder, 6 Witchcraft, 7 Idolatry, 8 Support of strangers, widows, and fatherless, 9 Usury, 10 Remembrance to Magistates.

1 If a man steale an ^a ox or a sheepe, and kill it, or sell it, hee shall restore five oxen for the ox, ^b and foure sheepe for the sheepe.

2 ¶ If a thiefe bee found ^c breaking vp, and be smitten that hee die, no blood shall be shed for him.

3 But if he be ^d in the day light, ^e blood shall be shed for him: for he should make full restitution: if he had not ^f wherewith, then should he be sold for his theft.

4 If the theft bee found ^g with him alioe, (whether it be ox, asse, or sheepe) he shall restore the double.

5 ¶ If a man doe hurt field, or vineyard, and put in his beast to feede in an other mans field, he shall recompense of the best of his owne field, and of the best of his owne vineyard.

6 ¶ If fire breake out, and catch in the thornes, and the stackes of corne, or the standing corne, or the field be consumed, he that kindled the fire shall make full restitution.

7 ¶ If a man deliuer his neighbour money or stuffe to keepe, and it be stolen out of his house, if the thiefe be found, he shall pay the double.

8 If the thiefe bee not found, then the master of the house shall be brought vnto the Iudges to sweare, whether hee hath ^h put his hand vnto his neighbours good, or no.

9 In all manner of trespass, whether it be for

f So God requereth euell in the least things.

g Gen. 5. 5. t If the beast be punished, much more shall the man be.

h 1 Cor. 13. 11.

i By the next of the kindred of him that is to slaine.

k Reads Gen. 27. 15.

l This law forbiddeth not onely not to hurt, but to beare witness any be him.

m Either great beast (like hee) or a small beast, the flocke.

n Sam. 16. 16. o Breaking up house to dwelling, or vndermining, where the same right upon him.

p Hee shall pay to death that killeth him.

q In his hand.

c Till her time of seruitude was expired, which might be the seventh yeere or the fiftieth.

d Ebr. gods.

e Where the indges fate.

f That is, to the yeere of Iubile, which was euery fiftieth yeere.

g Constrained either by poutie, or else to the intent that the master should marry her.

h By giuing an other money to buy her of him.

i Or, disfigure her.

k That is, he shall giue her dowrie.

l For his sonne.

k Neither marry hee himselfe, nor giue another money to buy her, nor bestow her vpon his sonne.

m Gen. 31. 17.

n Though a man be killed at warres, yet it is Gods providence that it should so be.

o 2 Cor. 12. 13.

p The holiness of the place ought not to defend the murderer.

q Leuit. 24. 9. prou. 24. 29. mat. 23. 4.

r Mar. 7. 10.

s Either fust off him or oner.

t By the ciuill iudice.

u Or, losing of business.

v By the ciuill magistrate, but before God he is a murderer.

w Of the mother or child.

x Or, arbiters.

y Leuit. 24. 10. mat. 23. 11. mat. 23. 12.

z The execution of this law onely belonged to the magistates, mat. 23. 12.

a 1 Cor. 13. 11.

b That is, whether he hath stolen.

oxen, for aſſe, for ſheepe, for raiment, or for any manner of loſt thing, which another chalengeth to be his, the cauſe of both parties ſhall come before the iudges, and whom the Iudges condemne, he ſhall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe aſſe, or ox, or ſheepe, or any beaſt, and it die, or be hurt, or taken away by enemies, and no man ſee it,

† *He broken.*

e They ſhould ſwear by the Name of the Lord.

* *Gen. 2. 1. 9.*

f He ſhall ſee ſome part of the beaſt, or bring in witneſſes.

g He that hired it ſhall be free by paying the hire, ** Deut. 31. 8.*

11 ¶ An oath of the Lord ſhall be betweene them twaine, that hee hath not put his hand vnto his neighbours good, & the owner of it ſhall take ſhe othe, and he ſhall not make it good:

12 ¶ But if it be ſtollen from him, he ſhall make reſtitution vnto the owner thereof.

13 If it be torne in pieces, he ſhall bring it record, and ſhall not make that good, which is deuoured.

14 ¶ And if a man borrow ought of his neighbour, and it be hurt, or els die, the owner thereof not being by, he ſhall ſurely make it good:

15 If the owner thereof be by, he ſhall not make it good: for if it be an hired thing, it is come for his hire.

16 ¶ And if a man entice a maide that is not betrothed, and lie with her, he ſhall endowe her, and take her to his wife.

17 If her father reſuſe to giue her to him, hee ſhall pay money according to the dowry of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to liue.

19 ¶ Whoſoeuer lieth with a beaſt, ſhall die the death.

* *Deut. 17. 17. 14. 15. 1. Sam. 2. 17.*

* *Leuit. 19. 33.*

* *Leuit. 19. 33.*

20 ¶ Hee that offereth vnto any gods, ſaue vnto the Lord onely, ſhall be ſlaue.

21 ¶ Moreouer, thou ſhalt not doe iniurie to a ſtranger, neither oppreſſe him: for ye were ſtrangers in the land of Egypt.

22 ¶ Ye ſhall not trouble any widowe, nor fatherleſſe childre:

23 If thou vexe or trouble ſuch, and ſo he call and cry vnto me, I will ſurely heare his cry.

24 Then ſhall my wrath be kindled, and I will kill you with the ſword, and your wives ſhall be widows, and your children fatherleſſe.

N The indi plague of God vpon the oppreſſes. ** Deut. 25. 17. deut. 25. 19. 1. Sam. 15. 5.*

25 ¶ If thou lend money to my people, that is, to the poore with thee, thou ſhalt not be as a vſurer vnto him: yee ſhall not oppreſſe him with vſurie.

26 If thou take thy neighbours raiment to pledge, thou ſhalt reſtore it vnto him before the ſunne goe downe:

I For cold and neceſſitie.

* *Leuit. 19. 33.*

27 For that is his couering onely, and this is his garment for his ſkin: wherein ſhall he ſleepe? therefore when he crieth vnto mee, I will heare him: for I am merciful.

K Thine abundance of thy come, oyle, and wine. ** Chap. 13. 17. and 34. 19.*

28 ¶ Thou ſhalt not raiſe vpon the Iudges, neither ſpeake euill of the ruler of thy people.

29 ¶ Thine abundance and thy licour ſhall thou not keepe backe. ¶ The firſt borne of thy ſonnes ſhalt thou giue me.

30 Likewise ſhalt thou doe with thine oxen and with thy ſheepe: ſeuē dayes it ſhall be with his damme, and the eight day thou ſhalt giue it me.

* *Leuit. 22. 28. 29. 30. 31.*

31 ¶ Ye ſhall be an holy people vnto me, neither ſhall ye eat any fleſh that is torne of beaſtes in the field: yee ſhall caſt it to the dogge.

I And ſo haue nothing to doe with it.

CHAP. XXIII.

¶ Not to follow the multitude. ¶ Not to make mention of the ſtrange gods. ¶ The ſecond ſolemne feaſte. ¶ The Angel a promiſe to keepe the people. ¶ What God promiſe.

ſeth, if they obey him. ¶ God will call out the Canaanites by liſts and liſts, and why.

¶ Thou ſhalt not receiue a falſe tale, neither ſhalt thou put thine hand with the wicked, to be a falſe witneſſe.

¶ *For, report a falſe tale. ¶ For, cruel.*

¶ Thou ſhalt not follow a multitude to doe euill, neither agree in a controuerſie: to decline after many and ouerthrowe the truth.

¶ *Thou, anſwer. ¶ Doe that which is goodly, though fewe do fauour it. ¶ If we be bound roo good to our enemies beaſt, much more to our enemy himſelfe.*

¶ Thou ſhalt not eſteeme a poore man in his cauſe.

¶ If thou meeſt thee enemies ox, or his aſſe giue alſay, thou ſhalt bring him to him againe.

¶ If thou ſee thine enemies aſſe lying vnder his burden, wilt thou ceaſe to helpe him? thou ſhalt helpe him vp againe with it.

¶ Thou ſhalt not ouerthrowe the right of thy poore in his ſute.

¶ Thou ſhalt keepe thee farre from a falſe matter, and ſhalt not ſlay the innocent and the righteous: for I will not iuſtifie a wicked man.

¶ Thou ſhalt take no gift: for the gift blindeth the iuſtice, and peruerteth the wordes of the righteous.

¶ Thou ſhalt not oppreſſe a ſtranger: for ye know the heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

¶ Moreouer, ſix yeeres thou ſhalt ſow thy land, and gather the fruites thereof.

¶ But the ſeuenth yeere thou ſhalt let it reſt and lie ſtill, that the poore of thy people may eat, and what they leaue, the beaſts of the field ſhall eat. In like manner thou ſhalt doe with thy vineyard, and with thine oliue trees.

¶ Six dayes thou ſhalt doe thy worke, and in the ſeuenth day thou ſhalt reſt, that thine ox, and thine aſſe may reſt, and the ſonne of thy mayd and the ſtranger may be reſtored.

¶ And yee ſhall take heed to all things that I haue ſaid vnto you: and ye ſhall make no mention of the name of other gods, neither ſhall it be heard out of thy mouth.

¶ Three times thou ſhalt keepe a feaſt vnto me in the yeere.

¶ Thou ſhalt keepe the feaſt of vnleavened bread: thou ſhalt eate vnleavened bread ſeuē dayes, as I commaunded thee, in the ſeaſon of the month of Abib: for in it thou cameſt out of Egypt: and none ſhall appeare before me emptye.

¶ The feaſt alſo of the harueſt of the firſt fruites of thy labours, which thou haſt ſowen in the field: and the feaſt of gathering fruites in the ende of the yeere, when thou haſt gathered in thy labours out of the field.

¶ Theſe three times in the yeere ſhall all thy men children appeare before the Lord Iehouah.

¶ Thou ſhalt not offer the blood of my ſacrifice with unleavened bread: neither ſhall the fat of my ſacrifice remaine vntill the morning.

¶ The firſt of the firſt fruites of thy land thou ſhalt bring into the houſe of the Lord thy God: yee ſhall ſhew it a kid in his mothers milke.

¶ Behold, I ſend an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

¶ Beware of him, and heare his voyce, and prouoke him not: for he will not ſpare your miſdoedes, becauſe my name is in him.

¶ Thou ſhalt keepe the feaſt of unleavened bread ſeuē dayes, as I commaunded thee, in the ſeaſon of the month of Abib: for in it thou cameſt out of Egypt: and none ſhall appeare before me emptye.

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22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemy vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shall go before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hittites, and the Jebusites, and I will destroy them;

24 Thou shalt not bow downe to their gods, neither serue them, nor doe after the workes of them: but * wittely ouerthrow them, and breake in pieces their images.

25 For ye shall serue the Lord your God, and hee shall blesse thy * bread and thy water, and I will take all sickness away from the mids of thee.

26 ¶ There shall none cast their fruite nor be barren in thy land: the number of thy dayes will I fulfill.

27 I will send my ¶ scare before thee, and will destroy all the people among whom thou shalt goe: and I will make all thine enemies * turne their backs vnto thee:

28 And I will send * hornets before thee, which shall drie out the Hittites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, lest the land grow to a wilderness: and the beasts of the field multiply againt thee.

30 By litle and litle I will drie them out from thy face, vntill thou increase, & inherite the land.

31 And I will make thy coastes from the red sea vnto the sea ¶ of the Philistims, and from the ¶ redfert vnto the ¶ Riuer: for I wil deliuer the inhabitants of the land into your hand, and thou shalt drie them out from thy face.

32 * Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy lande, lest they make thee sinne againt me: for if thou serue their gods, surely it shall be thy ¶ destruction.

CHAP. XXXIII.

3 The people promise to obey God. 4 Moses writeth the ciuill lawes. 9-12 Moses returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was fourtie dayes and fourtie nights in the mountaine.

NOW he had * said vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and senuite of the Elders of Israel, and yee shall worships asse off.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shall the people goe vp with him.

3 ¶ Afterward Moses came and tolde the people all the wordes of the Lord, and all the ¶ lawes: and all the people answered with one voyce, and said, * All the things which the Lord hath said, will we doe.

4 And Moses wrote all the wordes of the Lord, and rose vp early, and set vp an * altar ¶ vnder the mountaine, and twelue pillars according to the twelue tribes of Israel.

5 And hee set young * men of the children of Israel, which offered burnt offerings of beecues, and sacrificed peace offerings vnto the Lord.

6 Then Moses tooke halfe of the blood, and put it in basens, and halfe of the blood he sprinkled on the altar.

7 After hee tooke the ¶ booke of the couenant, and read it in the audience of the people:

who said, All that the Lord hath said, we will doe, and be obedient.

8 Then Moses tooke the * blood, & sprinkled it on the people, and said, Behold, the ¶ blood of the couenant, which the Lord hath made with you concerning all these things.

¶ ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and senuite of the Elders of Israel.

10 And they ¶ saw the God of Israel, and vnder his feete was as it were a ¶ worke of a Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel he ¶ laid not his hand: also they saw God, and s did eate and drinke.

12 ¶ And the Lord ¶ said vnto Moses, Come vp to me into the mountaine, and be there, and I will giue thee ¶ tables of stone, and the law and the commandement, which I haue written, for to teach ¶ them.

13 Then Moses rose vp, and his minister Iosua: and Moses went vp into the mountaine of God,

14 And said vnto the Elders, Tary vs here, vntil we come againe vnto you: and behold, Aaron, and Hur are with you: whosoer hath any matters, let him come to them.

15 Then Moses went vp to the mount, and the cloude couered the mountaine,

16 And the glory of the Lord abode vpon mount Sinai, and the cloude couered ¶ it fixe dayes: and the seventh day he called vnto Moses out of the middes of the cloude.

17 And the sight of the glory of the Lord was like ¶ consuming fire on the toppes of the mountaine, in the eyes of the children of Israel.

18 And Moses entred into the middes of the cloude, and went vp to the mountaine: and Moses was in the * mount fourtie dayes and fourtie nights.

CHAP. XXV.

1 The voluntarie giftes for the making of the Tabernacle. 2 The forme of the Arke. 17 The Mosaic faune. 18 The Table. 19 The Candlestick. 20 All must be done according to the pattern.

TEN the Lord spake vnto Moses, saying,

2 * Speake vnto the children of Israel, that they receiue an offering for mee: of * euery man, whose hearte giueth it freely, ye shall take the offering for mee.

3 And this is the offering which ye shall ¶ take of them, gold, and siluer, and brasse,

4 ¶ And blew silke, and purple, and scarlet, and fine linnen, and goates haire,

5 And rammes skines coloured red, and the skinnes of badgers, and the wood ¶ Shittim,

6 Oile for the light, spices for ¶ anoynting oile, and for the perfume of sweete fauour,

7 Onix stones, and stones to be set in the * Ephod, and in the * breest plate.

8 Also they shall make me a * Sanctuary, that I may dwell among them.

9 According to all that I shew thee, euen so shall yee make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, & shalt

* 1. Psal. 2. 1. 2. Which blood signifieth that the couenant broken cannot be finished without bloodshed.

3 As perfectly as their infirmities could behold his maner.

4 He made them not afraid, nor punished them.

5 That is, reioyce.

6 The second time.

7 Signifying the hardness of our hearts, except God doe write his lawes therein by his Spirit.

8 That is, reioyce.

9 To wit, the people.

10 Or, him.

1 The Lord appeareth like devouring fire to carnal men: but to them that be drawn with his Spirit, he is like pleasant Saphire.

2 Chap. 24. 22. deus. 9. 21.

3 After the moral and iudicial lawes he giueth them the ceremonial law, that nothing should be left to mans inventions.

4 Chap. 25. 5.

5 For the building and use of the Tabernacle.

6 Which is thought to be a kinde of Cedar, which will not rotte.

7 Ordained for the priests.

8 Chap. 28. 1. 2.

9 A place both to offer sacrifice, and to hear the Law.

10 Chap. 27. 1.

make

¶ Chap. 23. 2. deus. 7. 1. 1. In Iosua 24. 18.

¶ Deut. 7. 1. 2. A God commandeth his people not only not to worship idols, but to destroy them.

3 That is, all things necessarie for this present life.

4 Deut. 7. 1. 2. I will make them as dry comings and send mine angel to destroy them.

5 Chap. 23. 2. 1. Iosua 24. 18.

¶ Called the Sea of Syria.

¶ Or Arabia called deserts.

¶ To wit, Euphrates.

¶ Chap. 24. 19. deus. 7. 1. 2. Iosua 24. 18.

¶ Iosua 24. 18.

¶ When he called him vp to the mountaine to giue him the lawes, beginning at the 10. chap. Iosua 24. 18.

¶ When he had receiued these lawes in mount Sinai.

¶ Iosua 24. 18.

¶ Chap. 24. 19.

¶ Chap. 24. 19.

¶ For as yet the priesthood was not giuen to Levi.

¶ Iosua 24. 18.

¶ Iosua 24. 18.

W^r circle and a border.

W^r circle.

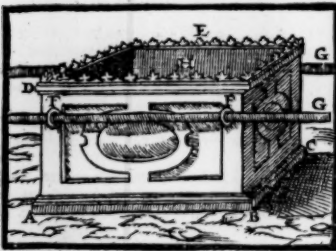
make vpon it a crowne of golde round about.

12 And thou shalt cast foure rings of golde for it, and put them in the foure corners thereof: that is, two rings *halbe* on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with golde.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



A B The length, two cubites and an half.

B C The breadth, a cubite and an half.

A D The height, a cubite and an half.

E The golden crown about the Arke.

F The four rings of golde in the foure corners.

G The barres couered with golde to put through the rings to carry the Arke.

H The inner part of the Arke where the Testimonie was put.

I The floue table, the rod of Aaron and Manna, which were a Testimonie of Gods presence.

J The covering, or propitiatorie.

K There God appeared mercifully vnto them: and this was a figure of Christ.

THE PROPITIATORIE, OR MERCE SEATE.



J The propitiatorie, or mercie seate, which is the covering of the Arke of the Testimonie, set apart in this edition for pleasure.

K The place whither the search and uncovering from about the Propitiatorie, and from between the wings of the Cherubims,

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercie seate.

19 And the one Cherub shalt thou make at the one end, and the other Cherub at the other end: of the matter of the Mercie seate shall yee make the Cherubims, on the two ends thereof.

20 And the Cherubims shall stretch their wings on hie, covering the Mercie seate with their wings, and their faces one to another: to the Mercie seateward shall the faces of the Cherubims be.

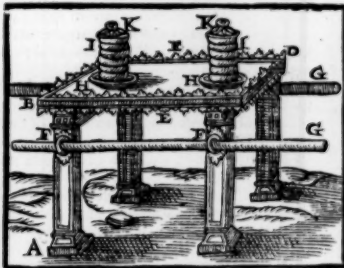
21 And thou shalt put the Mercie seate above vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee.

22 And there I will declare my selfe vnto

thee, and from about the Mercie seate * betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commaundment vnto the children of Israel.

** Num. 7.89*

THE TABLE OF THE SHEVE BREAD.



A B The height, a cubite and an half.

B C The length, two cubites.

C D The breadth, a cubite.

E A crown of golde about and beneath separated the one from the other by a border of fine hand braith

thick, which declareth that the Table was an hand breadth thick. F The four rings. G The barres to carry the Table, which were put through the rings. H The floue wherein the shew bread was put. I The twelve cakes or loaves called the shew bread. K The gollets or coverings. The incense cups.

23 ¶ Thou shalt also make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and an half hie:

** Chap. 37.10*

24 And thou shalt couer it with pure golde, and makethereof a crowne of gold round about.

25 Thou shalt also make vnto it a border of foure fingers round about: and thou shalt make a golden crowne round about the border thereof.

Or an hand broad.

26 After, thou shalt make for it foure rings of golde, and shalt put the rings in the foure corners that are in the foure feete thereof:

27 Ouer against the border shall the rings be for places for barres, to beare the Table.

28 And thou shalt make the barres of Shittim wood, and shalt overlay them with gold, that the Table may be borne with them.

29 Thou shalt make also *h* dishes for it, and goblets, wherewith it shall be couered, *even* of fine golde shalt thou make them.

h To set the bread vpon.

30 And thou shalt set vpon the Table shew bread before me continually.

THE CANDLESTICKE.



Because the fashion of the Candlestick is so plain and radiant, it needeth not so much to be described, as the particular parts thereof according to the order of letters. Surely whereas it is said in the 34. text that there shall be five bowls, or cups in the Candlestick, it must be understood of the floure of the branches: for there are but three for every one of the other branches.

All the knoppes of the Candlestick are those which are under the branches at every offset of the floure on either side.

God will appear unto thee.

* Chap. vi. 17.
1 It shall not be
moisten, but beaten
out of the
lampe of gold
with the hammer.

31 ¶ Also thou shalt make a Candlestick of pure gold: of 1 worke beaten out with the hammer that the Candlestick be made, his shaft, and his branches, his boules, his knops: and his floures shalbe of the same.

32 Six branches also shall come out of the sides of it: three branches of the Candlestick out of the one side of it, & three branches of the Candlestick out of the other side of it.

33 Three boules like unto almonds, one knop and one floure in one branch: and three boules like almonds in the other branch, one knop and one floure: so throughout the six branches that come out of the Candlestick.

34 And in the shaft of the Candlestick shall be four boules like unto almonds, his knops and his floures.

35 And there shall be a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the fixe branches coming out of the Candlestick.

36 Their knops & their branches shall be thereof, all this shalbe one beaten worke of pure gold.

37 And thou shalt make the seven lamps thereof: and the lamps thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers and snuffdishes thereof shalbe of pure golde.

39 Of a talent of fine gold shalt thou make it with all these instruments.

40 * Looke therefore that thou make them after their fashion, that was shewed thee in the mountaine,

have one measure.

3 Five curtains shall be coupled one to another: and the other five curtains shall be coupled one to another.

4 And thou shalt make strings of blew silk vpon the edge of the one curtain, which is in the seluege of the coupling: and likewise shalt thou make in the edge of the other curtain in the seluege, in the second coupling.

5 Fiftie strings shalt thou make in one curtain, and fiftie strings shalt thou make in the edge of the curtain, which is in the second coupling: the strings shall be one right against another.

6 Thou shalt make also fiftie taches of gold, and couple the curtains one to another with the taches, and it shalbe one tabernacle.

b On the side that the curtains might be tyed together.

c In tying together both the sides.

d For garrison.

THE CURTAINES OF GOATES HAIRE.



SOUTH.

These eleven curtains of goates haire were put above the other ten. A and the whole was hung by the corners of the Tabernacle, hole 2. These also were yoked like long, and the other had right and wrong, and therefore on the south side they were a cubite longer than the other, hole 3. And also an other on the North side, that the boards might be covered.

7 ¶ Also thou shalt make curtains of goates haire, to be a covering vpon the Tabernacle: thou shalt make them to the number of eleuen curtains.

8 The length of a curtain shall be thirtie cubites, and the breadth of a curtain foure cubites: the eleuen curtains shall be of one measure.

9 And thou shalt couple five curtains by themselves, and the fixe curtains by themselves: but thou shalt double the sixth curtain vpon the forefront of the covering.

10 And thou shalt make fiftie strings in the edge of one curtain in the seluege of the coupling, and fiftie strings in the edge of the other curtain in the second coupling.

11 Likewise thou shalt make fiftie taches of brasse, and fasten them on the strings, and shalt couple the covering together, that it may be one.

12 And the remnant of the curtains of covering, which thou shalt make, shalt thou make, shall be left at the backside of the Tabernacle,

13 That the cubite on the one side, and the cubite on the other side, of that which is left in the length of the curtains of covering, may remaine on either side of the Tabernacle to cover it.

14 Moreover, for that covering thou shalt make a covering of rammes skinned dyed red, and a covering of badgers skinned about.

15 ¶ Also thou shalt make boards for the Tabernacle of shittim wood to stand vp.

d Left haire and weather should marre them.

e That is, in on the one side, and five on the other, and the six should hang over the doore of the Tabernacle.

f For boards.

g For these curtains were two cubites longer than the curtains of the Tabernacle, so that they were left by a cubite on both sides.

h To be put vpon the covering of rammes skinned dyed red, and a covering of badgers skinned about.

i This was the third covering for the Tabernacle.

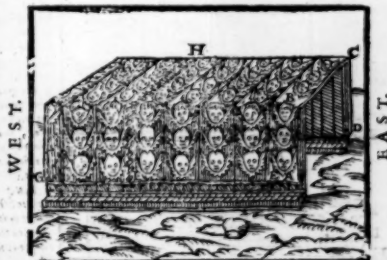
CHAP. XXVI.

1 The forme of the tabernacle and the apperitment. 2 The place of the Arke, of the Mercie seat, of the Table, and of the Candlestick.

Afterward thou shalt make the Tabernacle with tenne curtains of fine twined linnen, and blew silke, and purple, and skarlet: and in them thou shalt make Cherubims of a broyered worke.

THE FIRST COVERING OF THE TABERNACLE.

NORTH.



SOUTH.

ABCD The ten curtains, which were eight & ten cubites long of Cherubim worke. A B The breadth of a curtain was four cubites, and in the same were four cubites broad. C D Two curtains and a half: so that the whole laid together declared that the Tabernacle was thirtie cubites long, and twelve broad. E H Taches or hookes, to tie the curtains together.

2 The length of one curtain shall be eight and twentie cubites, and the breadth of one curtain, foure cubites: every one of the curtains shall

f That Aaron might remember the israelites to Godward.

g Of the bosses.

h It was so called, because the hie Priest could not give sentence in iudgement without that on his breast.

i The decoration of the breastplate.

Or, carbuncle.

Or, sapphire.

Or, emerald.

Or, carbuncle.

Or, sapphire.

Or, carbuncle.

Or, sapphire.

k Which are vnto most toward the shoulders.

l Which are beneath.

m Aaron shall not enter into the holy place in his owne name, but in the name of all the children of Israel.

n Vm significeth light, and Thummim perfection: declaring that the stones of the breastplate were most cleare, and of perfect beuities.

o Vm alio is meant know ledge, and Thummim holiness, shewing what vertues are required in the Priests.

bossed in golde.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, ^u stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of golde, ^v And thou shalt chaine of fine golde: & at the end of wrethen worke shalt thou make them, and shalt fasten the wrethen chaine vpon the bosses.

14 Also thou shalt make the breast plate of iudgement with broidered worke: like the worke of the Ephod shalt thou make it: of gold, blew silk, and purple, and skarlet, and fine twined linen shalt thou make it.

15 Four square it shall be ^w and double, an hand breadth long, and an hand breadth broad.

16 Then thou shalt set it full of places for stones, ^x even four rowes of stones: the order shall be this, a rubie, a topaze, and a carbuncle in the first rowe.

17 And in the second rowe thou shalt set an emeraude, a saphir, and a diamond.

18 And in the third rowe a turkis, an achate, and an Hebanite.

19 And in the fourth rowe a chrysolite, an onyx, and a iasper: and they shall be set in golde in their embossemens.

20 And the stones shall be according to the names of the children of Israel, twelue, according to their names, grauen as signets, eury one after his name, and they shall be for the twelue tribes.

21 Then thou shalt make vpon the breast plate two chaine at the endes of wrethen worke of pure golde.

22 Thou shalt make also vpon the breast plate two rings of gold, and put the two rings on ^y the two endes of the breast plate.

23 And thou shalt put the two wrethen chaine of golde in the two rings in the endes of the breast plate.

24 And the other two endes of the two wrethen chaine, thou shalt fasten in the two embossemens, and shalt put ^z them vpon the shoulders of the Ephod on the fore side of it.

25 Also thou shalt make two rings of gold, which thou shalt put in the ^a two other endes of the breast plate, vpon the border thereof, toward the inside of the Ephod.

26 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forefront of it ouer against the coupling of it vpon the broidred garde of the Ephod.

27 Thus they shall binde the breast plate by his rings vnto the rings of the Ephod, with a lace of blew silk, that it may be ^b fast vpon the broidred garde of the Ephod, and that the breast plate be not loosed from the Ephod.

28 So Aaron shall ^c beare the names of the children of Israel in the breast plate of iudgement vpon his heart, when hee goeth into the holy place, for a remembrance continually before the Lord.

29 Also thou shalt put in the breast plate of iudgement the ^d Vrim and the Thummim, which shalt be vpon Aarons heart, when hee goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his heart be-

fore the Lord continually.

30 And thou shalt make the robe of the Ephod altogether of blew silk.

31 And the hole for his head shall bee in the middes of it, hauing an edge of wouen worke round about the collar of it: so it shall be as the collar of an habergeon that it rent not.

32 And beneath, vpon the skirts thereof thou shalt make pomegranates of blew silk, and purple, & skarlet, round about the skirts thereof, and bels of gold betweene them round about:

33 ^e This is, a golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the skirts of the robe.

34 So it shall be vpon Aaron, when hee ministrer, and his sound shall be heard, when he goeth into the holy place before the Lord, and when he cometh out, and he shall not die.

35 Also thou shalt make a plate of pure golde, and graue thereon, as signets are grauen, ^f HOLINES TO THE LORD.

36 And thou shalt put it on a blew silk lace, and it shall be vpon the mitre: ^g even vpon the forefront of the mitre shall it be.

37 So it shall be vpon Aarons forehead, that Aaron may ^h beare the iniquitie of the offerings, which the children of Israel offer in all their holy offerings: and it shall be alway vpon his forehead, to make them acceptable before the Lord.

38 Likewise thou shalt embroyder the fine linen coate, and thou shalt make a mitre of fine linen: but thou shalt make a girdle of needle worke.

39 Also thou shalt make for Aarons sonnes coats, & thou shalt make them girdles, & bonets thou shalt make them for glory and comeliness.

40 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and fill their hands, and sanctifie them, that they may minister vnto mee in the Priests office.

41 Thou shalt also make them linen breeches to couer their priuities: from the loynes vnto the thighs shall they reach.

42 And they shall be for Aaron and his sonnes when they come into the Tabernacle [of the congregation, or when they come vnto the altar: to minister in the holy place, that they commit not iniquitie, and to die. ⁱ This shall be a law for euer vnto him and to his seede after him.

CHAP. XXIX.

^j The manner of consecrating the Priests, 28. The continual sacrifice, 45. The Lords promise is a dwell among the children of Israel.

THIS thing also shalt thou doe vnto them when thou consecrest them to bee my Priests, * Take a yong calfe, and two rams without blemish,

2 And vneleuened bread, and cakes vneleuened tempered with oyle, and wafers vneleuened anoynted with oyle: (of fine wheate flower shalt thou make them)

3 Then thou shalt put them in one basket, and a present: them in the basket with the calfe and the two rammes.

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the robe of the

^e Ecclia. 43. p.

o Holines appertaineth to the Lord: for he is most holy, and nothing vobly may appeare before him.
p Their offerings could not be so perfect, but some fault would be therein: which some the high Priest bare and pacified God.

q That is, consecrate them by giving them things to offer, and then by admit them to their office.

^r Or, of wifely.

r Not hiding their nakedness.

^s Levit. 9. 2.

a To offer them in sacrifice.

b Ephod,

b Which was
next under the
Ephod.

* Chap. xli. 36.

* Chap. xli. 37.

* Chap. xli. 38.
For consecration
item.

* Levit. i. 4.

c Signifying that
the sacrifice was
also offered for
them, & that they
did approbate it.

* Levit. i. 3.

* Lev. xvi. 3. cor.
3. 34.

d Or, a favour of
rest, which causeth
the wrath of God
to cease.

e Meaning, the
felt and outer
part of the eare.

f Wherewith the
altar was to be
sprinkled.

g Which is offered
for the consecra-
tion of the sacri-
fice.

b Ephod, and the Ephod, and the breast plate, and shalt clothe them to him with the broidered garment of the Ephod.

6 Then thou shalt put the miter upon his head, & shalt put the holy crowne upon his miter.

7 And thou shalt take the anointing oyle, and shalt poure upon his head and anoint him.

8 And thou shalt bring his sonnes, and put coats upon them,

9 And shalt gird them with girdles, both Aaron and his sonnes: and shalt put the bones on them, and the Priests office shall be theirs for a perpetual law: thou shalt also fill the hands of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calf before the Tabernacle of the Congregation, & Aaron and his sonnes shall put their hands upon the head of the calf.

11 So thou shalt kill the calf before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calf, & put it upon the hornes of the altar with thy finger, & shalt poure all the rest of the blood at the foote of the altar.

13 Also thou shalt take all the fat that couereth the inward, and the kall, that is on the liuer, and the two kidneys, & the fat that is upon them, and shalt burne them upon the altar.

14 But the flesh of the calf, and his skin, and his dung shalt thou burne with fire without the holte: it is a f sinne offering.

15 ¶ Thou shalt also take one ramme, & Aaron and his sonnes shall put their hands upon the head of the ramme.

16 Then thou shalt kill the ramme, & take his blood, & sprinkle it round about upon the altar.

17 And thou shalt cut the ramme in pieces, & wash the inward of him and his legs, & shalt put them upon the pieces thereof, and upon his head.

18 So thou shalt burne the whole ramme upon the altar: for it is a burnt offering unto the Lord: & for a sweet savour: it is an offering made by fire unto the Lord.

19 ¶ And thou shalt take the other ramme, & Aaron and his sonnes shall put their hands upon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood and put it upon the lappe of Aarons eare, and upon the lappe of the right eare of his sonnes, and upon the thumbe of their right hand, and upon the great toe of his right foote, and shalt sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is upon the altar, and of the anointing oyle, and shalt sprinkle it upon Aaron, and upon his garments, and upon his sonnes, and upon the garments of his sonnes with him: so he shall be hallowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes fat and the rumpe, even the fatte that couereth the inward, and the kall of the liuer, and the two kidneys, and the fat that is upon them, and the right shoulder, (for it is the ramme of consecration)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of the unleavened bread that is before the Lord.

24 And thou shalt put all this in the handes of Aaron, and in the handes of his sonnes, and shalt shake them to and fro before the Lord.

25 Again, thou shalt receive them of their handes, and burne them upon the altar besides the burnt offering for a sweete savour unto the Lord: for this is an offering made by fire unto the Lord.

26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to and fro before the Lord, and it shall e thy part.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the heave offering, which was shaken to and fro, and which was heaved up of the ramme of the consecration, which was for Aaron, & which was for his sonnes.

28 And Aaron and his sonnes shall have it by a statute for ever, of the children of Israel: for it is an heave offering, and it shall be an heave offering of the children of Israel, of their peace offerings, & of their heave offering to the Lord.

29 ¶ And the holy garments which appertain to Aaron, shall be his sonnes after him, to be anointed therein, and to be consecrated therein.

30 That sonne that shall be Priest in his stead, shall put them on seven dayes, when he cometh into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and seethe his flesh in the holy place.

32 ¶ And Aaron and his sonnes shall eate the flesh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eate these things, whereby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine unto the morning, then thou shalt burne the rest with fire: it shall not be eaten because it is an holy thing.

35 Therefore shalt thou doe thus unto Aaron & unto his sonnes, according to all things, which I have commanded thee: seven dayes shalt thou consecrate them.

36 And shalt offer every day a calf for a sinne offering, for reconciliation: and thou shalt cleanse the altar, when thou shalt offer upon it for reconciliation, and shalt anoint it, to sanctifie it.

37 Seven dayes shalt thou cleanse the altar, and sanctifie it, so the altar shall be most holy: and whatsoever toucheth the altar, shall be holy.

38 ¶ Now this is that which thou shalt present upon the altar: two lambs of one yeere olde, day by day continually.

39 The one lamb thou shalt present in the morning, & the other lamb thou shalt present at even.

40 And with the one lamb, a tenth part of fine flour mingled with the fourth part of an Hin of beaten oyle, and the fourth part of an Hin of wine, for a drinke offering.

41 And the other lamb thou shalt present at even: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweete savour unto the Lord.

42 Thou shalt be a continuall burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make

b This describeth
the Priest did
move toward the
East, West, North,
and South.
i So called, be-
cause it was not
only shaken to
and fro, but also
lifted up.

k Which were
offerings of thank-
sgiving to God for
his benefits.

* Levit. xli. 3. and
xli. 34.

l This is by the
sacrifices.

* Lev. xli. 3. and
xli. 34.

m To appease
Gods wrath, that
sinne may be pur-
ged.

* Num. xli. 3.

n That is, an O-
mer, or a Chup,
16. 16. 16.
o Which is a
bout a pinta.

10^a declares my selfe to you.

p Because of my glorious presence.

* Levitic. 2. 6, 12.
2. cor. 6. 16.

q It is I the Lord, that am their God.

11 I make appointments with you, to speak there vnto thee.

12 There I will appoint with the children of Israel, and the place shall be sanctified by my glory.

13 And I will sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes to be my Priests.

14 And I will dwell among the children of Israel, and will be their God.

15 Then shall they knowe that I am the Lord, their God, that brought them out of the land of Egypt, that I might dwell among them: I am the Lord their God.

CHAP. XXX.

1 The altar of incense. 12 The summe that the Israelites should pay to the Tabernacle. 18 The brazen laver. 23 The manner of the laver. 24 The making of the perfume.

a Vpon the which the sweete perfume was burnt, verse 24.

b Of the same wood and matter.

10^a, a circle and border.

1 Furthermore thou shalt make an altar of sweete perfume, of Shittim wood thou shalt make it.

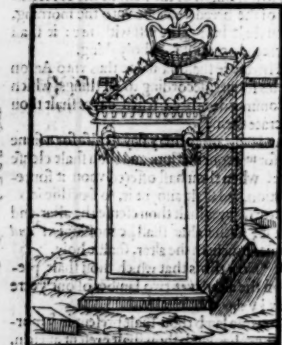
2 The length thereof a cubite, & the breadth thereof a cubite, (it shall be square) and the height thereof two cubites: the homes thereof shall be of the same.

3 And thou shalt overlay it with fine golde, both the top thereof and the sides thereof round about, and his homes: also thou shalt make vnto it a crowne of gold round about.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

THE ALTAR OF SWEETE PERFUME.



This altar was one cubite long, and one cubite broad, and in height was two cubites: the top may be, signified by the former figures.

c That is in the Sanctuary, and not in the Hall of all.

d Meaning, when he trimmeth them, had refresheth the oyle.

e Otherwise would then this, which is defiled.

6 After thou shalt set it before the vaile, that is neere the Arke of the Testimonie, before the Mercieseat that is vpon the Testimonie, where I will appoint with thee.

7 And Aaron shall burne thereon sweete incense euery morning: when he dresseth the lampes thereof shall he burne it.

8 Likewise at euen, when Aaron setteth vpon the lampes thereof, he shall burne incense: the perfume shall be perpetually before the Lord, throughout your generations.

9 Ye shall offer no strange incense thereon,

nor burnt sacrifice, nor offering, neither powre any drinke offering thereon.

10 And Aaron shall make reconciliation vpon the homes of it once in a yeere with the blood of the sinne offering in the day of reconciliation: once in the yeere shall he make reconciliation vpon it throughout your generations: this is most holie vnto the Lord.

11 Afterward the Lord spake vnto Moses, saying,

12 When thou takest the summe of the children of Israel after their number, then shall they giue euery man a redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

13 This shall euery man giue, that goeth into the number, halfe a shekel, after the shekel of the Sanctuary: (* a shekel is twentie gerahs) the halfe shekel halfe an offering to the Lord.

14 All that are numbered from twentie yeeres olde and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when yee shall giue an offering vnto the Lord, for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the use of the Tabernacle of the Congregation, that it may be a memoriall vnto the children of Israel before the Lord for the redemption of your liues.

THE LAVER OF BRASSE.



Because the manner of this figure is not particularly described, we have put in this figure: a small figure to represent with the text, as it is in the other copies of some of our figures.

17 Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a laver of brasse, and his foote of brass to wash, and shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sonnes shall wash their hands and their feete thereat.

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to minister and to make the perfume of the burnt offering to the Lord, they shall wash themselves with water left they die.

21 So they shall wash their hands and their feete that they die not: and this shall be to them an ordinance for euer, both vnto him and to his seede throughout their generations.

22 Also the Lord spake vnto Moses, saying, 23 Take thou also vnto thee, principall spices: of the most pure myrrhe fine hundredth parts, of sweete cinamon halfe so much, that is, two hundredth and fiftie, and of sweete calamus, two hundredth, and sitge:

k Signifying that he that cometh to God, must be washed from all sinne and corruption.

l So long as the Priests house shall last. m Weying so much. n It is a kinde of a sweete gumme within, and is in powders and odours.

24. 29. 34.

24. Also of Cassia five hundred, also the (shell of the Sanctuary, and of Oile olive an. Han.
25. So thou shalt make of it the oyle of holy oymnt, ~~and~~ a most precious oymnt after the arte of the Apothecarie: this shall be the oyle of holy oymnt.

• All things which appertaine to the Tabernacle.

26. And thou shalt anoynt the 6 Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27. Also the Table, and all the instruments thereof, and the Candlesticke, with all the instruments thereof, and the altar of incense:

28. Also the altar of burnt offering, with all his instruments, and the lauer and his foot.

29. So thou shalt sanctifie them, & they shall be most holy: all that shall touch them, shall be holy.

30. Thou shalt also anoint Aaron & his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31. Moreover thou shalt speake vnto the children of Israel, saying, This shall be an holy ointing oyle vnto me, thorowout your generations.

• Neither at their burials, nor otherwise.

32. None shall anoint mans flesh therewith, neither shall ye make any composition like vnto it: for it is holy, and shall be holy vnto you.

33. Whosoever shall make the like oymnt, or whosoever shall put any of it vpon a stranger, even hee shall be cut off from his people.

• Either a stranger, or an Israelite, save only the Priests.

34. And the Lord said vnto Moyses, Take vnto thee ~~these~~ spices, pure myrrour and ~~elect~~ gumme and galbanum; these shall be with pure frankincense, of each like weight:

35. Then thou shalt make of them perfume composed after the arte of the Apothecary, mingled together, pure and holy.

36. And thou shalt beat it to powder, and shalt put of it before the Arke of the Testimonie in the tabernacle of the Congregation, where I will make an appointment with thee: it shall be vnto you most holy.

37. And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the Lord.

• Only to be used in the Tabernacle.

38. Whosoever shall make like vnto y to smell thereto, even hee shall be cut off from his people.

CHAP. XXXI

1. Goldsmith Bezaleel and Aholiab were for his workes. 13 The Sabbath day is the first of new sanctification. 18 The law written by the finger of God.

And the Lord spake vnto Moyses, saying:
2. Beholde, I have called by name, Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Iudah.

• I have chosen and made meet, chap. 31. 2.

3. Whom I have filled with the Spirit of God, in wisdom, & vnderstanding, and in knowledge, and in all 6 workmanship:

• This sheweth that handy crafts are the gifts of Gods spirit, and therefore ought to be esteemed.

4. To finde out curious workes to worke in golde, and in silver, and in brasse.

5. Also in the arte to set stones, & to carve in timber, & to worke in all manner of workmanship.

• I have instructed them, and increased their knowledge.

6. And beholde, I have ioined with him Aholiab the sonne of Abiamah of the tribe of Dan, & in the hearts of all y are wise hearted, haue I put wisdom to make all y I have commanded thee:

7. That ye, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the mercy seat shall be therupon, with all instruments of the Tabernacle:

• I have instructed them, and increased their knowledge. d. So called, because of the cunning, & arte vied therein, as because of the whole was brought out of one piece.

8. Also the Table & the instruments thereof, and the pure Candlesticke with all his instru-

ments, and the Altar of perfume.

9. Likewise the Altar of burnt offering with all his instruments, and the lauer with his foot:

10. Also the garments of the ministration, & the holy garments for Aaron the Priest, and the garments of his sons, to minister in the Priests office.

11. And these anyoynting oyle, and sweet perfume for the Sanctuary: according to all that I haue commanded thee, shall they doe.

12. Afterward the Lord spake vnto Moyses, saying,

13. Speake thou also vnto the children of Israel, and say, I notwithstanding keepeye my Sabbaths: for it is a signe betwene me and you in your generations, that ye may know that I the Lord do sanctifie you.

14. Ye shall therefore keepe the Sabbath, for it is holy vnto you: he that defileth it, shall die the death: therefore whosoever worketh therein, the same person shall be cut off from among his people.

15. Sixe dayes shall men worke, but in the seventh day is the Sabbath of the holy rest: to the Lord: whosoever doth any worke in the Sabbath day, shall die the death.

16. Wherefore y children of Israel shall keepe the Sabbath, that they may observe the preit thorowout their generations for an everlasting covenant.

17. It is a signe betwene me and the children of Israel for ever: for in sixe dayes the Lord made the heauen and the earth, and in the seventh day he ceased, and rested.

18. Thus (when the Lord had made an end of communing with Moyses vpon mount Sina) he gaue him two Tables of the Testimonie, two tables of stone, written with the finger of God.

CHAP. XXXII

1. The Sabbath day is the first of new sanctification. 13 The Sabbath day is the first of new sanctification. 18 The law written by the finger of God.

But when the people saw, that Moyses carried along or he came down from the mountaine, the people gathered themselves together against Aaron, and sayd vnto him, Vnto y make vs gods to go before vs: for of this Moyses (the man that brought vs out of the land of Egypt) we know not what is become of him.

2. And Aaron said vnto them, Plucke off the golden earrings, which are in the eares of your wives, of your sonnes, and of your daughters, and bring them vnto me.

3. Then all the people pluckt from themselves the golden earrings, which were in their eares, and they brought them vnto Aaron.

4. Who receiued them at their hands and fashioned it with the graining tooles, and made of it a golden calfe: then they said, These be the gods of Israel, which brought thee out of the land of Egypt.

5. When Aaron saw this, he made an Altar before it: and Aaron proclaimed, saying, To morrow shall the holy day of the Lord.

6. So they rose vp the next day in the morning, and offered burnt offerings, & brought peace offerings: also the people fate themselves to eat and drinke, and rote vp to play.

7. Then the Lord said vnto Moyses, Get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their eyes.

8. They

• Which could was of unclean the Priests and the instruments of the Tabernacle, and not to burne.

• I thought I could command thee what to do, but thou wilt not that thou breakes my Sabbath dayes.

• Chap. 31. 2. 18. 3. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

• I thought I could command thee what to do, but thou wilt not that thou breakes my Sabbath dayes.

• I thought I could command thee what to do, but thou wilt not that thou breakes my Sabbath dayes.

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• I thought I could command thee what to do, but thou wilt not that thou breakes my Sabbath dayes.

• I thought I could command thee what to do, but thou wilt not that thou breakes my Sabbath dayes.

the Congregation, which was without the hoste.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And as soone as Moses was entred into the Tabernacle, the cloudie pillar defended & stood at the doore of the Tabernacle, and the Lord talked with Moses.

10 Nowe when all the people saw the cloudie pillar stand at the Tabernacle doore, all the people rose vp, and worshipped euery man in his tent doore.

11 And the Lord spake vnto Moses, ^d face to face, as a man speaketh vnto his friend. After hee turned againe into the hoste, but his seruant Iosua the sonne of Nun a young man, departed not out of the Tabernacle.

12 ¶ Then Moses said vnto the Lord, See, thou sayest vnto me, Lead this people forth, and thou hast not shewed me whome thou wilt send with mee: thou hast said moreover, I know thee by ^e name, and thou hast also found grace in my sight.

13 Nowe therefore, I pray thee, if I have found fauour in thy sight, (shewe me nowe thy way, that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, My ^f presence shall go with thee, & I will giue thee rest.

15 ¶ Then he said vnto him, If thy presence goe not with vs, carie vs not hence.

16 And wherin now shall it be known, that I and thy people haue found fauour in thy sight? shall it not be when thou goest with vs? so I And thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I will doe this also that thou hast said: for thou hast found grace in my sight, and I know thee by name.

18 Again he said, I beseech thee, shewe mee thy ^g glorie.

19 And he answered, I will make all my ^h good goe before thee, & I will ⁱ proclaime the Name of the Lord before thee: * for I will shew ^k mercie to whom I will shew mercie, and will haue compassion on whom I will haue compassion.

20 Furthermore he said, Thou canst not see my face, for there shall no man see me, and I will live.

21 Also the Lord said, Behold, there is a place by ^l me, and thou shalt stand vpon the rocke:

22 And while my glorie passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand while I passe by.

23 After I will take away mine hand, & thou shalt see my ^m backe partes: but my face shalt not be seene.

CHAP. XXXIII.

17 The Tables are runn d, & The description of God. 11 All fellowship with idolaters is forbidden. 13 The three fasts, 18 Moses in four dayes in the mount. 30 His face shined, and he couereth it with a vail.

And the Lord said vnto Moses, * Hewe thee two Tables of stone, like vnto the first, and I will write vpon the Tables the wordes that were in the first Tables, which thou brakest in pieces.

2 And be realie in the morning, that thou mayest come vp early vnto the mount of Sinai, and ⁿ wait there for me in the top of the mount.

30 But let no man come vp with thee, neither let any man be seene throughout all the mount, neither let the sheepe nor cattell feede ^o before this mount.

¶ Then Moses ^p hewed two Tables of stone like vnto the first, and rose vp early in the morning, and went vp vnto the mount of Sinai, as the Lord had commanded him, & tooke in his hand two Tables of stone.

5 And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

6 So the Lord passed before his face, and ^q cried, The Lord, the Lord, strong, mercifull, and gracious, slow to anger, and abundant in goodnesse and truth.

7 Remembering mercie for thousands, forgiving iniquitie, & transgression and sinne, and not making the wicked innocent, * visiting the iniquitie of the fathers vpon the children, & vpon childrens children, vnto the third and fourth generation.

8 Then Moses made haste and bowed himselfe to the earth, and worshipped,

9 And said, O Lord, I pray thee, If I haue found grace in thy sight, that the Lord would now goe with vs (b for it is a stiff necked people) and pardon our iniquitie and our sinne, and take vs for thine inheritance.

10 And he answered, Behold, * I will make a covenant before all thy people, and will do manerles, such as haue not bene done in all the world, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will do with thee.

11 Keepe diligently that which I command thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebusites.

12 Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, least they be the cause of ^r ruine among you:

13 But yee shall overthrow their altars, and breake their images in pieces, and cut downe their ^s groves,

14 (For thou shalt bowe downe to none other god, because the Lord, whose Name is ^t Ielous, is a ielous God)

15 Least thou make a ^u compact with the inhabitants of the land, and when they goe a whoring after their gods, and doe sacrifice vnto their gods, ^v some man call thee, and thou ^w care of his sacrifice:

16 And lest thou take of thy ^x daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

17 Thou shalt make thee no gods of ^y metall.

18 ¶ The feast of ^z vnleavened bread shalt thou keepe: seven dayes shalt thou eate vnleavened bread, as I commanded thee, in the time of the ^a month of Abib: for in the month of Abib thou camest out of Egypt.

19 * Every male, that ^b openeth the wombe, shall be mine: also all the first borne of thy flocke shall be reckoned mine, both of beeces and sheepe.

20 But ^c the first of the aile thou shalt beate out with a lamb: and if thou redeeme him, not then thou

1 Or, about.

1 Or, perhaps.

a This ought to be referred to the Lord, and not to Moses proclaiming the Law.

33 ver 19.

f For not making innocent.

* Deut. 32. 18.

b Seeing the people are thus of nature, the rulers have need to call vpon God, that he would alwayes be present with his Spirit.

* Deut. 32. 17.

c If thou follow their wickednes, and pollute thy selfe with their idolatrie.

d Which pleasant places they chuse for their idols.

* Chap. 33. 2.

* Chap. 33. 2.

* 1 Cor. 8. 10.

* 1 Cor. 8. 10.

* 1 Cor. 8. 10.

* 1 Cor. 8. 10.

* 1 Cor. 8. 10.

* 1 Cor. 8. 10.

* 1 Cor. 8. 10.

* 1 Cor. 8. 10.

* 1 Cor. 8. 10.

* Chap. 23. 15.
scilicet. 1. 4.
f. Without offering
some thing.
* Chap. 23. 12.
* Chap. 23. 16.

g Which was in
September, when
the issue decli-
ned, which in the
count of political
things they called
the end of the
yeere.
h Dupl. 1. 6. 1. 6.
chap. 23. 1. 4. 7.
h God promitteth
to defend them
and theirs, which
obey his com-
mandement.
* Chap. 23. 18.

i Read Chap. 3. 19.
dupl. 1. 21.
* Chap. 24. 18.
dupl. 9. 9.
k This miracle
was to confirme
the authoritie of
the law, and ought
no more to be
followed then o-
ther miracles.
* Deut. 4. 35.
* 27. 16. 17.

l Read 2. Cor.
3. 7.

* 2. Cor. 3. 18.
m Which was in
the Tabernacle of
the congregation.

shalt break: his necke: all the first borne of thy
fornices shalt thou redeeme, and none shall appeare
before me * c. 1. 1.

21 ¶ Sixe dayes shalt thou worke, and in the
seuenth day thou shalt rest: both in eareing time,
and in the harvest thou shalt rest.

22 ¶ Thou shalt also obserue the feast of
weekes in the time of the first fruites of wheate
haruest, and the feast of gathering frutes in the
end of the yeere.

23 ¶ Thrice in a yeere shall all your men
children appeare before the Lord Iehouah God
of Israel.

24 For I will cast out the nations before thee,
and enlarge thy coasts, so that no man shall de-
sire thy land, whē thou shalt come vp to appeare
before the Lord thy God thrice in the yeere.

25 * Thou shalt not offer the blood of my
sacrifice with leauen, neither shall ought of the
sacrifice of the feast of Passouer be left vnto the
morning.

26 The first ripe fruites of thy land thou shalt
bring vnto the house of the Lord thy God: yet
halt thou not: see the a kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou
these words: for after the tenor of * these wordes
I haue made a couenant with thee & with Israel.

28 So hee was there with the Lord 4 fourtie
dayes and fourtie nightes, and did neither eate
bread nor drinke water: and hee wrote in the
Tables * the wordes of the couenant, *quoniam* the ten
|| commandements.

29 ¶ So when Moses came downe from mount
Sinai, the two Tables of the Testimonie were in
Moses hand, as he descended from the mount:
(nowe Moses wist not that the skinne of his face
shone bright, after that God had talked with him)

30 And Aaron and all the children of Israel
looked vpon Moses, and beheld, the skinne of his
face shone bright, and they were 1 afraid to come
neere him.

31 But Moses called them, and Aaron and all
the chiefe of the congregation returned vnto
him: and Moses talked with them.

32 And afterward all the children of Israel
came neere, and he charged them with all that
the Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing with
them, * and had put a couering vpon his face.

34 But, when Moses came in before the Lorde
to speake with him, he tooke off the couering
vntill he came out: then he came out, and spake vn-
to the children of Israel that which he was com-
manded.

35 And the children of Israel saw the face of
Moses, how the skin of Moses face shone bright:
therefore Moses put the couering vpon his face,
vntill he went to speake with God.

CHAP. XXXV.

i The Sabbath, 2 The first giftes are required, 31 The reali-
ties of the people to offer, 36 Bright and shalbe accepta-
ble of Moses.

¶ Then Moses assembled all the Congregation
of the children of Israel, and said vnto them,
These are the wordes which the Lord hath com-
manded, that ye should doe this:

2 * Sixe dayes thou shalt worke, but the se-
uenth day shalt thou vnto you the holy * Sabbath of
rest vnto the Lord: whosoever doeth any worke
therein, shall die.

3 Ye shall kinde no fire throughout all your
habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Con-
gregation of the children of Israel, saying, This is
the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the
Lord: whosoever is of a * willing heart, let him
bring this offering to the Lord, *namely* golde, and
siluer, and brasse:

6 Also blew silke, and purple, & skarlet, and
fine linnen, and goates *hair*,

7 And rams skinned dyed red, and badgers
skinned with Shittim wood:

8 And oyle for light, and spices for the an-
ointing oyle, and for the sweete incense,

9 And onyx stones, and stones to be set in the
Ephod, and in the brestplate.

10 And all the wife ^b hearted among you, ^b Read Chap.
shall come and make all that the Lord hath com-
manded:

11 That is, the * Tabernacle, the paullion
thereof, and his covering, and his taches, and his
boardes, his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof, the Mer-
cie-seate, and the vaille that ^c couereth it,

13 The Table, and the barres of it, and all the
instruments thereof, and the shew bread:

14 Also the Candlestick of light and his in-
struments, and his Lampes with the oyle for the
light:

15 * Likewise the Altar of ^d perfume, and his
barres, and the anointing oyle, and the sweete in-
cense, and the vaille of the doore at the entering in
of the Tabernacle,

16 The * Altar of burnt offering with his bra-
sen grate, his barres and all his instruments, the
lauer and his foote,

17 The hangings of the court, his pillars & his
sockets, and the vaille of the gate of the court,

18 The pinnes of the Tabernacle, and the
pinnes of the court with their cordes,

19 The 4 ministring garments to minister in
the holy place, and the holy garments for Aaron
the Priest, and the garments of his sonnes, that
they may minister in the Priests office.

20 ¶ Then all the Congregation of the chil-
dren of Israel departed from the presence of
Moses.

21 And every one, whose heart ^e encouraged
him, and every one, whose spirit made him willing,
came and brought an offering to the Lord, for the
worke of the Tabernacle of the Congregation,
and for all his vases, and for the holy garments.

22 Both men and women, as many as were
free hearted, came and brought iaches and ear-
rings, and rings, and bracelets, all ^f were iewels
of gold: and every one that offered an offering of
gold vnto the Lord:

23 Euery man also, which had blew silke, and
purple, and skarlet, and fine linnen, and goates
hair, and rammes skinned dyed red, and badgers
skinned, brought them.

24 All that offered an oblation of siluer and
of brasse, brought the offering vnto the Lord: and
every one, that ^g had shittim wood for any num-
ber worke of the ministration, brought it.

25 And all the women that were ^h wife heart-
ed, did spinne with their handes, and brought
the spinne worke, *quoniam* the blew silke, and the
purple, the skarlet, and the fine linnen.

26 Like-

* Chap. 31. 2.

* Chap. 26. 31.

c Which hangd
before the Mer-
cie-seate: it could
not be seene.

* Chap. 30. 12.

* Chap. 27. 12.

d Such as ap-
peare before the
face of the Ta-
bernacle.

e 2. Cor. 1. 12.
him vo.

f Or, iowels.

g 2. Cor. 1. 12.
was found.

h Which were
written & expen-

* Chap. 30. 9.

a Wherein ye shal
rest from all bo-
dily worke.

f That is, which were good (pin-dit).

26 Likewise all the women, & whose hearts were moued with knowledge, spun goats *baire*.

27 And the rulers brought onyx stones, and stones to be set in the Ephod, and in the breast plate:

* Chap. 30. 32.

28 Also spice and oyle for light, and for the anointing oyle, and for the sweet perfume.

g Vnto Moyses as a minister thereof.

29 Every man and woman of the children of Israel, whose hearts noued them willingly to bring for all the worke which the Lord had commanded them to make by the hand of Moyses, brought a free offering to the Lord.

* Chap. 31. 2.

30 ¶ Then Moyses sayde vnto the children of Israel, Echolde, * the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Iudah,

h With the spirit of God.

31 And hath filled him with an excellent spirit of wisdom, of vnderstanding, and of knowledge, and in all manner worke,

32 To finde out curious workes, to worke in gold, and in silver, and in brasse,

33 And in graining stones to set them, and in karuing of wood, *euen* to make any manner of fine worke.

34 And he hath put in his heart that hee may teach *other*: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan:

b Pertaining to grouping, or karuing, or such like. * Chap. 31. 1.

35 Them hath he filled with wisdom of heart to worke all manner of cunning * and broided, and needle worke: in blew silk, and in purple, in skarlet, and in fine linnen & weauing, *euen* to doe all manner of worke and subtil inuentions.

CHAP. XXXVI.

f The great reason of the people, in so much as he commanded them to cast. g The curtains made. h The coverings, the boards, the barres, the sockets, and the vails.

i Like wife in heart.

Then wrought Bezaleel, and Aholiab, and all cunning men, to whom the Lord gaue wisdom, and vnderstanding, to know how to worke all manner work for the seruice of the sanctuary, according to all that the Lord had commanded.

a By the Sanctuary hee meaneth here all the Tabernacle.

2 For Moyses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisdom, *euen* as many as their hearts encouraged to come vnto that worke to worke it.

b Meaning, the sacrifices.

3 And they receiued of Moyses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it also *b* they brought still vnto him free gifts euery morning.

c A rare example and notable to see the people ready to serue God with their goods.

4 So all the wise men that wrought all the holy worke, came euery man from his worke which they wrought,

5 And spake to Moyses, saying, The people bring too much, and more then enough for the vse of the worke, which the Lord hath commanded to be made.

6 Then Moyses gaue a commandement, and they caused it to be proclaimed throughout the host, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

* Chap. 26. 34. d Which were like pictures with wings in the forme of children.

8 * All the cunning men therefore among the workmen, made for the Tabernacle ten curtains of fine twined linnen, and of blew silk, and purple, and skarlet: a Cherubims of broided worke made they *vpon* them.

9 The length of one curtain was twentie and eight cubits, & the breadth of one curtain foure cubits: and the curtains were all of one cife.

10 And hee coupled five curtains together, and other five coupled he together.

11 And he made strings of blew silk by the edge of one curtain, in the seluedge of the coupling: likewise he made on the side of the other curtain in the seluedge in the second coupling.

* Chap. 26. 10.

12 * Fiftie strings made he in the one curtain, and fiftie strings made he in the edge of the other curtain, which was in the second coupling: the strings were set one againe in another.

13 After, he made fiftie taches of golde, and coupled the curtains one to another with the taches: so was it one Tabernacle.

1 Or, booke.

14 ¶ Also he made curtains of goats haire for the coupling vpon the Tabernacle: he made them to the number of eleuen curtains.

Or, pavilion.

15 The length of one curtain had thirtie cubits, and the breadth of one curtain foure cubits: the eleuen curtains were of one cife.

16 And hee coupled five curtains by themselves, and sixe curtains by themselves:

17 Also hee made fiftie strings vpon the edge of one curtain in the seluedge in the coupling, and fiftie strings made hee vpon the edge of the other curtain in the second coupling.

18 He made also fiftie taches of brasse to couple the covering that it might be one.

19 And hee made a covering vpon the pavilion of rammes skins dyed red, and a covering of badgers skins aboute.

e These two were aboute the covering of the curtains of the Tabernacle.

20 ¶ Likewise he made the boards for the Tabernacle of Shittim wood to stand vp.

21 The length of a board was ten cubits, and the breadth of one board was a cubite, & an halfe.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boards of the Tabernacle.

23 So hee made twentie boards for the South side of the Tabernacle, *euen* full South.

24 And foure sockets of silver made he vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, he made twentie boards,

26 And their foure sockets of silver, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward the West side of the Tabernacle he made fixe boards.

g Or, toward the Sea, which was the Sea called Mediterraeneum Westward from Ierusalem.

28 And two boards made hee in the corners of the Tabernacle, for either side,

29 And they were ioyned beneath, and likewise were made sure aboute with a ring: thus hee did to both in both corners.

30 So there were eight boards & their sixteene sockets of silver, vnder euery board two sockets.

* Chap. 26. 12. and 30. 4. 5.

31 ¶ After, he made * barres of Shittim wood, fixe for the boards in the one side of the Tabernacle,

32 And fixe barres for the boards in the other side of the Tabernacle, & fixe barres for the boards of the Tabernacle on the side toward the West.

33 And he made the middle barre to shoose through the boards, from the one end to the other.

34 He overlaid also the boards with gold, and made their rings of golde for the barres,

^h Which was between the Sanctuary, and the Holiest of all.

^{10r, beads.}

ⁱ Which was between the court & the Sanctuary.

^{10r, golden borders.}

and covered the barres with golde.

35 ¶ Moreover he made a ^hvaile of blew silke, and purple, & of skarlet, and of fine twined linnen: with Cherubims of broydered worke made he it:

36 And made thereunto foure pillars of Shittim, & overlayd them with gold: whose ^hhookes were ^halso of golde, and hee cast for them foure sockets of silver.

37 And hee made an ⁱ hanging for the Tabernacle doore, of blew silke, & purple, and skarlet, and fine twined linnen, and needle worke.

38 And the fenne pillars of it with their hookes, and overlaid their chapters & their ^hfillets with golde, but their fene sockets were of brasie.

CHAP. XXXVII.

^{1 The Ark, 2 The Shittim, 3 The Table, 4 The Candlesticke, 5 The Altar of incense.}

^{* Chap. 25, 30.}

After this, Bezaleel made the * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie:

^a Like battlements,

2 And overlayd it with fine golde within and without, and made a ^a crowne of golde to it round about,

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and covered them with golde.

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

^{* Chap. 25, 17.}

6 ¶ And he made ^h Merciscate of pure gold: two cubites and an halfe ^h was the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of gold, vpon the two ends of the Merciscate: ^h even of worke beaten with the hammer made he them.

^b Of the selfe same matter that the Merciscate was,

8 One Cherub on the one end, and another Cherub on the other end: ^b of the Merciscate made he the Cherubims, at the two ends thereof.

9 And the Cherubims spread out their wings on hie, and covered the Merciscate with their wings, and their faces ^h were one towards another: toward the Merciscate were the faces of the Cherubims.

10 ¶ Also hee made the Table of Shittim wood: two cubites ^h was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And hee overlaid it with fine golde, and made thereto a crowne of gold round about.

^{10r, four fingers.}

12 Also he made thereto a border of an ^h hand breadth round about, and made vpon the border a crowne of gold round about.

13 And he cast for it foure rings of gold, and put the rings in the foure corners that ^h were in the foure feete thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and covered them with gold to beare the Table.

^{* Chap. 25, 19.}

16 ¶ Also he made the instruments for the Table of pure golde: dishes for it, and ^h vessels cups for it, and goblets for it, and coverings for it, wherewith it should be covered.

17 ¶ Likewise hee made the Candlestick of pure golde: of worke beaten out with the hammer made he the Candlestick: and his shaft, and his branch, his bolles, his knops, and his floures were of one piece.

18 And six branches came out of the sides thereof: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

19 In one branch three bolles made like almonds, a knop and a floure: and in another branch three bolles made like almonds, a knop and a floure: and so throughout the six branches that proceeded out of the Candlestick.

20 And vpon the Candlestick were foure bolles after the facion of almonds, the knoppes thereof and the floures thereof:

21 That is, vnder euery two branches a knop made thereof, & a knop vnder the second branch thereof, & a knop vnder the third branch thereof, according to the six branches coming out of it.

22 Their knops & their branches were of the same: it was all one ^h beaten worke of pure golde.

^{* Chap. 25, 31.}

23 And hee made for it seven lampes with the snuffers, and snuffdishes thereof of pure gold.

^c Reade Chap. 25, 39.

24 Of a ^c talent of pure golde made he it with all the instruments thereof.

^d Chap. 20, 1, 2, 3, 4.

25 ¶ Furthermore he made the ^h perfume altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) and two cubites hie, and the hornes thereof were of the same.

26 And he covered it with pure gold, both the toppe and the sides thereof round about, and the hornes of it, and made vnto it a crowne of gold round about.

27 And he made two rings of golde for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also hee made the barres of Shittim wood, and overlaid them with golde.

29 And he made the holy ^h anointing oile, and the sweet pure incense after the apothecaries arte.

^{* Chap. 30, 1, 2, 3, 4.}

CHAP. XVIII.

^{1 The altar of burnt offerings, 2 The brazen Lauer, 3 The Court, 4 The summe of what the people offered.}

Also hee made the altar of the burnt offering of Shittim wood: five cubites ^h was the length thereof, and five cubites the breadth thereof: it ^h was square and three cubites hie.

^{* Chap. 27, 1.}

2 And hee made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and he overlaid it with brasie.

3 Also he made all the instruments of the altar: the ^h althpans, and the besoms, and the basins, the fleshhookes, and the ^h censers: all the instruments thereof made he of brasie.

^{* Chap. 27, 2.}

^{10r, sixpences.}

4 Moreover he made a brazen grate wrought like a net to the Altar, vnder the compasse of it beneath in the ^h middes of it,

5 And cast foure rings of brasie for the foure endes of the grate to put barres in.

6 And he made the barres of Shittim wood, and covered them with brasie.

7 The which barres hee put into the rings on the sides of the altar to beare it withall, and made it hollow ^h within the boards.

8 ¶ Also he made the Lauer of brasie, and the soote of it of brasie of the ^h glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 ¶ Finally he made the court on the South side full South: the hangings of the court were of fine twined linnen, hauing an hundred cubites.

^a So that the gridiron or grate was halfe so hie as the altar, and broad within it.

^b Chap. 27, 8.
^c R. Kimi faith, that the women brought their looking glasses, which were of brasie or fine metall, & offered them freely vnto the use of the Tabernacle, which was a bright thing and of great use.

10 Their pillars were twentie, and their brazen sockets twentie: the hookes of the pillars, and their files were of silver.

11 And on the Northside the hangings were an hundred cubites: their pillars twentie, and their sockets of braffe twentie, the hookes of the pillars and their files of silver.

12 On the Westside also were hangings of fiftie cubites, their ten pillars with their ten sockets: the hookes of the pillars and their files of silver.

13 And towards the East-side, full East were hangings of fiftie cubites.

14 The hangings of the one side were fiftie cubites, their three pillars, and their three sockets:

15 * And of the other side of the court gate on both sides were hangings of fiftie cubites, with their three pillars and their three sockets.

16 All the hangings of the court round about were of fine twined linen:

17 But the sockets of the pillars were of braffe: the hookes of the pillars and their files of silver, and the couering of their chapters of silver: and all the pillars of the court were hooped about with silver.

18 Hee made also the hanging of the gate of the court of needle worke, blew silk, and purple, and skarlet, and fine twined linen even twenty cubites long, and five cubites in height & breadth, † like the hangings of the court.

19 And their pillars were foure with their foure sockets of braffe: their hookes of silver, and the couering of their chapters, and their files of silver.

20 But all the * pinnes of the Tabernacle and of the court round about were of braffe.

21 ¶ These are the parts of the Tabernacle, I mean, of the Tabernacle of the Testimony, which was appointed by the commandment of Moses for the office of the Levites by the hand of Ithamar sonne to Aaron the Prielt.

22 So Bezaleel the sonne of Uri the sonne of Hur of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahimach of the tribe of Dan, a cunning workman and an embroider & a worker of needle worke in blew silk, and in purple, & in skarlet, and in fine linen.

24 All the golde that was occupied in all the worke wrought for the holy place (which was the golde of the offering) was nine and twentie talents, and seven hundredth and thirtie shekels, according to the shekel of the Sanctuary.

25 But the silver of them that were numbered in the Congregation, was an hundredth talents, and a thousand seven hundredth shecentie and five shekels, after the shekel of the Sanctuary.

26 A portion for a man, that is, halfe a shekel after the shekel of the Sanctuary, for all them that were numbered from twentie yeere old and above, among fixe hundredth thousand, and three thousand and five hundredth and fiftie men.

27 Moreover there were an hundredth talents of silver, to cast the sockets of the Sanctuary, and the sockets of the vaile: an hundredth sockets of an hundredth talents, a talent for a socket.

28 But he made the hookes for the pillars of a thousand seven hundredth and shecentie and five shekels, and overlaid their chapters, and made files about them.

29 Also the braffe of the offering was shecentie

talents, and two thousand, and foure hundredth shekels.

30 Whereof he made the sockets to the doore of the Tabernacle of the Congregation, and the brazen altar, and the brazen grate which was for it, with all the instruments of the Altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the * pins of the Tabernacle, and all the pinnes of the court round about.

CHAP. XXXIX.

1 The apparel of Aaron and his sons. 2 All that the Lord commanded, was made, and finished. 3 Moses blessing the people.

MOREOVER they made a garments of ministration to minister in the Sanctuary of blew silk, and purple, and skarlet: they * made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So he made the Ephod of gold, blew silk, and purple, and skarlet, and fine twined linen.

3 And they did beate the golde into thinne plates, & cut it into wiers, to worke it in the blew silk and in the purple, and in the skarlet, and in the fine linen, with brodered worke.

4 For the which they made shoulders to couple together: for it was cloyed by the two edges thereof.

5 And the broidered gird of his Ephod that was vpon him, was of the same stuffe, and of like worke: even of gold, of blew silk, and purple, and skarlet, and fine twined linen, as the Lord had commanded Moses.

6 ¶ And they wrought * two Onyx stones cloyed in ouches of golde, and graved, as b signets are grauen, with the names of the children of Israel.

7 And put them on the shoulders of the Ephod as stones for a * remembrance of the children of Israel, as the Lord had commanded Moses.

8 ¶ Also he made the breastplate of brodered worke like the worke of the Ephod: of gold, blew silk, and purple, and skarlet, and fine twined linen.

9 They made the breastplate double, & it was square, an handbreadth long, and an handbreadth broad: it was also double.

10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, & a Carbuncle in the first rowe:

11 And in the second rowe, an Emerald, a Saphire, and a Diamond:

12 Also in the third rowe, a Turkeis, an Achate, and an Hematite:

13 Likewise in the fourth rowe, a Chrysolite, an Onix, and a Iasper cloyed and set in ouches of golde.

14 So the stones were according to the names of the children of Israel, even twelue: after their names: grauen like signets every one after his name according to the twelue tribes.

15 After, they made vpon the breast plate chains at the ends, of wretched worke and pure golde.

16 They made also two bosses of gold, & two gold rings, and put the two rings in the two corners of the breast plate.

17 And they put the two wretched cheines of gold in the two rings, in the corners of the breast plate.

18 Also the two other ends of the two wre-

Read the weight of a talent, Chap. 35:23.

Chap. 27:19.

As coverings for the Ark, the Candlestick, the Altars and such like.

Chap. 31, 32, and 35:19.

Chap. 28, 31.

That is, of very fine and curious workmanship.

Chap. 28, 31.

Chap. 27:14.

silver, as in Chap. 27:14.

Chap. 27:15.

That the Levites might have the charge thereof, and minister in the same, as did Eleazar and Ithamar, Num. 3:4.

As a grauer, or carpenter, Chap. 3:4.

10r, halfe a shekel.

Or a figure, which some authors write that it commeth of the wine of the braill called lyx.

That is, every tribe had his name written in a stone.

then chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two *other* corners of the breast-plate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two *other* golden rings, and put them on the two sides of the Ephod beneath on the fore-side of it, and ouer against his coupling about the brodered gird of the Ephod.

21 Then they fastened the breast plate by his rings vnto the rings of the Ephod, with a lace of blew silke, that it might be *fast* vpon the brodered gird of the Ephod, and that the breast-plate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 Moreover, he made the robe of the Ephod of women worke, altogether of blew silke.

23 And the hole of the robe was in the mids of it, as the collar of an habergeon, with an edge about the collar, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates, of blew silke, and purple, and skarlet, and *fine linen* twined.

25 They made also * bels of pure golde, and put the bels betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate rounde about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 After, they made coats of fine linen, of wouen worke for Aaron and for his sonnes.

28 And the miter of fine linen and goodly bonnets of fine linen, and lincen breeches of fine twined linen.

29 And the girdle of fine twined linen, and of blew silke, and purple, and skarlet, *even* of neede worke, as the Lord had commanded Moses.

30 Finally they made the plate for the holy crowne of fine golde, and wrote vpon it a superscription like to the graving of a signet, * H O L I N E S T O T H E L O R D.

31 And they tied vnto it a lace of blew silke to fasten it on his vpon the miter, as the Lord had commanded Moses.

32 Thus was all the worke of the Tabernacle, *even* of the Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.

33 Afterward they brought the Tabernacle vnto Moses, the Tabernacle and all his instruments, his taches, his boards, his barres, and his pillars, and his sockets,

34 And the couering of rammes skinned red, and the couerings of badgers skinned, and the couering vaile.

35 The Arke of the Testimony, and the barres thereof, and the Mercie seate,

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure Candlestick, the lamps thereof, *even* the lamps set in order, and all the instruments thereof, and the oyle for light:

38 Also the golden Altar and the anoynting oyle, and the sweete incense, and the hanging of the Tabernacle doore,

39 The brazen Altar with his grate of brasie, his barres and all his instruments, the Lauer and his foote.

40 The curtains of the court with his pillars, and his sockets, and the hanging to the court gate, and his coardes, and his pinnes, and all the instruments of the seruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to serue in the Sanctuary, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to euery poynt that the Lord had commanded Moses, so the children of Israel made all the worke.

43 And Moses beheld all the worke, & beheld they had done it as the Lord had commanded: so had they done: and Moses blessed them.

CHAP. XL.

The Tabernacle with the apperences: as reared up. 31 The glory of the Lord appeared in the cloud couering the Tabernacle.

Then the Lord spake vnto Moses, saying,

2 In the first day of the first month in the very first of the same month shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

4 Also thou shalt bring in the Table, and set it in order as it doth require: the vial also bring in the Candlestick, and light his lampes,

5 And thou shalt set the incense Altar before the Arke of the Testimonie, and put the hanging at the doore of the Tabernacle.

6 Moreover, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoynt the court round about, and hang vpon the hanging at the court gate.

9 After, thou shalt take the anoynting oyle, and anoynt the Tabernacle, and all that is therein, and halow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoynt the altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may bee an altar most holy.

11 Also thou shalt anoynt the Lauer, and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoynt him, and sanctifie him, that hee may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoynt them as thou diddest anoynt their father, that they may minister vnto me in the Priestesses office: for their anoynting shall bee a signe, that the Priesthoode shall be euerslasting vnto them throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 * Thus

* Which was next vnder the Ephod.

* Where he should put throw his head.

* Chap. 28. 33.

* Chap. 28. 42.

* Chap. 28. 36.

* Chap. 27. 21.

* So called, because it hang'd before the mercie seate and couered it from sight, Chap. 25. 11.

* Or, which Aaron dressed and refreshed with oyle every morning, Chap. 30. 7.

i Signifying that in Gods matters, man may neither aide nor diminish. Praise God for the peoples diligence, and prayed for them.

a After that Moses had bene 40 dayes & 40 nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and cast this worke to be done: which being finished, - a. let vp in A. in. which month cometh half March and halfe April. * Rea. Chap. 26. 35. b That is the altar of perfumce, or to burne incense on. c This hanging or vaile was betweene the Sanctuary and the court.

d Till both the priesthoode and the ceremonies should end, which was at Christs coming.

* Num. 7. 1.
e After they came
out of Egypt,
Num. 7. 1.

17 ¶ Thus was the Tabernacle reared vp the first day of the first month in the second yeere.
18 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boordes thereof, and put in the barres of it, and reared vp his pillars.

19 And hee spread the couering ouer the Tabernacle, and put the couering of that couering on hie about it, as the Lorde had commanded Moses.

f That is, the tables of the lawe,
Chap. 31. 18. and
34. 29.

20 ¶ And he tooke and put the Testimonie in the Arke, and put the barres in the rings of the Arke, & set the Merciesse on hie vpon the Arke.

g h 7. 5. 13.

21 He brought also the Arke into the Tabernacle, and hanged vp the couering vaile, and covered the Arke of the Testimonie, as the Lorde had commanded Moses.

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile,

23 And set the bread in order before the Lorde, as the Lorde had commanded Moses.

i 10. 17. 18.

24 ¶ Also he put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward the Southside of the Tabernacle.

25 And hee lighted the lampes before the Lorde, as the Lorde had commanded Moses.

26 ¶ Moreover hee set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweete incense thereon, as the Lorde had commanded Moses.

j Betweene the Sanctuary and the court.

28 ¶ Also he hanged vp the vaile at the doore of the Tabernacle.

29 After, he set the burnt offering Altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the sacrifice thereon, as the Lorde had commanded Moses.

30 ¶ Likewise he set the Laver betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses & Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lorde had commanded Moses.

33 Finally, hee reared vp the court round about the Tabernacle and the Altar, and hanged vp the vaile at the court gate: so Moses finished the worke.

34 ¶ Then the cloude couered the Tabernacle of the Congregation, and the glorie of the Lorde filled the Tabernacle.

* Num. 9. 15.
1 King. 8. 10.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloude abode thereon, and the glory of the Lorde filled the Tabernacle.

36 Now when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if the cloude ascended not, then they iourneyed not till the day that it ascended.

38 For the cloude of the Lorde was vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their iourneys.

k Then the presence of God appeared and guided them night & day till they came to the land promised.

THE THIRD BOOKE OF MOSES, CALLED *LEVITICVS.

THE ARGUMENT.

* Because in this booke is chiefly intreated of the Levites, and of things pertaining to their office.

AS God daily by most singular benefites declared himselfe to be minisfull of his Church: so he would not that they should haue any occasion to trust either in themselves, or to depend vpon others, either for lacke of temporal things, or oughts that belonged to his diuine seruice and Religion. Therefore he ordeined diuers kindes of oblations and sacrifices to assure them of forgiveness of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Levites, their apparel, offices, conuersation and portion: he shewed what sinnes they should abhorre, and in what times. Moreover, he declared by these sacrifices & ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiveness of sinner. And because they should giue no place to their owne inventions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should doe, as what beastes they should offer and eate: what diseases were contagious and to be avoided: what order they should take for all manner of filthinesse and pollution to purge it: whose company they should flee: what marriages were lawfull: and what visiting houses were profitable: Which things declared, he promised fauour and blessing to them that kept his lawes, and threatened his curse to them that transgressed them.

CHAP. I.

a Of burnt offerings for parturient persons, 1. 10. and 12. The manner to offer burnt offerings as well of bullocks, as of sheepe and kidnes.

a Hereby Moses declared that he taught nothing to the people but what, which he received of God. b So they could offer of none other sort, but of those which were commanded.

NOW the * Lorde called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lorde, ye shall offer your sacrifice of bullock, of beeces and of the sheepe.

3 * If his sacrifice be a burnt offering of the herde, he shall offer a male without blemish, presenting him of his owne volutarie will at the doore of the Tabernacle of the Congregation before the Lorde.

* Lev. 29. 10.

4 And hee shall put his hand vpon the head of the burnt offering, and it shall be accepted to the Lorde, to be his atonement.

c Meaning, within the court of the Tabernacle.

12 Lev. 29. 10.

5 And he shall kill the bullocke before the Lorde, and the Priests Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the altar, that is by the doore of the Tabernacle of the Congregation.

d The Priest of Levites.

e Of the burnt offering, Exod. 27. 4.

6 Then shall he lay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

Or, the lady of the head, for the fire.

8 Then the Priestes Aarons sonnes shall lay the parts in order, the head & the *||* kall vpon the wood that is in the fire which is vpon the altar.

9 But the inwardes thereof and the legges thereof he shall wash in water, and the Priest shall burne all on the altar: *for* it is a burnt offering, an oblation made by fire, for a sweete fauour *||* vnto the Lord.

f Or a fauour of self, which pacifieth the anger of the Lord.

10 *¶* And if his sacrifice for the burnt offering be of the flocks (*as* of the sheepe, or of the goats) he shall offer a male without blemish,

g Reade verse 5.
h Before the altar of the Lord.

11 *¶* And he shall kill it on the Northside of the altar *||* before the Lord, and the Priestes Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

i *||* Into his ear, into his ear, *||* Or, *||*

12 And hee shall cut it in *||* pieces, separating his head & his *||* kall, and the Priest shall lay them in order vpon the wood that *lyeth* in the fire which is on the altar:

13 But hee shall wash the inwardes, and the legges with water, and the Priest shall offer the whole and burne it vpon the altar: *for* it is a burnt offering, an oblation made by fire for a sweete fauour vnto the Lord.

14 *¶* And if his sacrifice be a burnt offering to the Lord of the fowles, then he shall offer his sacrifice of the turtle doves, or of the yong pigeons.

j The Hebrew word signifieth to pinch off with the naile.

15 And the Priest shall bring it vnto the altar, and *||* wing the necke of it afunder, and burne it on the altar: and the blood thereof shall be *||* shed vpon the side of the altar.

k Or, strained, or, pressed.

16 And hee shall plucke out his maw with his feathers, and cast them beside the altar on the *||* East part in the place of the ashes.

l On the side of the court gate in the pannes which stande with almes, *Exod* 27.3.

17 And he shall cleaue it with his wings, *but* not diuide it afunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: *for* it is a burnt offering, an oblation made by fire for a sweete fauour vnto the Lord.

CHAP. II.

1 The meate offering is after these sort: *of fine flour without leaven, of oil, of incense, of salt, and of corn in the ear.*

a Because the burnt offering could not be without the meate offering.

And when any will offer a *||* meate offering vnto the Lorde, his offering shall be of fine flour, and he shall powre oyle vpon it, and put incense thereon,

b The Priest.

2 And shall bring it vnto Aarons sonnes the Priestes, and *||* he shall take thence his handfull of the flour, and of the oyle with all the incense, and the Priest shall burne it for a *||* memoriall vpon the altar: *for* it is an offering made by fire for a sweete fauour vnto the Lord.

c To signifie that God remembreth him that offereth.

3 *¶* But the remnant of the meate offering shall be Aarons and his sonnes: *for* it is a *||* most holy of the Lords offerings made by fire.

d Therefore none should eat of it but the Priestes.

4 *¶* If thou bring also a meate offering baken in the oven, it shall be an vneleavened cake of fine flour mingled with oyle, or an vneleavened wafer anointed with oyle.

e Which is a gift offered to God to pacifie him.

5 *¶* But if thy *||* meate offering be an oblation of the living pen, it shall be of fine flour vneleavened, mingled with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon: *for* it is a meate offering.

7 *¶* And if thy meate offering be an oblation made in the caldron, it shall be made of fine flour with oyle.

8 After, thou shalt bring the meate offering (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and he shall *||* ring it to the altar,

9 And the Priest shall take from the meate offering a *||* memorial of it, and shall burne it vpon the altar: *for* it is an oblation *||* made by fire for a sweete fauour vnto the Lord.

h Or, *||* 2.
i *Exod* 29.18.

10 But that which is left of the meate offering, shall be Aarons and his sonnes: *for* it is a *||* most holy of the offerings of the Lord made by fire.

11 All the meate offerings which ye shall offer vnto the Lord, shall be made without leaven: for ye shall neither burne leaven nor hony in any offering of the Lord made by fire.

12 *¶* In the oblation of the first fruits ye shall offer *||* them vnto the Lord, but they shall not be burnt *||* vpon the altar for a sweete fauour.

13 *¶* All the meate offerings also shall thou season with *||* salt, neither shalt thou suffer the salt of the *||* covenant of thy God to be lacking from thy meate offering, *but* vpon all thine oblations thou shalt offer salt.

f That is, fruites, which are sweet as hony, ye may offer.

14 If then thou offer a meate offering of thy first fruites vnto the Lord, thou shalt offer for thy meate offering of thy first fruites *||* eares of comed by the fire, and wheate beaten out of *||* the Greene eares.

g But referred for the Priest.

15 After, thou shalt put oyle vpon it, and lay incense thereon: *for* it is a meate offering.

h Which they were bound (as by covenant) to vie all sacrifices, Num. 18.19.

16 And the Priest shall burne the memoriall of it, *even* of that that is beaten, and of the oyle of it, with all the incense thereof: *for* it is an offering vnto the Lord made by fire.

i Chron. 13.5.
ii Ezek. 43.24, or it meaneth a fire and pure covenant.

CHAP. III.

1 The manner of peace offerings, and howe for the same, 17 The *||* sacrifice may neither eat fat, nor blood.

2 And if his oblation be a *||* peace offering, if he be male or female, he shall offer such as is without blemish, before the Lord.

a A sacrifice of thanksgiving offered for peace and prosperitie, but generally or particularly.

3 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priestes shall sprinkle the blood vpon the altar round about.

4 So hee shall offer *||* part of the peace offerings as a sacrifice made by fire vnto the Lorde, *even* the *||* fat that conereth the inwardes, and all the fat that is vpon the inwardes.

b One part was burnt, another was to the Priest, and the third to him that offered.

5 Hee shall also take away the two kidneis, and the fat that is on them, and vpon *||* the flanks, and the kall on the liuer with the kidneis.

c *Exod* 29.22, *||* Or, the which kidneis, are vnto the flanks.

6 And Aarons sonnes shall burne it on the altar, with the burnt offering, which is vpon the wood, that is on the fire: *||* this is a sacrifice made by fire for a sweete fauour vnto the Lord.

7 *¶* Also if his oblation be a peace offering vnto the Lord out of the flocks, whether it be male or female, he shall offer it without blemish.

d In the peace offering it was indifferent to offer either male or female, but in the burnt offering only the male: so here can be offered no birds, but in the burnt offering they might all there was consumed with fire, and in the peace offering but a part.

8 If hee offer a Lamb for his oblation, then he shall bring it before the Lord.

9 And lay his hand vpon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

9 After,

Which was in the court: meaning by the Tabernacle the Sanctuary; and in the end of this verse it is taken for the court.

10 As it was taken away from the bullock of

28 If one shewe him his sinne which he hath committed,

Wherein bee
represented Iesus
Christ,
Or, private prayer

committed,

1. v. he female of the goats.

1. Reade verse 21.

2. Exod. 29. 18.

1. Meaning, that the punishment of his sinne should be laid vpon that beast, for that hee had received all things of Gods and offed this willingly.

m Or, besides the burnt offerings, which were dayly offed to the Lord.

† Else, a fault. Or, if the iudge hath taken an oath of any other. 2. Whereby it is commanded to beare sacrifice to the truth, and disclose the iniquitie of all vagabondy.

b Or vowe rashly without iust examination of the circumstances, and not knowing what shalbe the issue of the time.

c Which have bene mentioned before in this Chapter.

4. v. if his hand cannot touch, nor more for his povertie.

committed, then he shall bring for his offering, || a goat without blemish for his sinne which he hath committed,

29 ^h And he shall lay his hand vpon the head of the sinne offering, and slay the sinne offering in the place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering altar, and powre all the rest of the blood thereof at the foote of the altar.

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a ^h sweete sauour vnto the Lord, and the Priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lambe for his sinne offering, he shall bring a female without blemish,

33 And shall lay his hand vpon the head of the sinne offering, and hee shall lay it for a sinne offering in the place where hee should kill the burnt offering.

34 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre all the rest of the blood thereof at the foot of the altar.

35 And hee shall take away all the fat thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it vpon the altar ^m with the oblations of the Lord made by fire, and the Priest shall make an atonement for him concerning his sinne that hee hath committed, and it shall be forgiven him.

CHAP. V.

1. Of him that is iudged not the truth; he beare another swaine's filth. 4. Of him that voweth rashly. 15. Of him that by ignorance mismaneth any thing dedicated to the Lord.

1. ^h If any haue sinned, ^h *thauu*, || If he haue heard the voyce of an othe, and hee can be a witness, whether he hath scene or ^h known of it, if he do not vtter it, he shall beare his iniquitie:

2. Either if one touch any vncleane thing, whether it be a carion of an vncleane beast, or a carion of vncleane cattel, or a carion of vncleane creeping things, and is not ware of it, yet hee is vncleane, and hath offended:

3. Either if he touch any vncleannesse of man (whatsoeuer vncleannesse it be, that hee is defiled with) and is not ware of it, and after cometh to the knowledge of it, he hath sinned:

4. Either if any be aware and pronounce with his lippes to doe euill, or to doe good (whatsoeuer it be that a man shall pronounce with an othe) and he be hid from him, and after knoweth that he hath offended in one of these ^h *points*,

5. When hee hath sinned in any of these ^h *things*, then hee shall confesse that hee hath sinned therein.

6. Therefore shall hee bring his trespass offering vnto the Lord for his sinne which hee hath committed, ^h *even* a female from the flocke, ^h *or* a lambe or a shee goat for a sinne offering, and the Priest shall make an atonement for him concerning his sinne.

7. But ^h *if* he be not able to bring a sheepe, he shall bring for his trespass offering he hath committed, two turtle doves, or two yong pigeons vnto the Lord, one for a sinne offering, and the other for a burnt offering.

8. So he shall bring them vnto the Priest, who

shall offer the sinne offering first, and ^h *wring* the necke of it afunder, but not plucke it cleane off.

9. After he shall sprinkle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall be shed at the foote of the altar: ^h *for* it is a sinne offering.

10. Also hee shall offer the second for a burnt offering || as the manner is: so shall the Priest ^h *make* an atonement for him (for his sinne which hee hath committed) and it shall be forgiven him:

11. ^h *But* if he ^h *be* not able to bring two turtle doves, or two yong pigeons, then hee that hath sinned, shall bring for his offering, the tenth part of an ^h Ephah of fine floure for a sinne offering, hee shall put none ^h *oyle* thereto, neither put any incense thereon: ^h *for* it is a sinne offering.

12. Then shall hee bring it to the Priest, and the Priest shall take his handfull of it for the remembrance thereof, and burne it vpon the altar ^h *with* the offerings of the Lord made by fire: ^h *for* it is a sinne offering.

13. So the Priest shall make an atonement for him, as touching his sinne that hee hath committed in one of these ^h *points*, and it shall be forgiven him: and the remnant shall be the Priests, as the meate offering.

14. ^h *And* the Lord spake vnto Moses, saying, 15. If any person transgreesse and sinne through ignorance ^h *by taking away* things consecrated vnto the Lord, he shall then bring for his trespass offering vnto the Lord a ramme without blemish out of the flocke, ^h *worth* two shekels of silver ^h *by* thy estimation after the shekel of the Sanctuary, for a trespass offering.

16. So hee shall restore that wherein hee hath offended, in ^h *taking away* of the holy thing, and shall put the fifth part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

17. ^h *Also* if any finne and ^h *doe against* any of the commandments of the Lord, which ought not to be done, and knowe not and ^h *sinne* and beare his iniquitie,

18. Then shall hee bring a ramme without blemish out of the flocke, in thy estimation ^h *worth* ^h *two* shekels for a trespass offering vnto the Priest, and the Priest shall make an atonement for him concerning his ignorance wherein hee erred, and was not ware: so it shall be forgiven him.

19. This is the trespass offering for the trespass committed against the Lord.

CHAP. VI.

6. The offering for sinners which are done willingly. 9. The law of the burnt offerings. 13. The five things which are offered vpon the altar. 14. The lawe of the meate offering. 20. The offerings of Aaron, and his sinners.

1. ^h *And* the Lord spake vnto Moses, saying, 2. If any sinne and commit a trespass against the Lord, and denie vnto his neighbour that which was taken him to keepe, or that which was pue to him ^h *of* trust, or death ^h *or* robbery, or by violence oppress his neighbour,

3. Or hath found that which was lost, and denied it, and sweareth falsely, ^h *for* any of these things that a man doth, ^h *wherein* hee sinneth:

4. When I say, hee thus sinneth & trespasseth, he shall then restore the robbery that hee robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him

** Chap. 1. 5.*

Or poured.

Or, according to the law.

d Or, declare him to be purged of that sinne.

** 1. v. 7.*

e Which is about a pottle.

f As the meate offering, Chap. 3. 1.

** Chap. 3. 2.*

** Chap. 4. 35.*

g As touching the first fruites or tithes due to the Priests and Leuitics.

h By the estimation of the Priest, chap. 17. 12.

** Chap. 4. 5.*

i That is, afterward remembereth that hee hath sinned when his conscience doeth accuse him.

** Exod. 30. 13.*

k Else if his sinne against God come of malice, hee must die, Num. 15. 30.

a To bestow and occupie for the vie of him that giue it.

b By any poulle or vnelawfull means.

** Num. 15. 4.*

c Wherein hee can not but sinne, or wherein a man accometh to sinne by periuie or suck like thing.

to keep, or the lost thing which he found.

5 Or for whomsoever he hath sworn falsely, he shall both restore it in the whole * summe, and shall add the fifth part more thereto, and give it vnto him to whom it pertaineth, the same day that he offereth for his trespass.

6 Also he shall bring for his trespass vnto the Lord, a ramme without blemish out of the * flocks in thy estimation worth two shekels for a trespass offering vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiven him, whatsoever thing hee hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moses, saying, 9 Commaunde Aaron and his sonnes, saying, This is the ^d lawe of the burnt offering, (it is the burnt offering because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Priest shall put on his lincn garment, and shall put on his lincn breeches vpon his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them before the altar.

11 After, he shall put off his garments, and put on other raiment and carry the ashes forth without the holte vnto a cleane place.

12 But the fire vpon the altar shall burne thereon and neuer bee put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offering in order vpon it, and he shall burne thereon the fat of the peace offerings.

13 The fire shall euer burne vpon the altar, and neuer goe out.

14 ¶ Also this is the lawe of the meate offering, which Aarons sonnes shall offer in the presence of the Lord before the altar.

15 Hee shall euen take thence his handfull of fine flour of the meate offering and of the oyle, and al the incense which is vpon the meate offering, and shall burne it vpon the altar for a sweete savour, as a memorial therefore vnto the Lord.

16 But the rest thereof shall Aaron and his sonnes eate: it shall be eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shall eate it.

17 It shall not bee baked with leauen: I haue giuen it for their portion of mine offerings made by fire: for it is as the sinne offering and as the trespass offering.

18 All the males among the children of Aaron shall eate of it: It shall be a statute for euer in your generations concerning the offerings of the Lord made by fire: whatsoever toucheth them shall be holy.

19 ¶ Again the Lord spake vnto Moses, saying,

20 This is the offering of Aaron & his sonnes, which they shall offer vnto the Lord in the day when hee is anointed: the tenth part of an Ephah of fine flour, for a meate offering perpetuall: half of it in the morning, & half thereof at night.

21 In the frying panne it shall be made with oyle: thou shalt bring it fried, and shalt offer the broken pieces of the meate offering for a sweete savour vnto the Lord.

22 And the Priest that is anointed in his stead, among his sonnes shall offer it: he & the Lordes ordinance for euer: it shall be burnt altogether.

23 For euery meate offering of the Priest shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Spake vnto Aaron, and vnto his sonnes, and say, This is the Lawe of the sinne offering, in the place where the burnt offering is killed, I shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth this sinne offering, shall eate it in the holy place: it shall be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shall touch the flesh thereof shall be holy: and when there droppeth of the blood thereof vpon a garment, thou shalt wash that whereon it droppeth in the holy place.

28 Also the earthen pott that it is foddin in, shall be broken, but if it be foddin in a brazen pot, it shall both be scoured and washed with water.

29 All the males among the Priests shall eate thereof, for it is most holy.

30 But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shall be eaten, but shall be burnt with fire.

CHAP. VII

The lawe of the trespass offering: 11 Also of the peace offering.

1 Likewise this is the lawe of the trespass offering, it is most holy.

2 In the place where they kill the burnt offering, shall they kill the trespass offering, and the blood thereof shall hee sprinkle round about vpon the altar.

3 All the fat thereof also shall hee offer, the rumpe, and the fat that couereth the inward.

4 And he shall take away the two kidneis, with the fat that is on them and vpon the flankes, and the kal on the liuer with the kidneis.

5 Then the Priest shall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespass offering.

6 All the males among the Priests shall eate thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sinne offering also is the trespass offering, one lawe is for both: that wherewith the Priest shall make atonement, shall be it.

8 Also the Priest that offereth any mans burnt offering, shall haue the skinne of the burnt offering which he hath offered.

9 And all the meate offering that is baken in the oven, and that is dressed in the pan, and in the frying pan, shall be the Priests that offer it.

10 And euery meate offering mingled with oyle, and that is dry, shall pertaine vnto al the sinnes of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offerings, which he shall offer vnto the Lord.

12 If he offer it to give thanks, then he shall offer for his thanks offering, vlcuened cakes mingled with oyle, and vlcuened wafers anointed with oyle, & fine flour fyled with the cakes mingled with oyle.

13 He shall offer also his offering with cakes of leauened bread, for his peace offerings, to give thanks.

14 And of all the sacrifice hee shall offer one cake for an heate offering vnto the Lord, and

k Meaning the garment of the Priest.

l Which was in the inner, Exod. 28. 18.

m Chap. 4. 5. leuit. 12. 11.

n Out of the campe, Chap. 4. 12.

a Which is for the smaller sinnes and such as are committed by ignorance. b At the count gate.

c The his Priest.

d The same ceremonies: notwithstanding that this word trespass signifieth lesse then sinne. e Meaning the rest which is left and not burnt.

f Because it had no oyle nor leuen.

g Peace offerings containe a consolation and thanksgiving for a sinne hee committed and also a vow and free offering to receive a benefit.

¶ Lev. 5. 9.

¶ Chap. 5. 15.

d That is the ceremonies which ought to be observed therein.

e Vpon his secret parts, Exod. 28. 42. f In the shyns appointed for that vs.

¶ Chap. 3. 1. num. 15. 4.

¶ Chap. 2. 9.

g Or leuened with leuen and after baked.

¶ Exod. 29. 37.

¶ Exod. 16. 36. h So oft as the Priest shall be elected and anointed.

¶ 10. 1. 1. 1.

i He is someone that shall succeed him.

it shalbe the Priests that sprinklesh the blood of the peace offerings.

15 Also the flesh of the peace offerings, for thanksgiving, shall be eaten the same day that it is offered: he shall leave nothing thereof vntil the morning.

16 But if the sacrifice of his offering be a vow, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shall be burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, but shall be an abomination: therefore the person that eateth of it shall beare his iniquitie.

19 The flesh also that toucheth any vncleane thing, shall not be eaten, but burnt with fire: but of this flesh al that be cleane shall eate thereof.

20 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, hauing his vncleanness vpon him, euen the same person shall be cut off from his people.

21 Moreover, when any toucheth any vncleane thing, as the vncleanness of man, or of an vncleane beast, or of any fishy abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 ¶ Again the Lord spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, Ye shall eate no fat of beeces, nor of sheepe, nor of goates:

24 Yet the fat of the dead beast, and the fat of that which is torne with beastes, shall be occupied to any use, but ye shall not eate of it.

25 For whosoever eateth the fat of the beast, of the which he shall offer an offering made by fire to the Lord, euen the person that eateth, shall be cut off from his people.

26 Neither shall ye eate any blood, either of foule, or of beast in all your dwellings.

27 Euery person that eateth any blood, euen the same person shall be cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings:

30 His hands shall bring the offerings of the Lord made by fire: euen the fat with the breast shall hee bring: that the least may bee * taken to and fro before the Lord.

31 Then the Priest shall burne the fat vpon the altar, and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the Priest for an heave offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat, among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast taken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the * anointing of Aaron, and the

anoynting of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which portions the Lord commanded to giue them in the day that hee anoynted them from among the children of Israel, by a statute for euer in their generations.

37 This is also the law of the burnt offering, of the meate offering, and of the sinne offering, and of the trespass offering, and of the * consecrations, and of the peace offerings,

38 Which the Lord commanded Moses in the mount Sinai, when hee commanded the children of Israel to offer their gifts vnto the Lord in the wilde meade of Sinai.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the sinne.

¶ Afterward the Lord spake vnto Moses, saying, Take Aaron and his sonnes with him, and the garments and the * anoynting oyle, and a bullocke for the sinne offering, and two rammes, and a basket of vncleanned bread,

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him: and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses sayde vnto the company, * This is the thing which the Lord hath commanded to doe.

6 And Moses brought Aaron and his sonnes, and walked them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broyered girdle of the Ephod, and bound it vnto him therewith.

8 After hee put the breast plate thereon, and put in the breast plate * the Vrim and the Thummim.

9 Also hee put the miter vpon his head, and put vpon the miter on the forehead the golden plate, and the sholy crowne, as the Lord had commanded Moses.

10 (Now Moses had taken the anoynting oyle, and anoynted the * Tabernacle, and all that was therein, and sanctified them,

11 And sprinkled thereof vpon the altar seuen times, and anoynted the altar and all his instruments, and the laver, and his foote, to sanctifie them.)

12 * And hee powred of the anoynting oyle vpon Aarons head, and anoynted him to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bones vpon their heads, as the Lord had commanded Moses.

14 * Then hee brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands vpon the head of the bullocke for the sinne offering.

15 And Moses slew him, and tooke the blood, which he put vpon the hornes of the * Altar round about with his finger, and purified the altar, and powred the rest of the blood at the foote of the altar: so he sanctified it, to make reconciliation

* Which sacrifice was offered when the Priests were consecrated, Exod. 29. 12.

* Exod. 28. 1, 6.

* Exod. 29. 24.

* Exod. 29. 24.

* Exod. 28. 38.

3 So called because this description, Holiness to the Lord was grauen in it. 4 That is, the high priest of all, the Sanctuarie and the court.

* Exod. 40. 15. 26. 153. 2.

* Exod. 29. 24. 29. 2.

5 Of the burnt offering. 6 To offer for the sinnes of the people.

b If hee make a vow to offer: For if the flesh of the peace offerings must be eaten the same day.

i The sinne, wherefore hee offered shall remaine. k After it be sacrificed. l Of the peace offering that is cleane. * Chap. 13.

* Chap. 13.

* Gen. 9. 4. chap. 17. 14.

m And should not send it by another. * Exod. 29. 14.

n That is, his portion, reward and portion.

16 Then he tooke all the fatte that was vpon the inward, and the kail of the liuer and the two kidneis, with their fat, which Moses burnt vpon the altar.

17 But the bullocke and his e hide, and his flesh, and his dung, hee burnt with fire without the hofte as the Lord had commanded Moses.

18 ¶ Also hee brought the ramme for the burnt offering, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inward and the legges in water: so Moses burnt the ram every whit vpon the Altar: for it was a burnt offering for a sweet fauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ After, he brought the other ramme, the ramme of confecrations, and Aaron & his sonnes layed their hands vpon the head of the ramme,

23 Which Moses f slewed, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, & vpon the thumbe of his right hand, and vpon the great toe of his right foot.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbe of their right handes, and vpon the great toes of their right fetes, and Moses sprinkled the rest of the blood vpon the Altar round about.

25 And he tooke the fat and the rumpe, and all the fat that was vpon the inward, and the kail of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the vnleavened bread that was before the Lord, one vnleavened cake and a cake of oyled bread, and one wafer, & put them on the fat, and vpon the right shoulder.

27 So he put all in Aarons hands, & in his sons hands, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their hands, & burnt them vpon the altar for a burnt offering: for these were confecrations for a sweete fauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the brest of the ramme of confecrations, and shooke it to and fro before the Lord: for it was Moses portion, as the Lord had commanded Moses.

30 Also Moses tooke of the anointing oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, See the flesh at the doore of the Tabernacle of the Congregation, and there eate it with the bread that is in the basket of confecrations, as I commanded, saying, Aaron and his sonnes shall eate it,

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seven daies, vntill the daies of your Congregation be at an ende: for seven daies, said the Lord, shall he f consecrate you,

34 As he hath done this day: so the Lord hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation day & night, seven daies, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the hand of Moses.

CHAP. IX.

1 The first offering of Aaron. 2 Aaron blisseth the people. 3 The glorie of the Lord is shewed. 4 The first commeth from the Lord.

And in the eighth day Moses called Aaron and his sonnes, and the Elders of Israel:

2 ¶ Then he said vnto Aaron, Take thee a yong calfe for a burnt offering, and a ramme for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goate for a sinne offering, and a calfe, and a lambe, both of a yeare olde, without blemish for a burnt offering:

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meate offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded before the Tabernacle of the Congregation, and all the assembly drew neere and stood before the Lord.

6 (For Moses had said, This is the thing, which the Lord commanded that ye should do, and the glory of the Lord shall appeare vnto you)

7 Then Moses said vnto Aaron, Draw neere to the Altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the Altar, and powred the rest of the blood at the foote of the Altar.

10 But the fat and the kidneis and the kail of the liuer of the sinne offering, he burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the hofte.

12 After, hee slew the burnt offering, and Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the Altar.

14 Likewise hee did wash the inward and the legs, and burnt them vpon the burnt offering on the altar.

15 ¶ Then hee offered the peoples offering, and tooke a goate, which was the sinne offering for the people, and slew it: and offered it for sinne, as the first:

16 So he offered the burnt offering, and prepared it according to the maner.

17 He presented also the meate offering, and filled his hand thereof, and burnt the burnt sacrifice of the morning he burnt vpon the Altar.

19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

b By sometimes given to Meise.

a After their consecration: for the seven daies before, the Priests were consecrated. b Aaron eneth into the position of the Priesthood, and offereth the four principall sacrifices, the burnt offering, the sinne offering, the peace offerings, and the meate offering.

c Before the altar, where his glory appeared.

d Ready for the understanding of this place, Mat. 23, and 7, 27.

e That hee laid them in order, so they were burnt when the Lord first came first.

f All this must be understood of the preparation of the sacrifices which were burnt after, verse 24.

g And 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

18 He also the bullocke, and the ramme for the peace offerings, that was for the people, & Aarons sonnes brought vnto him the blood, which he sprinkled vpon the Altar round about.

19 With the fat of the bullocke, and of the ramme, the rumpe, & that which couereth the inwards, and the kidneys, and the kail of the liuer.

20 So they laid the fat vpon the breasts, and he burnt the fat vpon the Altar.

21 But the 2 breasts and the right shoulder Aaron shooke to & fo before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and he came downe from offering the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and blessed the people, * and the glory of the Lord appeared to all the people.

24 * And there came a fire out from the Lord, and consumed vpon the Altar the burnt offering and the fat: which when all the people saw, they || gaue thanks, and fell on their faces.

CHAP. X.

1 Nadab and Abihu are burnt. 2 That punishment for them, but the Priests might learne. 3 The Priests are forbidden wine. 4 Vt * Nadab and Abihu, the sonnes of Aaron, tooke either of them his censur, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from the Lord, & deuoured them: so they died before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will be * sanctified in them, that come nere me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moses called Michael and Elzaphan the sonne of Vazriel, the vncle of Aaron, & sayd vnto them, Come nere, carry you || brethren from before the Sanctuary out of the holte.

5 Then they went, and caried them in their coats out of the holtes: Moses had commanded.

6 After, Moses sayd vnto Aaron and vnto Eleazar & Ithamar his sonnes, * Vincoier not your heads, neither rent your clothes, least ye die, and least wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath * kindled.

7 And goe now ye out from the doore of the Tabernacle of the Congregation least ye die: for the anointing oyle of the Lord is vpon you: and they did according to Moses commandment.

8 ¶ And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor || strong drinke, thou, nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, lest ye die: this is an ordinance for ever throughout your generations.

10 That ye may put difference betwene the holy and the vnholly, and betwene the cleane & the vncleane,

11 And that ye may teach the children of Israel all the statutes which the Lord hath commanded them by the || hand of Moses.

12 ¶ Then Moses said vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take the meat offering that remaineth of the offerings of the Lord made by fire, and eate it with-

out leauen before the altar: for it is most holy:

13 And ye shall eate it in the holy place, because it is thy due, and thy sonnes due, of the offerings of the Lord made by fire: for so I am commanded.

14 Also the * shaken breast and the heave shoulder shall ye eate in a || cleane place: thou, and thy sonnes, & thy * daughters with thee: for they are given as thy || due, & thy sonnes due, of the peace offerings of the children of Israel.

15 The heave shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shak it to and fo before the Lord, and it shall be thine, and thy sonnes with thee by a lawe for euer, as the Lord hath commanded.

16 ¶ And Moses sought the goate that was offered for sinne, and lo, it was burnt: therefore he was angrie with Eleazar and Ithamar the sonnes of Aaron, which were || left alive, saying,

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most Holy? and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Beholde, the blood of it was not brought within the holy place: yee should haue eaten it in the holy place, * as I commanded.

19 And Aaron said vnto Moses, Beholde, this day I haue offered their sinne offering, and their burnt offering before the Lorde, and such things as thou knowest are come vnto me: If I had eaten the sinne offering to day, should it haue been accepted in the sight of the Lord?

20 So when Moses heard it, he was * content.

CHAP. XI.

1 Of beasts, fowles and kindes which bee cleane, and which bee vnclane.

After, the Lorde spake vnto Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, * These are the beasts which yee shall eate, among all the beasts that are on the earth.

3 Whatsoeuer parteth the hoofe, and is cloven footed, and cheweth the cud, among the beasts, that shall ye eate:

4 But of them that chew the cud, or diuide the hoofe onely, of them ye shall not eate, as the camel, because he cheweth the cud, and diuiderh not the hoofe, he shall be vnclane vnto you.

5 Likewise the conie, because hee cheweth the cud, and diuiderh not the hoofe, hee shall be vnclane to you.

6 Also the hare, because hee cheweth the cud, and diuiderh not the hoofe, hee shall be vnclane to you.

7 * And the swine, because he parteth the hoofe and is cloven footed, but cheweth not the cud, hee shall be vnclane to you.

8 Of their * flesh shall yee not eate, and their carcase shall ye not touch: for it is vnclane to you.

9 ¶ These shall ye eate, of all that are in the waters: whatsoever hath finnes and scales in the waters, in the seas, or in the riuers, them shall ye eate.

10 But all that haue not finnes nor scales in the seas, or in the riuers, of all that * moueth in the waters; and of all * liuing things that are in the waters, they shall be an abomination vnto you.

11 They, say, shall be an abomination to you

g Of the bullocke and the ramme.

h Because the altar was nere the Sanctuary which was the vpper end, therefore he is sayd to come downe.

i Or, played for the people.

22 Am. 3. 4. & 26. 21. 1. 10. 3. 4. 5.

k Metaphor of tholing; which was sent from heaven, and endured till the captiuitie of Babylon.

l As though he lamented for them, preferring you to callafication in Gods iudgement.

m In despoiling Nadab and Abihu the chiefs, and meaning the rest, except they repent.

n Or, drinke that makes drunk.

o And 3. 2. 2. 1 Or, where was such an offering.

p For the breast and shoulders of the peace offerings might be brought to their families, so that their daughters might eat of them, as also of the offerings of first fruits, the first borne, and the Easter lambe, Reade Chap. 23. 12. 13.

q Or, right or portion.

r 2. Macc. 1. 1. f And not counted as Nadab, and Abihu.

s Chap. 2. 2. 2. 1 That is, Nadab and Abihu.

t Moses bare with his infirmities, considering his great sorrow, but doeth not leave an example to forgive them that make folly to transgress the commandment of God.

u God would that hereby should be concerned, as his people from the Gentiles.

v As little fish is purged of the time.

w As they which come of the nations.

ye shall not eate of their flesh; but shall abhorre their carkeis.

12 Whatsoeuer hath not fins nor scales in the waters, that shalbe an abomination vnto you.

13 ¶ These shall ye haue also in abomination among the foules, they shall not be eaten: for they are an abomination, the eagle, and the goltauke, and the osprey:

14 Also the vultur, & the kite after his kinde, 15 And all rauens after their kinde:

16 The ostrich also, and the night crow, and the flemeweau, and the hauke after his kinde:

17 The little owle also, and the cormorant, and the great owle.

18 Also the rostellanke and the pelicane, and the swanne:

19 The storke also, the heron after his kinde, and the lapwing, and the backe:

20 Also euery foule y creepeth & goeth vpon all foure, such shalbe an abomination vnto you.

21 Yet these shall ye eate: of euery foule that creepeth, and goeth vpon all foure which haue their feete and legs all of one to leape withall vpon the earth,

22 Of them ye shall eate these, the grasshopper after his kinde, & the f solen after his kinde, the hargol after his kinde, & the hagab after his kind.

23 But all other foules that creepe & haue foure feete, they shalbe abomination vnto you.

24 For by such ye shalbe polluted: whofoeuer toucheth their carkeis, shalbe vnclane vnto the euening.

25 Whofoeuer also s beareth of their carkeis, shal wash his clothes, and be vnclane vntill euen.

26 Euery beast that hath claws diuided, and is not cloven footed, nor cheweth the cud, such shalbe vnclane vnto you: euery one that toucheth them, shalbe vnclane.

27 And whatsoeuer goeth vpon his pawes among all manner beastes that goeth on all foure, such shalbe vnclane vnto you: who doth doth touch their carkeis shalbe vnclane vntill the euen.

28 And he that beareth their carkeis, shal wash his clothes, and be vnclane vntill the euen: for such shalbe vnclane vnto you.

29 ¶ Also these shalbe vnclane to you among the things y creepe and moue vpon the earth, the weasel & the mouse, & the frog after his kinde:

30 Also the rat, and the lizard, and the chameleon, and the stello, and the mollie.

31 These shall be vnclane to you among all that creepe: whofoeuer doeth touch them when they be dead, shalbe vnclane vntill the euen.

32 Also whatsoeuer any of the dead carkeises of them doth fall vpon, shalbe vnclane, whether it be vessell of wood, or raiment, or skin, or sacke whatsoeuer vessell it be that is occupied, it shalbe put in the water as vnclane vntill the euen, and so be purified.

33 But euery earthen vessell, whereinto any of them falleth, whatsoeuer is within it shalbe vnclane, and y e shall breake it.

34 Allmeate also that shalbe eaten, if any such water come vpon it shalbe vnclane: & all drinke that shalbe drunke in all such vessells shalbe vnclane.

35 And euery thing that their carkeis fall vpon shalbe vnclane: the fornace or the pot shalbe broken: for they are vnclane, & shalbe vnclane vnto you.

36 Yet the fountaines and welles where there is plenty of water shalbe cleane: but that which toucheth their carkeis, shalbe vnclane.

37 And if there fall of their dead carkeis vpon any feede, which vish to be sowed, it shalbe cleane.

38 But if any water be powred vpon the seed, and there fall of their dead carkeis thereon, it shalbe vnclane vnto you.

39 If also any beast, whereof ye may eate, lie, he that toucheth the carkeis thereof shal be vnclane vntill the euen.

40 And he that eateth of the carkeis of it, shal wash his clothes and be vnclane vntill the euen: hee also that beareth the carkeis of it, shal wash his clothes, and be vnclane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth shalbe an abomination, and not be eaten.

42 Whatsoeuer goeth vpon the breast, and whatsoeuer goeth vpon all foure, or that hath many feete among all creeping things that creepe vpon the earth, ye shal not eate of them, for they shalbe abomination.

43 Yee shal not pollute your felues with any thing that creepeth, neither make your felues vnclane with them, neither defile your felues thereby: ye shal not, I say, be defiled by them,

44 For I am the Lord your God: he sanctified therefore, and he is holy, for I am holy, and defile not your felues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lorde that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of euery liuing thing that mooueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may be a difference betweene the vnclane & cleane, & betwene the beast that may be eaten, & the beast that ought not to be eaten.

CHAP. XII.

2 A leue haue women shalbe purged after their diuinitie.

And the Lord spake vnto Moses, saying,

3 ¶ Speake vnto the children of Israhel, and say, When a woman hath brought forth seede, and borne a manchild, shee shalbe vnclane: seven daies, like as she is vnclane when she is put apart for her ¶ disafe.

4 And in the eighth day, the foreskin of the child: she shalbe circumcised.

5 And she shal continue in the blood of her purifying three & thirtie dayes: she shal touch no halowed thing, nor come into the sanctuary, vntill the time of her purifying be out.

6 But if she beare a mayde child, then shee shalbe vnclane two weekes, as when shee hath her disafe: and she shal continue in the blood of her purifying three score and sixe dayes.

7 Nowe when the dayes of her purifying are out, (whether it be for a sonne or for a daughter) she shal bring to the Priest a lambe of one yeere olde for a burnt offering, and a yong pigeon or a turtle doue for a sinne offering, vnto the doore of the Tabernacle of the Congregation.

8 ¶ Who shal offer it before the Lord, & make an atonement for her: so she shalbe purged of the issue of her blood: this is the law for her that hath borne a male or female.

It so much of the water as toucheth it.

He speaketh of feede, that is layde to sleepe before it be sowed.

He sheweth why God did cleanse them to be his people, 1. Pet. 1. 15.

So that her hand find that shee could not resort to her.

¶ Leviticus 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Besides the first seven dayes.

As sacrifice or such like.

That is, into the court gate, till after seuen dayes.

Twice so long as if she bare a manchild.

Where burnt offerings were wont to be offered.

† Eldr, if her hand
shide not the worst
of a leume.
Leuit. 2. 14.

8 But if shee † be not able to bring a lambe,
shee shall bring two * turtles, or two yong pigeons:
the one for a burnt offering, and the other
for a sinne offering: and the Priest shall make an
atonement for her: so she shall be cleane.

C H A P. XIII.

¶ What considerations the Priest ought to observe in iudging
the leprosie, 29 the blacke spot or skab, 47 and the leprosie
of the garment.

MOOREUOR the Lorde spake vnto Moses, and
to Aaron, saying,

1 The man that shall haue in the skinne of his
flesh a swelling or a skab, or a white spot, so that
in the skinne of his flesh * it be like the plague of
leprosie, then hee shall be brought vnto Aaron the
Priest, or vnto one of his sonnes the Priests,

3 And the Priest shall looke on the sore in
the skinne of his flesh: if the haire in the sore be
turned into white, and the sore seeme to be lower
then the skinne of his flesh, it is a plague of leprosie:
therefore the Priest shall looke on him, and † pronounce him vn-
cleane:

4 But if the white spot be in the skin of his
flesh and seeme not to be lower then the skin, nor
the haire thereof be turned vnto white, then the
Priest shall shut vp him that hath the plague, seven
dayes.

5 After, the Priest shall looke vpon him the
fourth day, and if the plague seeme † to him to
abide still, and the plague growe not in the skin,
the Priest shall shut him vp yet seven dayes more.

6 Then the Priest shall looke on him againe
the seventh day, and if the plague be † darke, and
the sore growe not in the skinne, then the Priest
shall † pronounce him cleane, for it is a skab: there-
fore he shall wash his clothes and be cleane.

7 But if the skab growe more in the skin, af-
ter that he is seene of the Priest for to be purged,
he shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the
skab † growe in the skin, then the Priest shall pro-
nounce him † vn-
cleane † for it is leprosie.

9 ¶ When the plague of leprosie is in a man,
he shall be brought vnto the Priest,

10 And the Priest shall see him: and if the
swelling be white in † his skin, & haue made the haire
white, and there be raw flesh in the swellings,

11 It is an old leprosie in the skin of his flesh:
and the Priest shall pronounce him vn-
cleane, and shall not shut him vp, for he is vn-
cleane.

12 Also if the leprosie † breake out in the skin,
and the leprosie couer all the skin of the plague,
from his head euen to his feete, wheresoeuer the
Priest looketh,

13 Then the Priest shall consider: and if the
leprosie couer all his flesh, he shall pronounce the
plague to be † cleane, because it is all turned into
whitenesse: so he shall be cleane.

14 But if there be raw flesh on him when hee is
seene, hee shall be vn-
cleane.

15 For the Priest shall see the rawe flesh,
and declare him to be vn-
cleane: for the rawe flesh is
† vn-
cleane, therefore it is the leprosie.

16 Or if the rawe flesh change and be turned
into white, then hee shall come to the Priest,

17 And the Priest shall behold him: and if the
sore be changed into white, then the Priest shall
pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skin there is a
bile and is healed,

19 And in the place of † bile there be a white
swelling, or a white spot somewhat reddish, it shall
be seene of the Priest.

20 And when the Priest seeth it, & if it appeare
lower then the skinne, and the haire thereof be
changed into white, † the Priest then shall pronounce
him † vn-
cleane: for it is a plague of leprosie, broken
out in the bile.

21 But if the Priest looke on it, & there be no
white haire therein, and if it be not lower then
the skin, but be darker, then the Priest shall shut
him vp seven dayes.

22 And if it spread abroad in the flesh, † the Priest
shall pronounce him vn-
cleane, for it is a sore.

23 But if the spot continue in his place, and
growe not, it is a burning bile: therefore the Priest
shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there
is an hote burning, & the quicke flesh of the burn-
ing haue a † white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if
the haire in that spot be changed into white, & it
appeare lower then the skin, it is a leprosie broken
out in the burning: therefore the Priest shall
pronounce him vn-
cleane: for it is the plague of
leprosie.

26 But if the Priest looke on it: and there be
no white haire in the spot, and be no lower then
the other skin, but be darker, then the Priest shall
shut him vp seven dayes.

27 After, the Priest shall looke on him the se-
uenth day: if it be growen abroad in the skinne,
then the Priest shall pronounce him vn-
cleane: for
it is the plague of leprosie.

28 And if the spot abide in his place, not grow-
ing in the skin, but is darke, it is a † rising of the
burning: the Priest shall therefore declare him
cleane, for it is the drying vp of the burning.

29 ¶ If also a man or woman hath a sore on
the head or in the beard,

30 Then the Priest shall see the sore: and if it
appeare lower then the skin, and there be in it a
faint yellow † haire, then the Priest shall pronounce
him vn-
cleane: for it is a blacke spot, and leprosie
of the head or of the beard.

31 And if the Priest looke on the sore of the
blacke spot, and if it seeme not lower then the
skinne, nor haue any blacke haire in it, then the
Priest shall shut vp him, that hath the sore of the
blacke spot, seven dayes.

32 After, in the seventh day the Priest shall
looke on the sore: and if the blacke spot growe
not, and there be in it no yellow haire, and the
blacke spot seeme not lower then the skinne,

33 Then hee shall be shauen, but the place of
the blacke spot shall hee not shau: but the Priest
shall shut vp him, that hath the blacke spot, seven
dayes more.

34 And the seventh day the Priest shall looke
on the blacke spot: and if the blacke spot growe
not in the skinne, nor seeme lower then the other
skinne, then the Priest shall cleanse him, and hee
shall wash his clothes, and be cleane.

35 But if the blacke spot growe abroad in the
flesh after his cleansing,

36 Then the Priest shall looke on it: and if the
blacke spot growe in the skin, the Priest shall not
† seeke for the yellow haire: for he is vn-
cleane.

37 But if † the blacke spot seeme to him to abide,
and that blacke haire growe therein, the blacke
spot

g None were ex-
empted, but if the
Priest pronounced
him vn-
cleane, hee
was put out from
among the peo-
ple as appa-
reth by Maries pro-
phesie, Num. 11.
14 & by king Ve-
siah, 2. Chron. 26.
20.

h If hee haue a
white spot in the
place, where the
burning was, and
was after healed.

i Or, swelling.

i Which was not
worse to be there,
or els smaller then
in any other part
of the body.

a That it may be
expected to be
the leprosie.

b That is, shewke
in, & be lower then
the rest of his skin.

† Eldr, shall pronounce
him.

† Eldr, in his eyes.

c As hauing the
skin drawn to-
gether, or blackish
† Eldr, shall cleanse
him.

i Or, he spread a
braile.

d As touching his
bodily disease, for
his disease was not
imputed to him
for sinne before
God, though it
were the punish-
ment of sinne.

i Or, boddie.

e For it is not that
contagious leprosie
that infecteth but
a kinde of disease,
which hath not
the flesh raw as
the leprosie.

f That is, decla-
reth that the flesh
is not found, but is
in danger to be
leptous.

i Or, impetumens.

spot is healed, he is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there bee many white spots in the skin of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skin: *therefore* he is cleane.

40 And the man whose haire is fallen off his head, *and* is balde, is cleane.

41 And if his head lose the haire on the forehead, *and* be balde before, he is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish fore, it is a leprosie springing in his balde head, or in his balde forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the fore be white reddish in his balde head or in his balde forehead, appearing like leprosie in the skin of the flesh,

44 Hee is a leper and vnclane: *therefore* the Priest shall pronounce him altogether vnclane: *for* the fore is in his head.

45 The leper also in whom the plague is, shall haue his clothes m rent, and his head bare, and shall put a cowering vpon his lips, and shall cry, *I am vnclane, I am vnclane.*

46 As long as the disease *shalle* vpon him, he shall be polluted, *for* hee is vnclane: hee shall dwell alone, without the campe *shall* his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,

48 Whether it bee in the warpe or in the woofe of linnen or of woollen, either in a skin, or in any thing made of skin,

49 And if the fore be greene or somewhat reddish in the garment or in the skin, or in the warpe, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp *it* *that* hath the plague, seven dayes,

51 And shall looke on the plague the seventh day: if the plague grow in the garment or in the warpe, or in the woofe, or in the skin, or in any thing that is made of skin, that plague is a fretting leprosie and vnclane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skin, wherein the plague is: *for* it is a fretting leprosie, *therefore* it shall be burnt in the fire.

53 If the Priest yet see that the plague growe not in the garment, or in the woofe, or in whatsoever thing of skinne it be,

54 Then the Priest shall commaund them to wash the thing wherein the plague is, and he shall shut it vp seven dayes more.

55 Again the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his colour, though the plague haue spread no further, it is vnclane: thou shalt burne it in the fire, *for* it is a fret inward, whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague bee darker, after that it is washed, hee shall cut it out of the garment, or out of the skin, or out of the

warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skinne, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatsoever thing of skin it be, if the plague bee departed therefrom, then shall it be washed the second time, and be cleane.

59 This is the lawe of the plague of leprosie in a garment of woollen or linnen, or in the warpe, or in the woofe, or in any thing of skin, to make it cleane or vnclane.

CHAP. XIII.

The cleansing of the leper, and out of the house that he is in.

AND the Lord spake vnto Moses, saying,

1 ¶ This is the lawe of the leper in the day of his cleansing: that is, he shall be brought vnto the Priest,

2 And the Priest shall goe out of the campe, and the Priest shall consider him: and if the plague of leprosie be healed in the leper,

3 Then shall the Priest commaund to take *for* him that is cleansed, two sparowes aliae, and cleane, and cedar wood, and a skarlet lace, and hyssope.

4 And the Priest shall commaund to kill one of the birdes over a pure water in an earthen vessell.

5 After, hee shall take the liue sparowe with the cedar wood, and the skarlet lace, and the hyssope, and shall dip them, and the liue sparow in the blood of the sparowe slaine, over the pure water,

6 And he shall sprinkle vpon him, that must be cleansed of his leprosie, seven times, and cleanse him, and shall let goe the liue sparowe into the broad field.

7 Then he that shall be cleansed, shall wash his clothes, and shau off all his haire, and wash himselfe in water, *so* he shall be cleane: after that shall he come into the hoste, but shall tary without his tent seven dayes.

8 So in the seventh day he shall shau off all his haire, both his head and his beard, and his eye browes: euen all his haire shall he shau, and shall wash his clothes, and shall wash his flesh in water: *so* he shall be cleane.

9 Then in the eighth day he shall take two hee lambs without blemish, and an ewe lambe of a yeere old without blemish, and three tenth deales of fine flower for a meate offering, mingled with oyle, and a pinte of oyle.

10 And the Priest that travaill him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shall take one lambe, and offer him for a trespass offering, and the pinte of oyle, and shall shake them to and fro before the Lord.

12 And hee shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, euen in the holy place: *for* as the sinne offering is the Priests, *so* is the trespass offering: *for* it is most holy.

13 So the Priest shall take of the blood of the trespass offering, and put it vpon the lappe of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

14 The Priest shall also take of the pinte of oyle,

To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

Mark 8. 26. Luke 9. 42. On the ceremony which shalbe used in his purification.

Job. 30. 10. Of birds which were permitted to be eaten.

Running water, or of the fountain.

Signifying, that he that was made cleane, was free at libertie, and restored to the company of others.

Which hath no imperfection in any member.

This measure is Hebrew is called log, and containeth sixe egges in measure.

Exod. 29. 21.

Chap. 7. 7.

† Ebr. the finger of his right hand.

† Ebr. when the blood of the trespass offering.

† Ebr. his hawken not take it.
g Which is an omra, 16, Exodus. 16. 16.

h Or, shall offer them as the offering that is shaken to and fro.

† Ebr. into the palm of the Priests left hand.

¶ Or, where the blood of the trespass offering was put, as verse 17.

i Whether of them he can get.

¶ Or, besides the mass of offering.

h This order is appointed for the poorer man. 1 This declareth that no plague nor punishment cometh to man without Gods providence and his sending.

and powe it into the palm of his left hand;
16 And the Priest shall dip his right finger in the oyle, that is in his left hand, and sprinkle of the oyle with his finger seven times before the Lord.
17 And of the rest of the oyle that is in his hand, shall the Priest put vpon the lap of the right care of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, where the blood of the trespass offering was put.
18 But the remnant of the oyle that is in the Priests hand, hee shall powe vpon the head of him that is to be cleansed: so the Priest shall make an atonement for him before the Lord.
19 And the Priest shall offer the sinne offering and make an atonement for him that is to be cleansed of his vncleaneesse: then after shall hee kill the burnt offering.
20 So the Priest shall offer the burnt offering and the meat offering vpon the altar: & the Priest shall make an atonement for him: so he shall be cleane.
21 But if he be poor, and not able, then he shall bring one lambe for a trespass offering to be shaken, for his reconciliation, and a sennet deale of fine flower mingled with oyle, for a meate offering with a pinte of oyle.
22 Also two turtle doves, or two yong pigeons, as he is able, whereof the one shall be a sinne offering, and the other a burnt offering.
23 And hee shall bring them the eight day for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before the Lord.
24 Then the Priest shall take the lambe of the trespass offering, and the pinte of oyle, and the Priest shall shake them to and fro before the Lord.
25 And he shall kill the lambe of the trespass offering, and the Priest shall take of the blood of the trespass offering, and put it vpon the lap of his right care that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.
26 Also the Priest shall powe of the oyle into the palm of his owne left hand.
27 So the Priest shall with his right finger sprinkle of the oyle that is in his left hand, seven times before the Lord.
28 Then the Priest shall put of the oyle that is in his hand, vpon the lap of the right care of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place of the blood of the trespass offering.
29 But the rest of the oyle that is in the Priests hand, he shall put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.
30 Also hee shall present one of the turtle doves, or of the yong pigeons, as he is able:
31 Such, I say, as he is able, the one for a sinne offering, and the other for a burnt offering, with the meate offering: so the Priest shall make an atonement for him that is to be cleansed before the Lord.
32 This is the law of him which hath the plague of Leprosie, who is not able in his cleansing to offer the whole.
33 ¶ The Lord also spake to Moses and to Aaron, saying,
34 When ye be come vnto the land of Canaan which I giue you in possession, if I send the

plague of leprosie in an house of the land of your possession,
35 Then he that oweth the house, shall come and tell the Priest, saying, Me thinke there is like a plague of leprosie in the house.
36 Then the Priest shall command them to emptye the house before the Priest goe into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest goe into to see the house,
37 And he shall marke the plague: and if the plague be in the wallles of the house, and that there be deep spots, greenish or reddish, which seeme to be lower then the wall,
38 Then the Priest shall goe out of the house to the doore of the house, and shall cause to shut vp the house seven dayes.
39 So the Priest shall come againe the seventh day: and if he see that the plague be increased in the wallles of the house,
40 Then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them into a fowle place without the cite.
41 And hee shall cause to scrape the house within rounde about, and powe the dust, that they haue pared off, without the cite in an vncleane place.
42 And they shall take other stones, and put them in the places of those stones, and shall take other morter, to plaister the house with.
43 But if the plague come againe and breake out in the house, after that hee hath taken away the stones, and after that hee hath scraped and playstered the house,
44 Then the Priest shall come and see: and if the plague growe in the house, it is a feating leprosie in the house: it is therefore vncleane.
45 And hee shall breake downe the house, with the stones of it, and the timber thereof, and all the morter of the house, and he shall carrie them out of the cite vnto an vncleane place.
46 Moreover he that goeth into the house all the while that it is shut vp, hee shall bee vncleane vntill the even.
47 Hee also that sleepech in the house shall wash his clothes: hee likewise that catch in the house, shall wash his clothes.
48 But if the Priest shall come and see, that the plague haue spread no further in the house, after the house be plaistered, the Priest shall pronounce that house cleane, for the plague is healed.
49 Then shall hee take to purifie the house, two sparrows, and cedar wood, and skarlet lace, and hyssope.
50 And hee shall kill one sparrowe ouer pure water in an earthen vessel,
51 And shall take the cedar wood, and the hyssope, and the skarlet lace with the liue sparrow, and dip them in the blood of the slaine sparrowe, and in the pure water, and sprinkle the house seven times:
52 So shall hee cleanse the house with the blood of the sparrowe, and with the pure water, and with the liue sparrow, and with the cedar wood, and with the hyssope, and with the skarlet lace.
53 Afterward he shall let goe the liue sparrow out of the towne in the broad fieldes: so shall hee make atonement for the house, and it shall be cleane.

Or, blacke spots, or hollowe spaces.

Or polluted.

m Where carious were cast, and other filth; but the people might not be therewith infected.

n That is, he shall command it to be pulled downe, as verse 40, 10r, dust.

o It seemeth that this was a lace or string to binde the hyssope to the wood, and so was made a sprinkler the Apostle to the Hebrewes callith it skarlet wooll, Ebr. y. 19.

† Ebr. cite, the field.

14 And bringeth not into the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord: blood shall be imputed vnto that man: he hath shed blood, whosoever that man shall be cut off from among his people.

15 Therefore the children of Israel shall bring their offerings, which they would offer abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

16 Then the Priest shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a sweete saour vnto the Lord.

17 And they shall no more offer their offerings vnto devils, after whom they have gone as whooring: this shall be an ordinance for euer vnto them in their generations.

18 Also thou shalt say vnto them, Whosoever be of the house of Israel, or of the strangers which sojourne among them, that offer a burnt offering or sacrifice.

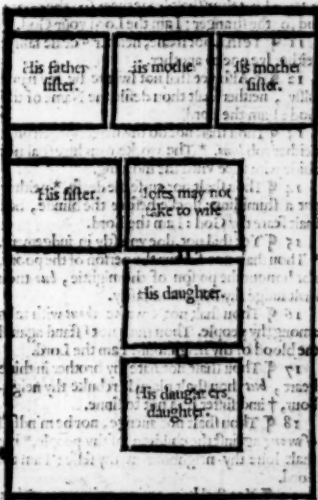
19 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shall be cut off from his people.

20 Likewise whosoever be of the house of Israel, or of the strangers, that sojourne among them, that eat any blood, I will cun let my face against that person, that eateth blood, and will cut him off from among his people.

21 For the life of the flesh is in the blood, and I have given it vnto you, to offer vpon the altar, to make an atonement for your foules: for this blood shall make an atonement for the foule.

22 Therefore I said vnto the children of Israel,

Conferminie in kinning marriage.



None of you shall eat blood: neither the stranger that sojourne among you, shall eat blood.

12 Moreover whosoever be of the children of Israel, or of the strangers that sojourne among them, which by hunting take any beast or foule that may be eaten, he shall poure out the blood thereof, and couer it with dust.

14 For the life of all flesh is his blood: it is offered with his life: therefore I said vnto the children of Israel, Ye shall eat the blood of no flesh: for the life of all flesh is the blood thereof: whosoever eateth it, shall be cut off.

15 And euery person that eateth it which dieth alone, or that which is torne with beasts, whether it be one of the same countrey or a stranger, he shall both wash his clothes, and wash himself in water, and be vncleane vnto the euen: after hee shall be cleane.

16 But if hee wash them not, nor wash his flesh, then he shall heare his iniquitie.

CHAP. XVII

1 The Lord spake vnto Moses, saying, And thou shalt say vnto the children of Israel, I am the Lord your God.

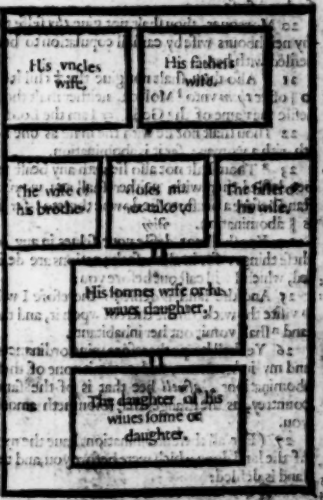
2 After the doings of the land of Egypt, wherein ye dwelke, shall ye not doe: and after the manner of the land of Canaan, whither I will bring you, shall ye not do, neither walke in their ordinances.

3 But doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

4 Ye shall keepe therefore my statutes, and my iudgements, which if a man doe, hee shall then live in them: I am the Lord.

5 None shall come neere to any of the kindred of his flesh, to vncouer her shame: I am the Lord.

Affinitie in kinning marriage.



As in kinning, consanguinity, and marriage, the children of the same blood are called brethren, and the children of the same blood are called sisters. Mary, his sister, marry with the Lord, that he might be of the same blood. Note that, if a child be of the same blood, he is of the same blood, and if a child be of the same blood, he is of the same blood.

¹ Chap. 18. 1. 6.
² Which is thy
brother.

³ Either by fa-
ther or mother,
borne in marriage
or otherwise.

⁴ They are her
daughters, whole
thame thou shalt
vncouer.

⁵ Chap. 20. 17.
⁶ For incest.

⁷ Chap. 20. 10.
⁸ Which thine
vncle dost dis-
couer.

⁹ Else, thy fathers
brothers wife.

¹⁰ Chap. 20. 13.

¹¹ Chap. 10. 11.

¹² Because the ido-
laters, among
whom Gods peo-
ple had dwelt
and should dwell,
were given to
these horrible ia-
cels, God char-
geth him to be
ware of the same.

¹³ By seeing thine
affection more
heut to her sister
than to her.

¹⁴ Chap. 20. 18.

¹⁵ Or whiles the
hath her flowers.

¹⁶ Chap. 20. 3.

¹⁷ Chap. 20. 10.

¹⁸ A kin of thy sister,
for, to make them
puff.

¹⁹ Which was an
idole of the Am-
monites, vnto
whom they bor-
ned and sacrificed
their children,
a King. 23. 10.

²⁰ This learned to be
the chiefe and
principall of all
idoles: and as the
Iewes wrote, was
of a great stature,
and below with
in, huing seven
plures of cham-
bers within him:
one was to re-
ceiue meate that
was offered: an
other tither doct:
the third a theape:
the fourth a ram:
the fifth a calf:
the sixt an ox:
the seventh a
childre. This ido-
le was like a calf,
his hands were euer
stretched out to
receiue gifter:
his priests called
Chemurim.
Rende. 1. King 23. 4.
boke. 10. 7. 23. 4.

²¹ Chap. 20. 17.

²² Chap. 20. 17.

²³ Chap. 20. 17.

²⁴ Chap. 20. 17.

²⁵ Chap. 20. 17.

²⁶ Chap. 20. 17.

²⁷ Chap. 20. 17.

²⁸ Chap. 20. 17.

²⁹ Chap. 20. 17.

³⁰ Chap. 20. 17.

³¹ Chap. 20. 17.

³² Chap. 20. 17.

³³ Chap. 20. 17.

³⁴ Chap. 20. 17.

³⁵ Chap. 20. 17.

³⁶ Chap. 20. 17.

³⁷ Chap. 20. 17.

³⁸ Chap. 20. 17.

³⁹ Chap. 20. 17.

⁴⁰ Chap. 20. 17.

⁴¹ Chap. 20. 17.

⁴² Chap. 20. 17.

⁴³ Chap. 20. 17.

⁴⁴ Chap. 20. 17.

⁴⁵ Chap. 20. 17.

⁴⁶ Chap. 20. 17.

⁴⁷ Chap. 20. 17.

⁴⁸ Chap. 20. 17.

⁴⁹ Chap. 20. 17.

⁵⁰ Chap. 20. 17.

⁵¹ Chap. 20. 17.

⁵² Chap. 20. 17.

⁵³ Chap. 20. 17.

⁵⁴ Chap. 20. 17.

⁵⁵ Chap. 20. 17.

⁵⁶ Chap. 20. 17.

⁵⁷ Chap. 20. 17.

⁵⁸ Chap. 20. 17.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for the is thy mother, thou shalt not discouer her shame.

8 The shame of thy fathers wife thou shalt not discouer: for it is thy fathers shame.

9 Thou shalt not discouer the shame of thy sister, the daughter of thy father, or the daughter of thy mother, whether shee bee borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy shame.

11 The shame of thy fathers wiues daughter, begotten of thy father (for she is thy sister) thou shalt not, I say, discouer her shame.

12 Thou shalt not vncouer the shame of thy fathers sister: for there is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for she is thy mothers kinswoman.

14 Thou shalt not vncouer the shame of thy fathers brother: that is, thou shalt not goe in to his wife, for she is thine aunt.

15 Thou shalt not discouer the shame of thy daughter in law: for she is thy sonnes wife: therefore shalt thou not vncouer her shame.

16 Thou shalt not discouer the shame of thy brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: for they are thy kinsfolks, and it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life, to vex her, in vncouering her shame vnto her.

19 Thou shalt not also go vnto a woman to vncouer her shame, as long as shee is put apart for uncleannes.

20 Moreover, thou shalt not giue thy selfe to thy neighbours wife by carnall copulation to bee defiled with her.

21 Also thou shalt not giue thy children to offer them vnto Moloch, neither shalt thou defile the name of thy God: for I am the Lord.

22 Thou shalt not lie with the masse as one lieth with a woman: for it is abomination.

23 Thou shalt not also liue with any beast to bee defiled therewith, neither shall any woman lide before a beast, to lide with thereto: for it is abomination.

24 Ye shall not defile your selues in any of these things: for in all these nations are defiled, which I will cast out before you:

25 And the land is defiled: therefore I will visit the wickednesse thereof vpon it, and the land shall vomit out her inhabitants.

26 Ye shall keepe therefore mine ordinances, and my iudgements, and commit one of these abominations, as well hee that is of the same country, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And I will punish the land where such incontinuous manners and pollution are suffered. In thee compareth the wicked to euill humors and surfeiting, which corrupt the stomack and oppresse nature, and therefore must be cast out by vomit.

28 And shall not the land spue you out if ye defile it, as it spued out the people that were before you?)

29 For whosoever shall commit any of these abominations, & the persons that doe so, shall be cut off from among their people.

30 Therefore shall ye keepe mine ordinances that ye doe not any of the abominable customes, which haue bene done before you, and that ye defile not your selues therein: for I am the Lord your God.

CHAP. XIX.

A repetition of sundry lawes and ordinances.

1 And the Lord spake vnto Moses, saying, 2 Speake vnto all the Congregation of the children of Israel, & say vnto them, Ye shall be holy, for I the Lord your God am holy.

3 Ye shall feare euery man his mother and his father, and shall keepe my Sabbaths: for I am the Lord your God.

4 Ye shall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 And when ye shall offer a peace offering vnto the Lord, ye shall offer it freely.

6 It shall be eaten the day ye offer it, or on the morrow: and that which remaineth vntill the third day, shall be burnt in the fire.

7 For if it be eaten the third day, it shall be vncleane, it shall not be accepted.

8 Therefore hee that eateth it, shall beare his iniquitie, because hee hath defiled the hallowed thing of the Lord, and that person shall be cut off from his people.

9 When ye reape the harvest of your land, ye shall not reape euery corner of your field, neither shall thou gather the gleanings of thy harvest.

10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather euery grape of thy vine, but thou shalt leaue them for the poore, and for the stranger: I am the Lord your God.

11 Ye shall not hate, neither shall ye hatefully, neither lye one to another.

12 Also ye shall not swear by my name falsely, neither shall thou defile the Name of thy God: I am the Lord.

13 Thou shalt not do thy neighbor wrong, neither rob him. The workemans hire shall not abide with thee vntill the morning.

14 Thou shalt not curse the deafe, neither put a stumbling blocke before the blinde, but shalt feare thy God: I am the Lord.

15 Ye shall not doe vnjustly in iudgement.

16 Thou shalt not follow the person of the poore, nor honour the person of the mighty, but thou shalt iudge thy neighbour iustly.

17 Thou shalt not walke about with tales among thy people. Thou shalt not stand against the blood of thy neighbour: I am the Lord.

18 Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbor, and suffer him not to continue.

19 Thou shalt not avenge, nor be minded of wrong against the children of thy people, but shalt loue thy neighbour as thy selfe: I am the Lord.

20 Ye shall keepe mine ordinances. Thou shalt not let thy cattell giue with others of diuers kinds. Thou shalt not sowe thy field with mingled seed, neither shall a garment of diuers things,

o Both for their wicked marriages, vntuall copulations, idolatrie, or spiritual bondage with Moloch and such like abominations. p. Either by civil law, or by some plague that God will send vpon such.

¹ Chap. 17. 4. and 20. 7. 1. 2. 1. 6. a This is void of all pollution, idolatrie and superstition both of soules and body.

b Of your owne accord. ² Chap. 7. 14.

c To wit, of God.

³ Chap. 32. 2. d gathering and keeping.

d To that which is committed to your credit. ¹ Exod. 20. 7. ² deut. 5. 11. ³ mat. 23. 2.

⁴ Or, speere him in violence. ⁵ Deut. 24. 14, 15. ⁶ Job. 4. 10. ⁷ Deut. 27. 18.

⁸ Exod. 23. 2. ⁹ deut. 17. and 18. 19. ¹⁰ 24. 15. ¹¹ mat. 23. 2.

a As a slanderer, backbiter, or quarell picker. b By conferring to his death, or conspiring with the wicked. c Else, suffer not sinne vpon him. ¹ Math. 5. 23. ² 15. ³ 19. ⁴ gal. 5. 14.

a As hee to escape an ill, or a male a mare.

g They shall be cut off from their people and their children shall be taken as hosties, and not counted among the living.
h Reade Chap. 28. 16.
i Chap. 28. 35.
* Chap. 28. 35.
* Deut. 9. 5.

i Full of abundance of all things.
* Chap. 11. 7. 3.
dem. 14. 4.

k By eating them contrary to my commendement.

* Deut. 9.

* Deut. 10. 6.
* Lev. 10. 7.

a By touching the dead, lamenting, or being at their buriall.

b For being married the married to be cut off from his familie.
* Lev. 20. 19.
c Only the Priest was permitted to mourn for his next kintred.
* Chap. 19. 27.

d Which hath an evil name or is defiled.

e Thou shalt count them holy and reuerence them.
f The sheue bread.

g He shall use no such ceremonies on the mourning observed.

shame: they shall beare their iniquitie; and shall die a childlesse.

21 So the man that taketh his brothers wife, committeth filthines, because he hath vncovered his brothers shame: they shall be childlesse.

22 ¶ Ye shall keepe therefore all mine ordinances and all my iudgements, and doe them, that the land, whither I bring you to dwell therein, I spue you not out.

23 Wherefore ye shall not walke in the manners of this nation which I cast out before you: for they have committed all these things, I therefore I abhorred them.

24 But I haue sayd vnto you, Ye shall inherite their land, and I wil giue it vnto you to possesse it, euen a land that floweth with milke & honie: I am the Lord your God, which haue separated you from other people.

25 ¶ Therefore shall ye put difference betweene cleane beasts and vnclane, and betweene vnclane foules and cleane: neither shall ye defile your selues with beasts & foules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vnclane.

26 Therefore shall ye be holy vnto me: for I the Lord am holy, and I haue separated you from other people, that ye should be mine.

27 ¶ And if a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death: they shall stone them to death, their blood shall be vpon them.

CHAP. XXI.

a For whom the Priests may lament, & how pure the Priests ought to be both in their person and in their familie.

¶ And the Lord said vnto Moses, Speake vnto the Priests the sonnes of Aaron, say vnto them, Let none be defiled by the dead among his people,

1 But by his kinsman that is neere vnto him: to wit, by his mother, or by his father, or by his issue, or by his daughter, or by his brother,

2 Or by his sister a maide, that is neere vnto him, which hath not had an husband: for her he may lament.

3 He shall not lament for the Prince among his people, to pollute himselfe.

4 They shall not make bald parts vpon their head, nor shoue off the locks of their beard, nor make any cuttings in their flesh.

5 They shall be holy vnto their God, and not pollute the name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

6 They shall not take to wife an whore, or one polluted, neither shall they marrie a woman diuorced from her husband: for such one is holy vnto his God.

7 Thou shalt sanctifie him therefore, for he offereth the bread of thy God: he shall be holy vnto thee: for I the Lord, which sanctifie you, am holy.

8 ¶ If a Priestes daughter fall to play the whore, shee pollutech her father: therefore shall she be burnt with fire.

9 ¶ Also the hee Priest among his brethren, (vpon whose head the anointing oyle was poured, and hath consecrated his hand to put on the garments) shall not vncover his head, nor rent his clothes.

11 Neither shall hee goe to any dead body, nor make himselfe vnclane by his father or by his mother.

12 ¶ Neither shall hee goe out of the Sanctuary, nor pollute the holy place of his God: for the crowne of the anointing oyle of his God is vpon him: I am the Lord.

13 Also hee shall take a maide vnto his wife:

14 But a widow, or a diuorced woman, or a polluted, or an harlot, theic that hee nor marrie, shall take a maide of his owne people to wife:

15 Neither shall hee defile his face among his people: for I am the Lord which sanctifie him.

16 ¶ And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoever of thy feed in their generations hath any blemish, shall not preste to offer the bread of his God:

18 For whosoever hath any blemish, shall not come neere: as a man blinde or lame, or that hath a flat nose, or that hath any mishapen member,

19 Or a man that hath a broken foote, or a broken hand,

20 Or a crooke backt, or bleare eyed, or hath a blemish in his eye, or be skinned, or scabbed, or haue his stones broken.

21 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, hauing a blemish: hee shall not preste to offer the bread of his God.

22 The bread of his God, euen of the most holy, and of the holy shall hee eate:

23 But hee shall not goe in vnto the vail, nor come neere the altar, because hee hath a blemish, lest hee pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

a Who ought to abstaine from eating the things that were of fire, & what persons should be offered.

¶ And the Lord spake vnto Moses, saying, 1 Speake vnto Aaron, and to his sonnes, that they bee separated from the holy things of the children of Israel, and that they pollute not mine holy name, in those things, which they haue vnto me: I am the Lord.

2 Say vnto them, Whosoever be of all your seede among your generations after you, that toucheth the holy things which the children of Israel halowe vnto the Lord, hauing his vnclaneesse vpon him, euen that person shall be cut off from my sight: I am the Lord.

3 ¶ Whosoever also of the seede of Aaron is a leper, or hath a running issue, hee shall not eate of the holy things vntill hee be cleane: and who so toucheth any that is vnclane, by reason of the dead, or a man whose issue of seede runneth from him,

4 Or the man that toucheth any creeping thing, whereby hee may be made vnclane, or a man, by whom hee may take vnclaneesse, whatsoeuer vnclaneesse hee hath,

5 The person that hath touched such, shall therefore be vnclane vntill the euen, & shall not eate of the holy things, except hee haue washed his

body, & the laues of the dead.

h To goe to the dead.

i For by his anointing he was consecrated to the other Priests, and therefore could not lament the dead, lest hee should haue polluted his holy anointing.
k Not onely of his tribe, but of all Israel.
l By marrying any vnclane or diuorced woman.

m Which is deformed or blemish.
n As not of equal proportion, or joining in number more or lesse.
o Or, that hath a web or pearly.

p As the sheue bread, and meane offerings.
q As of sacrifices for sinne.
r As of the temils and first fruites.
s Into the Sanctuary.

a Meaning, that the Priests abstaine from eating so long as they are polluted.

b To eate thereof.

* Chap. 15. 3.

c By touching any dead thing or being at buriall of the dead.

d Then, according to all his vnclaneities.

For washing.

his flesh with water.

7 But when the Sunne is downe, hee shall be cleane, & shall afterward eat of the holy things: for it is his food.

8 *Of a beast that dyeth, or is rent *with beasts*, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, least they beare *their sinne* for it, and die for it, if they delite in it: I the Lord sanctifie them.

10 There shall no *stranger* also eat of the holy thing, neither *the sheift* of the Priest, neither shall an hired *servant* eat of the holy thing:

11 But if the Priest buy any with money, hee shall eat of it, also he that is borne in his house: they shall eat of his meate.

12 If the Priests daughter also be married vnto a *stranger*, she may not eat of the holy offerings.

13 Notwithstanding if the Priestes daughter be a widow or diuorced, and haue no childe, but is returned vnto her fathers house, these shall eat of her fathers bread as the did in her youth: but there shall no *stranger* eat thereof.

14 ¶ If a man eat of the holy things vnwittingly, he shall put the *sift part* thereunto, and giue it vnto the Priest with the halowed thing.

15 So they shall not defile the holy things of the children of Israel which they offer vnto the Lord,

16 Neither cause the *people* to beare the iniquity of *their* trespass, while they eat their holie thing: for I the Lord halowe them.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, & say vnto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vovves, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering,

19 *Ye shall offer* of your free minde a male without blemish of the beeces, of the sheepe, or of the goats.

20 Ye shall not offer any thing that hath a blemish for that shall not be acceptable for you.

21 * And whosoever bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering of the beeces, or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

22 Blinde, or broken, or maimed, or hauing a *flwenne*, or skirre, or skabbed: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpon the altar of the Lord.

23 Yet a bullocke, or a sheepe that hath any *member* superfluous, or lacking, such mayest thou present for a free offering, but for a vowe it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make an *offring thereof* in your land.

25 Neither of the hand of a stranger shall ye offer *bread* of your God of any of these, because their corruption is in them, there is a blemish in them: *therefore* shall they not be accepted for you.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goat shall be brought forth, it shall be euen seuen dayes vnder his damme: and from the eighth day forth, it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the cowe or the ewe, yee shall not

* kill her, and her yong both in one day.

29 So when ye will offer a thanke offering vnto the Lord, ye shall offer willingly.

30 The same day it shall be eaten, ye shall leave none of it vntill the morrow: I am the Lord.

31 Therefore shall ye keepe my commandments and doe them: for I am the Lord.

32 Neither shall ye pollute mine holy Name, but I will be halowed among the children of Israel, I the Lord sanctifie you.

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIIII.

1 The feast of the Lord, 2 The Sabbath, 3 The Passouer, 4 The feast of unleavened bread, 5 The feast of first fruits, 6 Whitsunday, 7 The feast of blowing trumpets, 8 The feast of Tabernacles.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, The feasts of the Lord which yee shall call the holy *assemblies*, *euens* these are my feasts.

3 * Six dayes shall worke be done, but in the seuenth day shall be the Sabbath of rest, an holy *conuocation*: ye shall doe no worke *therein*, it is the Sabbath of the Lord, in all your dwellings.

4 ¶ These are the feasts of the Lord, and holy conuocations, which ye shall proclaim in their seasons.

5 In the first moneth, and in the fourteenth day of the moneth at euening shall be the Passouer of the Lord.

6 And on the fifteenth day of this moneth shall be the feast * of vneleavened bread vnto the Lord: seuen dayes ye shall eat vneleavened bread.

7 In the first day yee shall haue an holy conuocation: ye shall doe no *seruile worke therein*.

8 Also ye shall offer sacrifice made by fire vnto the Lord seuen dayes, and in the seuenth day shall be an holy conuocation: ye shall doe no *seruile worke therein*.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When yee be come into *the land* which I giue vnto you, and reape the harvest thereof, then yee shall bring *the sheaf* of the first fruites of your harvest vnto the Priest.

11 And hee shall shake the sheaf before the Lord, that it may be acceptable for you: the morrow after the Sabbath, the Priest shall shake it.

12 And that day when yee shall shake the sheaf, shall ye prepare a Lambe without blemish of a yeere olde, for a burnt offering vnto the Lord:

13 And the meate offering thereof shall be two tenth deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the Lord of sweete savour: and the drinke offering thereof of the fourth part of an Hin of wine.

14 And ye shall eat neither bread nor parched corne, nor *greene eares* vntill the selfe same day that yee haue brought an offering vnto your God: *this shall be a law* for euer in your generations and in all your dwellings.

15 ¶ Ye shall count also to you from the morrow after the Sabbath, *euens* from the day that ye shall bring the sheaf of the shake offering, seuen *Sabbaths*, they shall be complete.

16 Vnto the morrow after the seuenth Sabbath shall yee number *fifte dayes*: then yee shall bring a newe

* Drusid.

* Chap. 7. 19.

k For whosoever doth otherwise then God commandeth, polluteh his name.

107. conuocation.

* Exod. 23. 12.

107. ye shall worke

107. assemblies.

a For the Sabbath was kept euerie weeke, and these other were kept but once euerie yeere.

* Exod. 23. 15.

nam. 28. 17.

b Or bodily labour, that which cometh out of the hand, as the first day of the feast and the seuen dayes were kept holy: in the rest they might worke, except any feast were intermeddled as the feast of vneleavened bread the fifteenth day, and the feast of flowers the sixteenth day.

c The first day of the feast and the seuen dayes were kept holy: in the rest they might worke, except any feast were intermeddled as the feast of vneleavened bread the fifteenth day, and the feast of flowers the sixteenth day.

d That is, the second Sabbath of the Passouer.

e Which is the sixth part of an Ephah, or two omers: Read Exod. 16. 16.

f Read Exod. 22. 4.

107. full seven

g That is, the seventh day after the first Sabbath of the Passouer.

107. writer.

107. bread.

* Exod. 31. 13.

107. 4. 13.

k Which is not of the tribe of Levi.

l Some read, the seruant which had his eares bored and would not goe free, Exod. 21. 6.

f Who is not of the Priests kindred.

* Chap. 10. 14.

g He shall giue that and a fish patouer.

h For if they did not offer to their errour, the people by their example might commit the like offence.

* Deut. 15. 15.

107. 35. 12.

107. 20. 12.

* Chap. 31. 13.

i Ye shall not receive any respecting of a stranger, to make it the Lords offering: which be callen the bread of the Lord.

a newe meate offering vnto the Lord.

17 Ye shall bring out of your habitations bread for the shalke offering: they shall be two *leaves* of two tenth deales of fine flower, which shall be beaten with *leaven* for first fruites vnto the Lord.

18 Also yee shall offer with the bread seven lambs without blemish of one yeere olde, and a yong bullocke, and two rammes: they shall be for a burnt offering vnto the Lorde, with their meate offerings and their drinke offerings, for a sacrifice made by fire of a sweete sauour vnto the Lord.

19 Then yee shall prepare an hee goate for a sinne offering, and two lambs of one yeere olde for peace offerings.

20 And the Priest shall shake them to and fro with the bread of the first fruites before the Lord, and with the two lambs: they shall be holy to the Lord, for the Priest.

21 So ye shall proclaim the same day, that it may be an holy conuocation vnto you: ye shall doe no seruile worke therein: it shall be an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ And when you reape the haruest of your land, thou shalt not rid cleane the corners of thy field when thou reapest, neither shalt thou make any aftergathering of thy haruest, but shalt leaue them vnto the poore and to the stranger: I am the Lord your God.

23 ¶ And the Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the 7th seuen month, and in the first day of the month shall ye haue a Sabbath, for the remembrance of blowing the trumpets, an holy conuocation.

25 Ye shall doe no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses, saying,

27 The 10th also of this seuen month shall be a day of reconciliation: it shall be an holy conuocation vnto you, and ye shall humble your foules, and offer sacrifice made by fire vnto the Lorde.

28 And yee shall doe no worke the same day for it is a day of reconciliation to make an atonement for you before the Lord your God.

29 For euery person that humblith not himselfe that same day, shall euen bee cut off from his people.

30 And euery person that shall doe any worke the same day, the same person also will I destroy from among his people.

31 Ye shall doe no maner worke therefore: this shall be a law for euer in your generations, throughout all your dwellings.

32 This shall be vnto you a Sabbath of rest, and ye shall humble your foules: in the ninth day of the month at euen, from euen to euen shall ye celebrate your Sabbath.

33 ¶ And the Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say,

35 In the fiftenth day of this seuen month shall be for seven dayes the feast of Tabernacles vnto the Lord.

36 In the first day shall be an holy conuocation: ye shall doe no seruile worke therein.

37 Seven dayes yee shall offer * sacrifice made by fire vnto the Lord, and in the eight day shall be an holy conuocation vnto you, and yee shall offer sacrifices made by fire vnto the Lord: it is

the 7th solemn assemblie, yee shall doe no seruile worke therein.

37 These are the feasts of the Lord (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, as burnt offering and meate offering, a sacrifice, and drinke offerings, euerie one vpon his day.

38 Beside the Sabbaths of the Lord, and beside your giftes, and beside all your vowe, and beside all free offerings, which yee shall giue vnto the Lord.

39 But in the fiftenth day of the seuen month, when ye haue gathered in the fruit of the land, ye shall keepe an holy feast vnto the Lord seven dayes: in the first day shall be a Sabbath: likewise in the eight day shall be a Sabbath.

40 And yee shall take you in the first day the fruit of goodly trees, branches of palm trees, and the boughes of Iethike trees, and willowes of the brooke, and shall reioyce before the Lord your God seven dayes.

41 So yee shall keepe this feast vnto the Lord seven dayes, in the yeere, by a perpetual ordinance through your generations: in the seuen month shall you keepe it.

42 Yee shall dwell in bootes seven dayes: all that are Israelites borne, shall dwell in bootes.

43 That your posteritie may know that I haue made the children of Israel to dwell in bootes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

CHAP. XXIII.

1 The rule for the lamps. 2 The shewbread. 3 The blasphemous shall be stoned. 4 The child that killeth shall be killed.

And the Lord spake vnto Moses, saying, 2 Command the children of Israel that they bring vnto thee pure oyle olive beaten, for the light, to cause the lamps to burne continually.

3 Without the vaille of the Testimonie, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord alwayes: this shall be a law for euer through your generations.

4 He shall dresse the lampes vpon the * pure Canillesticke before the Lord perpetually.

5 ¶ Also thou shalt take fine flour, and bake twine * cakes thereof: two e tenth deales shall be in one cake.

6 And thou shalt set them in two rows, sixe in a rowe vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rows, that in steade of the bread it may be for a remembrance, and an offering made by fire to the Lord.

8 Euery Sabbath hee shall put them in rows before the Lord euermore, renewing them of the children of Israel for an euerlasting covenant.

9 * And the bread shall be Aarons & his sonnes, and they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetual ordinance.

10 ¶ And there went out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and the sonne of the Israelitish woman, and a man of Israel troue together in the hoste.

11 So the Israelitish womans sonne blasphemed the Name of the Lord, and cursed, and they brought

p O a day where in the people are stayed from all works

q Or peace offering.

r Or solemn feast.

s Or, of boughes stuck with leaves.

f In the wilderness, forsooth as they would not credit Ioshua and Caleb, when they returned from spying the land of Canaan.

a Reade Exod. 27.20.

b Which vails separated the holie of all, where was the Ark of the Testimonie, from the Sanctuary.

* Exod. 25.38.

* Exod. 25.30. c That is, two Omer: reade Exod. 16.16.

d For it was burnt euery Sabbath, when the bread was taken away.

* Exod. 25.39. c Chap. 23.1. e Mai. 12.1.5.

e Meaning one of his teem.

f Swearing or despising God.

b Because the Priest should eat them, as Chap. 7.13. and they should not be offered to the Lord vpon the altar.

i That is, offered to the Lord, and the rest should be for the Priests.

* Chap. 19.9. deut. 24.19.

k That is, about the tude of September.

l Or, an holy day to the Lord, m Which blowing was to put them in remembrance of the multitude feasts that were in this month, and of the Iubilee.

* Chap. 16.29, 30. num. 10.7. n By fasting and prayer.

o Which cometh a night and a day: yet they touch it but for their naturall day. q Mai. 1.11. Sal. 138.1. r Num. 19.13. iobn 7.37.

* Mai. 2.19.18.

brought him vnto Moſes (his mothers name alſo was Shelomith, the daughter of Dibſi, of the tribe of Dan)

12 And they * put him in ward, till he tolde them the minde of the Lord.

13 Then the Lord ſpake vnto Moſes ſaying,

14 Bring the blaſphemer without the hoſte, and let all that heard him, * put their hands vpon his head, and let all the Congregation ſtone him.

15 And thou ſhalt ſpeake vnto the children of Iſrael, ſaying, Whoſoeuer curſeth his God, ſhall ſeare his ſinne.

16 And he that blaſphemeth the name of the Lord, ſhall be put to death: all the Congregation ſhall ſtone him to death: as well the ſtranger, as he that is borne in the land: when hee blaſphemeth the name of the Lord, let him be ſlaue.

17 ¶ He alſo that killeth any man, he ſhall be put to death.

18 And he that killeth a beaſt, he ſhall reſtore it, & pay for beaſt for beaſt.

19 Alſo if a man cauſe any blemiſh in his neighbour: as he hath done, ſo ſhall it be done to him:

20 * Breach for breach, eye for eye, tooth for tooth: ſuch a blemiſh as hee hath made in any, ſuch ſhall be repayed to him.

21 And he that killeth a beaſt ſhall reſtore it: but he that killeth a man ſhall be ſlaue.

22 Ye ſhall haue * one law: it ſhall be as well for the ſtranger as for one borne in the country: for I am the Lord your God.

23 ¶ Then ſaid Moſes to the children of Iſrael, and they brought the blaſphemer out of the hoſte, and ſtoned him with ſtones: ſo the children of Iſrael did as the Lord had commanded Moſes.

CHAP. XXV.

2 The Sabbath of the ſeventh yeere. 8 The Iubile in the fiftieth yeere. 14 What to doe if thou beſt a ſtranger. 23 The ſale, and renting of lands, houſes, and ſerues.

And the Lord ſpake vnto Moſes in mount Sinai, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, When ye ſhall come into the land which I giue you, the * land ſhall * keepe Sabbath vnto the Lord.

3 * Six yeeres thou ſhalt ſowe thy field, and ſix yeeres thou ſhalt cut thy vineyard, and gather the fruit thereof.

4 But the ſeventh yeere ſhall be a Sabbath of reſt vnto the land: it ſhall be the Lords Sabbath: thou ſhalt neither ſowe thy field, nor cut thy vineyard.

5 That which groweth of it b owne accord of thy harrow, thou ſhalt not reape, neither gather the grapes that thou haſt left vnlaboured: for it ſhall be a yeere of reſt vnto the land.

6 And the * reſt of the land ſhall be merce for you *euen* for thee, and for thy ſeruant, and for thy maide, and for thy hired ſeruant, and for the ſtranger that ſoourneth with thee:

7 And for thy cattell, and for the beaſts that are in thy land ſhall all the increaſe thereof be merce.

8 ¶ Alſo thou ſhalt number ſeuē Sabbathes of yeeres vnto thee, *euen* ſeuē times ſeuē yeeres: and the ſpace of the ſeuē Sabbathes of yeeres will be vnto thee nine and fourty yeeres.

9 * Then thou ſhalt cauſe to blow the trumpet of the Iubile in the tenth day of the ſeventh moneth: euen in the day of the reconciliation ſhall yee make the trumpet blow, throughout all your land.

10 And yee ſhall halowe that yeere, *euen* the ſiftieth yeere, and proclaime liberte in the land to all the inhabitants thereof: it ſhall be the Iubile vnto you, and ye ſhall returne euery man vnto his * poſſeſſion, and euery man ſhall returne vnto his familie.

11 This ſiftieth yeere ſhall be a yeere of Iubile vnto you: ye ſhall not ſowe, neither reape that which groweth of it ſelle, neither gather the grapes thereof, that are left vnlaboured.

12 For it is the Iubile, it ſhall be holy vnto you: yee ſhall eate of the increaſe thereof out of the fields.

13 In the yeere of this Iubile, ye ſhall returne euery man vnto his poſſeſſion.

14 And when thou ſelleſt ought to thy neighbour, or byſt at thy neighbours hand, yee ſhall not oppreſſe one another.

15 But according to the number of yeeres after the Iubile thou ſhalt bye of thy neighbour: alſo according to the number of the yeeres of the reuenues, he ſhall ſell vnto thee.

16 According to the multitude of yeeres, thou ſhalt increaſe the price thereof, and according to the fewneſſe of yeeres, thou ſhalt abate the price of it: for the number of * fruites doeth he ſell vnto thee.

17 Oppreſſe not yee therefore any man his neighbour, but thou ſhalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore ye ſhall obeye mine ordinances, and keepe my lawes, and doe them, and yee ſhall dwell in the land I in ſafetie.

19 And the land ſhall giue her fruit, and yee ſhall eate your fill, and dwell therein in ſafetie.

20 And if ye ſhall ſay, What ſhall we eate the ſeventh yeere, for wee ſhall not ſowe, nor gather in our increaſe?

21 I will * ſend my bleſſing vpon you in the ſixt yeere, and it ſhall bring forth fruit for three yeeres.

22 And ye ſhall ſowe the eight yeere, and eate of the olde fruit vntill the ninth yeere: vntill the fruit thereof come, ye ſhall eate the olde.

23 ¶ Alſo the land ſhall not be ſold to bee cut off from the familie: for the land is mine, & ye be but ſtrangers and ſoourners with me.

24 Therefore in al the land of your poſſeſſion ye ſhall in graunt a redemption for the land.

25 ¶ If thy brother be impoueriſhed, and ſell his poſſeſſion, then his redeemer ſhall come, *euen* his neere kinſman, and bye out that which his brother ſold.

26 And if hee haue no redeemer, but * thy hath gotten and found to bye it out,

27 Then ſhall he * count the yeeres of his ſale, and reſtore the ouerplus to the man, to whom he ſold it: ſo ſhall he returne vnto his poſſeſſion.

28 But if hee can not get ſufficient to reſtore to him, then that which is ſold, ſhall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it ſhall come out, and he ſhall returne vnto his poſſeſſion.

29 Likewiſe if a man ſell a dwelling houſe in a walled citie, he may buy it out againe within a whole

e In the beſinning of the 10. yeere was the Iubile, ſo called, becauſe the 10. full tidings of liberte was publickly proclaimed by the ſound of a cornet.

g Reaſe the tribes ſhould neither change their poſſeſſions, or families diſinherited or conuoluted.

h By deſcit or otherwise, if the Iubile to come be neere, thou ſhalt ſell better cheape: if it be farre off, deare.

k And not the full poſſeſſion of the land.

l For ſoldly without ſurety.

m Ye ſhall ſell it on condition that it may be redeemed.

n Abating the manner of the yeeres paſt, and paying for the reſt of the yeeres to come.

o From his hands that bought it.

p It could not be ſold for euer, but muſt returne to the familie in the Iubile.

q Ye ſhall ſell it on condition that it may be redeemed.

r Kinſman, ſhall in hand haue gotten.

s Abating the manner of the yeeres paſt, and paying for the reſt of the yeeres to come.

t From his hands that bought it.

u Within a whole

* Num. 15. 34.

* Deut. 19. 9. and 19. 7.

g ſhall be puniſhed.

* Exod. 21. 12. deat. 19. 4. 11. 12. ſueth the ſoule of any man, ſhall ſueth for ſueth.

* Exod. 21. 24. deat. 19. 21. matto 5. 37.

* Exod. 22. 10. b Reaſe the poſſeſſion was not yete any thing by the law, for the blaſphemer, Moſes conſulted with the Lord, and told the people what God commanded.

* Exod. 23. 10. 11. ſhall reſt a reſt.

3 The Leues began the count of this yeere in September: for all the fruites were gathered.

b By reaſon of the come that fell out of the eares the yeere paſt.

c Or, which thou haſt ſeparated from thy ſelle, and conſecrated to God for the poore.

d That which the land bringeth forth in her reſt.

Dr. weſley.

ther if your foule abhorre my lawes, ſo that yee wil not doe all my commaundements, but breake my cōuenant,

16 Then wil I alſo doe this vnto you, I wil appoint ouer you I fearefulneſſe, a conſumption, and the burning ague to conſume the eyes, and make the heart heauie, and you ſhal ſowe your ſeede in vaine: for your enemies ſhal eate it:

17 And I wil ſet ^g my face againſt you, and yee ſhal fal before your enemies, and they thet hate you, ſhal reigne ouer you, * and yee ſhal flee when none purſueth you.

18 And if ye wil not for theſe things obey me, then wil I puniſh you ^h ſeuē times more, according to your finnes,

19 And I wil breake the pride of your power, and I wil make your heauen as i yron, and your earth as braſſe:

20 And your ⁱ ſtrength ſhal be ſpent in vaine: neither ſhal your land giue her increaſe, neither ſhal the trees of the land giue their fruite.

21 ¶ And if yee walke ^k ſtubburnly againſt mee, and wil not obey me, I wil then bring ſeuē times more plagues vpon you, according to your finnes.

22 I wil alſo ſende wilde beaſtes vpon you, which ſhal ſpoyle you, and deſtroy your cattell, and I make you few in number: ſo your hie^m wayes ſhal be deſolate.

23 Yet if by theſe ye wil not be reformed by me, then wil I walke ſtubburnly againſt me,

24 Then wil I alſo walke ^l ſtubburnly againſt you, and I wil ſmite you yet ſeuē times for your finnes:

25 And I wil ſend a ſword vpon you, that ſhal auenge the quarrel of my cōuenant: and when ye are gathered in your cities, I wil ſend the peſtilence among you, and ye ſhal be deliuered into the hand of the enemy.

26 When I ſhal breake the ⁿ ſtaffe of your bread, then ſen women ſhal bake your bread in one ^o ouen, & they ſhal deſerue your bread againe by weight, and ye ſhal eate but not be ſatiſied.

27 Yee if yee wil not for this obey mee, but walke againſt me ſtubburnly.

28 Then wil I walke ſtubburnly in ^p mine anger againſt you, and I will alſo chaſtiſe you ſeuē times more according to your finnes.

29 ¶ And ye ſhall eate the fleſh of your ſonnes, and the fleſh of your daughters ſhall ye deuoure.

30 I wil alſo deſtroy your hie places, and * cut away your images, and caſt your earkeſſes vpon the bodies of your idoles, and my ſoule ſhal abhorre you.

31 And I will make your cities deſolate, and bring your Sanctuary vnto nought, and I will not ſmell the ſauour of your ſweete odours.

32 I will alſo bring the land vnto a wilderneſſe, and your enemies which dwell therein, ſhall be aſtoniſhed thereat.

33 Alſo I wil ſcatter you among the heathen, and I will drawe out a ſword after you, and your land ſhal be waſte, and your cities ſhal be deſolate.

34 Then ſhal the land enioy her ^q Sabbath, as long as it lieth voyde, and ye ſhal be in your enemies land: then ſhall the land reſt, and enioy her Sabbath.

35 All the dayes that it lieth voyd, it ſhall reſt, becauſe it did not reſt in your ^r Sabbath, when ye dwelt vpon it.

36 And vpon them that are left of you, I wil ſend euen a ^s ¶ faintneſſe into their hearts in the land of their enemies, and the found of a leaſe ſhall chaſe them, and they ſhall ^t flee as fleeing from a ſword, and they ſhall fall, no man purſuing them.

37 They ſhall fal all one vpon another, as before a ſword, though none purſue them, and ye ſhall not be able to ſtand before your enemies:

38 And yee ſhall periſh among the heathen, and the land of your enemies ſhal eate you vp.

39 And they that are left of you, ſhal pine away for their iniquity, in your enemies landes, and for the iniquities of their fathers ſhall they pine away with ^u them alſo.

40 Then they ſhall confeſſe their iniquity, and the wickedneſſe of their fathers for their treſpaſs, which they haue treſpaſſed againſt me, & alſo becauſe they haue walked ſtubburnly againſt me.

41 Therefore I will walke ſtubburnly againſt them, and bring them into the land of their enemies: ſo then their vncircumciſed hearts ſhall be humbled, and then they ſhall willingly beare the ^v puniſhment of their iniquity.

42 Then I will remember my cōuenant with Iakob, and my cōuenant alſo with Iſhak, and alſo my cōuenant with Abraham I will remember, and wil remember the land.

43 ¶ The land alſo in the ^w meanes ſeaſon ſhal be left of them, and ſhall enioy her Sabbath while ſhe lieth waſte without them, but they ſhall willingly ſuffer the ^x puniſhment of their iniquity, becauſe they deſpiſed my lawes, and becauſe their ſoule abhorred mine ordinances.

44 Yet notwithſtanding this, when they ſhall be in the land of their enemies, * I will not caſt them away, neither wil I abhorre them, to deſtroy them vterly, ^y nor to breake my cōuenant with them: for I am the Lord their God:

45 But I will remember for them the ^z cōuenant of olde when I brought them out of the land of Egypt in the ſight of the heathen that I might be their God: I am the Lord.

46 Theſe are the ordinances, and the iudgements, and the lawes, which the Lord made betwene him, and the children of Iſrac in mount ^a Sinai, by the hand of Moſes.

CHAP. XXVII.

^b of ſeuē vowe, and the redemption of the ſame. 28. A thing ſeparate from the reſt of man can not be ſold nor redeemed, and ſuch remaineth to the Lord.

Moreouer the Lord ſpake vnto Moſes, ſaying, 2 ſpeake vnto the children of Iſrac, and ſay vnto them, If any man ſhall make a vowe of

a perſon vnto the Lord, by ^c thy eſtimation,

3 Then thy eſtimation ſhall be ^d thus: a male from twenty yeeres olde vnto ſixtie yeeres olde ſhal be by thy eſtimation euen ^e ſſike ſhekels of ſiluer, after the ſhekels of the Sanctuary.

4 But if it be a female, then thy valuation ſhal be ^f thirtie ſhekels.

5 And from ſix yeeres olde to twenty yeeres olde thy valuation ſhall be for the male ^g twentie ſhekels, and for the female ten ſhekels.

6 But from a ^h month olde vnto ſix yeeres olde, thy price of the male ſhal be ſixe ſhekels of ſiluer, & thy price of the female, three ſhekels of ſiluer.

7 And from ſixtie yeeres olde and aboue, if ⁱ he be a male, then thy price ſhal be ^j ſſicene ſhekels, and for the female ten ſhekels.

^k Or, according to,

^l As if their crimes did chaſe them.

^m Forasmuch as they are culpable of their fathers faults, they ſhall be puniſhed aſwell as their fathers.

ⁿ Or, pray for their finnes.

^o Whiles they are captiues, and without repentance.

^p Deut. 4. 31. 70. 11. 34.

^q Made to their ſociall heyes.

^r Sixty dayes after they came out of Egypt.

^s As of his ſonne or his daughter. ^t Which at the Preſent. ^u Reade the value of the ſhekels, Exod. 13. 15.

^v He ſpeaketh of thoſe comes when by the fathers dedicated their children to God, which were not of ſuch force, but they might be redeemed from them.

e If hee be not able to pay after thy valuation.

f Which is cleane, Chap. 11. 3.

g That is, consecrate to the Lord.

† Ebr. so shall it stand.

h Valuing the price thereof, according to the seede that is sown, or by the field that it doeth yeelde.
† Homer is more sure containing ten Ephah, Exod. 16. 17. 34.

k For their owne necessitie or god. by vice.

8 But if he be poorer * then thou hast esteemed him, then shall hee present himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that vowed, so shall the Priest value him.

9 And if it be a house, whereof men bring an offering vnto the Lord, all that one giueth off such vnto the Lord, shall be holy.

10 He shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beaft for beaft, then both this and that, which was changed for it, shall be holy.

11 And if it be an vnclene beaft, of which men doe not offer a sacrifice vnto the Lorde, hee shall then present the beaft before the Priest.

12 And the Priest shall value it, whether it be good or bad: and as thou valuest it, which are the Priest, so shall it be.

13 But if he will buy it againe, then he shall giue the fift part of it more, aboute thy valuation.

14 ¶ Also when a man shall dedicate his house to be holy vnto the Lorde, then the Priest shall value it, whether it be good or bad, and as the Priest shall prize it, so shall the value be.

15 But if he that sanctified it, will redeeme his house, then hee shall giue thereto the fift part of money more then thy estimation, and it shall be his.

16 If also a man dedicate to the Lorde any ground of his inheritance, then shalt thou esteeme it according to the hee feed thereof: an Homer of barley feede shall be at fiftie shekels of silver.

17 If hee dedicate his feld immediately from the yeere of Iubile, it shall be worth as thou dost esteeme it.

18 But if he dedicate his feld after the Iubile, then the Priest shall reckon him the money according to the yeeres that remaine vnto the yeere of Iubile, and it shall be abated by thy estimation.

19 And if he that dediceth it, will redeeme the feld, then hee shall put the fift part of the price, that thou esteemest it at, thereunto, and it shall remaine his.

20 And if he wil not redeeme the feld, but the Priest shall sell the feld to another man, it shall be redeemed no more.

21 But the feld shall be holy to the Lord, when

it goeth out in the Iubile, as a feld separate from common vics: the possession thereof shall be to the Priest.

22 If a man also dedicate vnto the Lord a feld which hee hath bought, which is not of the ground of his inheritance,

23 Then the Priest shall set the price to him, as * thou esteemest it, vnto the yeere of Iubile, and hee shall giue = thy price the same day, as a thing holy vnto the Lord.

24 But in the yeere of Iuile, the feld shall returne vnto him, of whom it was bought: to him, say, whose inheritance the land was.

25 And all thy valuation shall be according to the shekel of the Sanctuary: a shekel containeth twentie gerahs.

26 ¶ * Notwithstanding the first borne of the beastes, because it is the Lorde first borne, none shall dedicate such, be it bullocke, or sheepe: for it is the Lords.

27 But if it be an vnclene beaft, then hee shall redeeme it by the valuation, and giue the fift part more thereto: and if it be not redeemed, then it shall be folde, according to thy estimation.

28 * Notwithstanding, nothing separate from the common vice that a man doth separate vnto the Lord of all that hee hath (whether it be man or beaft, or land of his inheritance) may be sold nor redeemed: for euery thing separate from the common vice is most holy vnto the Lord.

29 Nothing separate from the common vice, which shall be separate from man, shall be redeemed, but = die the death.

30 Also all the tithe of the lande both of the seede of the ground, and of the fruit of the trees is the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his tithe, hee shall add the fift part thereto.

32 And euery tithe of bullocke, and of sheepe, and of all that goeth vnder the yoke, the tenth shall be holy vnto the Lord.

33 Hee shall not looke if it be good or bad, neither shall he change it: els if he change it, both it, and that it was changed withall, shall be holy, and it shall not be redeemed.

34 These are the commandments which the Lord commanded by Moses vnto the children of Israel in mount Sinai.

† That is, which he dedicate to the Lord with a couple to him that doth turne it to his private vice, Num. 18. 2. drat. 12. 15. 10th 6. 17.
* Verse 12. on the Priest's valuation.

* Exod. 30. 13. Num. 3. 47. 26. 4. 1. 12. * Exod. 12. 2. and 12. 19. Num. 13. 12.

n It was the Lords already.

* Josh. 6. 19.

o It shall remaine without redemption.

p Besides the value of the thing it selfe.

q All that which is numbered: that is, euery tenth, as hee telleth by tale without exception or respect.

THE FOVRTH BOOKE OF MOSES, CALLED *NUMBERS.

THE ARGVMENT.

* So called, because of the diuersitie & multitude of numbers which are here chiefly contained, both of mens names and places.

Forasmuch as God hath appointed that his Church in this world shall be vnder the crosse, both because they should learne not to put their trust in worldly things, and also to seeke his comfort, when all other hee's fail: he did not straightway bring his people, after their departure out of Egypt, into the land which hee promised them: but led them to & fro for the space of fourety yeeres, and kept them in continuall exercises before they enjoyed it, to try their faith, and to teach them to forget the world and to depend on him. Which triall did greatly profite to discern the wicked and the hypocrites from the faithfull and true seruants of God, who serued him with pure hearts, whereas the other preferring their carnall affections to Gods glory, and making religion to serue their purpose, murmured when they lacked to content their lusts, and despised them, whom God had appointed rulers ouer them. Wherein whereof they provoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages to beware how they abuse Gods word, preferre their owne lusts to his will, or despise his ministers. Notwithstanding God neuer true in his promise, and governeth him by his holy Spirit, that either they fall not to such incontinencies, or else returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, as well for religion as outward policie:

he preſeruethe them againſt all craft and conſpiracie, and giueth them manifolde victories againſt their enemies. And to auoid all controuerſies that might ariſe, hee taketh away the occaſions, by diuiding among all the tribes, both the land, which they had wonne, and that alſo which hee had promiſed, as ſeemed beſt to his goodly wiſedome.

C H A P. I.

2 Moſes and Aaron with the ſeuerall princes of the tribes, are commaunded of the Lorde to number them that are able to goe to warre. 49 The Levites are exempted for the ſervice of the Lorde.



He Lord ſpake againe vnto Moſes in the wildeernes of Sinai, in the Tabernacle of the Congregation, in the firſt day of the ſecond moneth, in the ſecond yere after they were come out of the land of Egypt, ſaying,

2 * Take ye the ſumme of all the Congregation of the children of Iſrael, after their families, and houſholdes of their fathers with the number of their names: to wit, all the males, † man by man:

3 From twentie yeere olde and aboue, all that goe forth to the warre in Iſrael, thou and Aaron ſhal number them, throughout their armies.

4 And with you ſhal be c men of euery tribe, ſuch as are the heads of the houſes of their fathers.

5 And theſe are the names of the men that ſhall ſtand with you, of the tribes of Reuben, Eliſhur, the ſonne of Sheſdeir:

6 Of ſimeon, Shelumiel the ſonne of Zuriſhaddai:

7 Of Iudah, Nahſhon the ſonne of Amminadab:

8 Of Iſſaſchar, Nathaneel, the ſonne of Zuar:

9 Of Zebulun, Eliab, the ſonne of Helon:

10 Of the children of Ioseph: of Ephraim, Eliſhama the ſonne of Ammiſud: of Maſſaſch, Gamliel, the ſonne of Pedahzur:

11 Of Benjamin, Abidan † ſonne of Gidion:

12 Of Dan, Ahiezer, the ſonne of Ammiſhadai:

13 Of Aſher, Pagiel, the ſonne of Ocran:

14 Of Gad, Eliaſaph, the ſonne of Deuel:

15 Of Naphthali, Ahira the ſonne of Enan.

16 Theſe were famous in the Congregation, * princes of the tribes of their fathers, and heads ouer thouſands in Iſrael.

17 ¶ Then Moſes and Aaron tooke theſe men which are expreſſed by their names.

18 And they called all the Congregation together, in the firſt day of the ſecond moneth, who declared their kindreds by their families, and by the houſes of their fathers, according to the number of their names, from twentie yeere old and aboue, man by man.

19 As the Lorde had commaunded Moſes, ſo he numbred them in the wildeerneſſe of Sinai.

20 So were the ſonnes of † Reuben Iſraels eldeſt ſonne by their generations, by their families, and by the houſes of their fathers, according to the number of their names, may by man, euery male from twentie yeere old and aboue, as many as † went forth to warre:

21 The number of them, I ſay, of the tribe of Reuben, was fixe and fourtie thouſand, and fixe hundred.

22 Of the ſonnes of † Simeon by their generations, by their families, & by the houſes of their fathers, the ſumme thereof by the number of their

names, man by man, euery male from twentie yeere old and aboue, all that went forth to warre:

23 The ſumme of them, I ſay, of the tribe of ſimeon was nine and fiftie thouſand, and three hundred.

24 ¶ Of the ſonnes of † Gad by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

25 The number of them, I ſay, of the tribe of Gad, was fixe and fourtie thouſand, and fixe hundred and fiftie.

26 ¶ Of the ſonnes of † Iudah by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

27 The number of them, I ſay, of the tribe of Iudah was three ſcore and fourcete thouſand, and fixe hundred.

28 ¶ Of the ſonnes of † Iſſaſchar by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

29 The number of them alſo of the tribe of Iſſaſchar was foure and fiftie thouſand and foure hundred.

30 ¶ Of the ſonnes of † Zebulun by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

31 The number of them alſo of the tribe of Zebulun was ſeuene and fiftie thouſand and foure hundred.

32 ¶ Of the ſonnes of Ioseph, names of the ſonnes of † Ephraim by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twentie yeere old & aboue, all that went forth to warre:

33 The number of them alſo of the tribe of Ephraim was fourtie thouſand & fixe hundred.

34 ¶ Of the ſonnes of † Maſſaſch by their generations, by their families and by the houſes of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

35 The number of them alſo of the tribe of Maſſaſch was two and thirtie thouſand and two hundred.

36 Of the ſonnes of † Benjamin by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

37 The number of them alſo of the tribe of Benjamin was fixe and thirtie thouſand and foure hundred.

38 Of the ſonnes of † Dan by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

THE FIGURE OF THE
Tabernacle erected, and of the
Tents pitched round about it.



A B D The length of the Court, of seven hundred cubits, on the South side : in the which place there were a pillars of gold, like unto a pierce, whereto the curtains were tied : to inclose the Court. C D The North side, which was in all parties like. E F The West end, which was of silver cubits wide. In this place there were 11 pillars of equal height with the self, wherunto the curtains were fastened, to close the Court in that face. A D The East end, which was all of gold cubits breadth, so that the whole Court was in length, twice the breadth. The coming in was at the East end, right at it there hung a wrought hanging of scarlet and purple, and blue, and fine linen, and of divers colours : so that the curtains of 35 cubits in length, which were fastened on the side of the hanging to a pillar, and on the other side to a man, as the Figure sheweth.

39 The number of them *also* of the tribe of Dan *was* threescore and two thousand and four hundred.

40 ¶ Of the sonnes of || Aſher by their generations, by their families, and by the houſes of their fathers, according to the number of *their* names, from twentie yeere old and aboute, all that ſoorth to warre :

41 The number of them *also* of the tribe of A-
sher ~~was~~ one & forty thousand & five hundred.

43 ¶ Of the children of *Naphthali*, by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old & above, all that went to the warre :

43 The number of them *also* of the tribe of

Naphtali, ~~was~~ three and fiftie thousand, and foure hundred.

44 These are the **¶** summes which Moses, and Aaron numbred, and the Princes of Israel, the twelue men *which* were euery one for the house of their fathers.

45 So *this* was all the summe of the sonnes of
Israel, by the houses of their fathers, from twentie
yeere olde and aboue, all that went to the warre
in Israel.

46 And all they were in number fixe hundreth
and three thousand, five hundreth, and fiftie.

47 But the Levites, after the tribes of their fathers were not numbered among ^{us} them.

48 For the Lord had spoken vnto Moses, and
sayd,

49 Only thou shalt not number the tribe of
Levi, neither take the summe of them among the
children of Israel :

50 But thou shalt appoint the Levites over the Tabernacle of the Testimony, & over all the instruments thereof, and over all things that belong to it: they shall bear the Tabernacle, and all the instruments thereof, & shall minister in it, and (shall) dwell round about the Tabernacle.

51 And when the Tabernacle goeth forth, the Leuites shall take it downe and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the ^b stranger that commeth neere, shall be slaine.

52 Also the children of Israel shall pitch their
tentes, euery man in his campe, and euery man
vnder his stander throughout their armies.

53 But the Levites shall pitch round about the Tabernacle of the Testimonie, least vengeance come vpon the Congregation of the children of Israel, and the Levites shall take the charge of the Tabernacle of the Testimonie.

54 So y children of Israel did according to all that the Lord had commanded Moses; so did they.

CHAP. II.

2 The order of the Tents, and the names of the Captains of the Tribes.

And the Lord spake vnto Moses, & to Aaron,
saying,

3 Every man of the children of Israel shall campe by his slander, *and* vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

3 On the East side toward the rising of the sunne, shall they of the stander of the hoste of Iudah pitch according to their armies: and Nahshon the sonne of Amminadab *[shaihe]* captaine of the sonnes of Iudah.

4 And his hoste and the number of them were
scientific and foure thousand and sixe hundreth.

5 Next vnto him shall they of the tribe^b of Issachar pitch, and Nethaneel the sonne of Zuar ^{shall be} the captaine of the sonnes of Issachar:

6 And his hoste,& the number thereof were foure and fiftie thousand, and foure hundredth.

7 Then ſay tribe of Zebulun, & Eliab the ſonne of Helon, captaine over the ſonnes of Zebulun: *

8 And his hoste, & the number thereof scuen
and fiftie thousand and foure hundredeth ;

9 The whole number of the hoste of Iudah are an hundreth fourefcore and fixe thousand, and foure hundred according to their armies: they shall first set forth.

10 ¶ On the South side *shalbe* the stander of
the

10% full count.

g Which were waiters, but were appointed to the vic of the Tabernacle.

† Ebr. campo.

h Whofoeneris
not of the tribe of
Leui.

i By not having
due regard to the
Tabernacle of the
Lord.

In the twelve tribes were foure principall standards, so that e-very thre tribes had their stan-
dard.

Mr. Prince.

b. Judah, Issachar,
 and Zebulun the
 names of Leah
 were of the first
 standard.

Of them with
were contained
under that name

Leui, according to the houses of their fathers.

21 Of Gershon came the familie of the Libnites, and the familie of the Shimeites: these are the families of the Gershonites.

22 The summe whereof (b after the number of all the males from a month olde and aboute) was counted seven thousand and five hundred.

23 ¶ The families of the Gershonites shall pitch behinde the Tabernacle Westward.

24 The captaine and ¶ ancient of the house of the Gershonites shall be Eliazaph the sonne of Lael.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation shall be the i Tabernacle, and the pavilion, the covering thereof, and the vaile of the doore of the Tabernacle of the Congregation,

26 And the hanging of the court, and the vaile of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, and the cordes of it for all the seruice thereof.

27 ¶ And of Kohath came the familie of the Amramites, & the familie of the Izeharites, & the familie of the Hebronites, and the familie of the Vzzielites: these are 3 families of the Kohathites.

28 The number of all the males from a month olde and aboute was eight thousand and sixe hundred, hauing the charge of the Sanctuarie.

29 The families of the sonnes of Kohath shall pitch on the Southside of the Tabernacle.

30 The captaine and ancient of the house, and families of the Kohathites shall be Eliazaph the sonne of Vzziel.

31 And their charge shall be the i Arke, and the Table, and the Candlestick, and the altars, and the instruments of the Sanctuarie that they minister with, and the vaile, and all that serueth thereto.

32 And Eleazar the sonne of Aaron the Priest shall be chiefe captaine of the Leuites, hauing the oueright of them that haue the charge of the Sanctuarie.

33 ¶ Of Merari came the familie of the Mahlites, and the familie of the Mulhites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a month olde and aboute was sixe thousand and two hundred.

35 The captaine and the ancient of the house of the families of Merari shall be Zuriel the sonne of Abihail: they shall pitch on the Northside of the Tabernacle.

36 And in the charge & custodie of the sonnes of Merari shall be the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and all that serueth thereto.

37 With the pillars of the court round about, with their sockets, and their pins and their coards.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, i say, of the Congregation Eastward shall Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuarie, and the charge of the children of Israel: but the stranger that commeth neere, shall be slaine.

39 The whole summe of the Leuites, which Moses & Aaron numbed at the commendement of the Lord throughout their families, even all the males from a month olde and aboute, was two and twentie ° thousand.

40 ¶ And the Lord sayde vnto Moses, Number all the first borne that are males among the children of Israel, from a month olde & aboute, and take the number of their names.

41 And thou shalt take the Leuites to mee for all the first borne of the children of Israel (I am the Lord) and the cattell of the Leuites for all the first borne of the cattell of the children of Israel.

42 And Moses numbed, as the Lorde commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a month olde and aboute) according to their number were two and twentie thousand, two hundred thientie and three.

44 ¶ And the Lord spake vnto Moses, saying, 45 Take the Leuites for all the first borne of the children of Israel, and the cattell of the Leuites for their cattell, and the Leuites shall mine, (I am the Lord)

46 And for the redeeming of the two hundred thientie and three, (which are moe then the Leuites) of the first borne of the children of Israel,

47 Thou shalt also take five shekels for euery perion: after the weight of the Sanctuarie shalt thou take it: the shekel containeth twenty gerahs.

48 And thou shalt giue the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being mo then the Leuites:

50 Of the first borne of the children of Israel tooke he the money: even a thousand three hundred threecore and five shekels after the shekel of the Sanctuarie.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IIII.

The officers of the Leuites, when the hoste remoueth, of the number of the three families of Kohath, Gershon, & Merari.

AND the Lord spake vnto Moses, and to Aaron, saying,

1 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, and houses of their fathers,

2 From a thirtie yeere olde and aboute, even vntill fiftie yeere olde, all that enter into the assemlie to doe the worke in the Tabernacle of the Congregation.

3 This shall be the office of the sonnes of Kohath in the Tabernacle of the Congregation about the Holiest of all.

4 ¶ When the hoste remoueth, then Aaron and his sonnes shall come and take downe b the covering vaile, and shall couer the Arke of the Testimonie therewith.

5 And they shall put thereon a covering of badgers skines, and shall spread vpon it a cloth altogether of blew silke, and put to c the barres thereof:

6 And vpon the * table of shew bread, they shall spread a cloth of blew silke, and put thereon the dishes, and the incense cups, and goblets, and coverings to couer it d with, and the bread shall be thereon continually:

7 And they shall spread vpon them a covering of

p So that none of the Leuites should fauour vnto the Lord for the first borne of Israel, save for the 273, which were more then the Leuites, for whom they payed money.

¶ 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

q Of the two hundred threecore and thier, which were more then the Leuites,

a The Leuites were numbered after the first of the hoste: so that none of the Leuites should fauour vnto the Lord for the first borne of Israel, save for the 273, which were more then the Leuites, for whom they payed money.

b Which divided the Sanctuarie fro the holiest of all.

c That is, put them vpon their shoulders to carry it for the barres of the Arke could neuer be remoued.

d Meaning to couer the bread.

b Onely numbering the male children.

¶ Or, father.

i Their charge was to carry the coverings and hangings of the Tabernacle.

k Doing euery one his duetie in the Sanctuarie.

l The chiefe things within the Sanctuarie were committed to the Kohathites.

¶ Or, prince of priests.

m The woodworkes and thereof of the instruments were committed to their charge.

n That none should enter into the Tabernacle contrary to Gods appointment. o So that the first borne of the children of Israel were mo by 273. as verse 43.

of skarie, and couer theſelme with a couering of badgers ſkins, and put to the barres thereof.

* Exod. 25. 31.

* Exod. 25. 32.

9 Then they ſhall take a cloth of blew ſilke, and couer the * candleſticke of light with his lampes and his ſmelters, * and his ſmelted ſhes, and all the oyle veſſels thereof, which they occupie about it.

10 So they ſhall put it, and all the inſtruments thereof in a couering of badgers ſkins, and put it vpon the * barres.

e The Ebrew word ſignifieth an inſtrument made of two ſlaues or barres. f Which was to burne incenſe: Reſ. Exod. 30. 1.

11 Alſo vpon the golden altar they ſhall ſpread a cloth of blew ſilke, and couer it with a couering of badgers ſkins, and put to the barres thereof.

12 And they ſhall take all the inſtruments of the miniſterie wherewith they miniſter in the Sanctuary, and put *them* in a cloth of blew ſilke, and couer them with a couering of badgers ſkins, and put them on the barres.

g Of the burnt offering.

13 Alſo they ſhall take away the aſhes from the ſ altar, and ſpread a purple cloth vpon it.

14 And ſhall put vpon it all the inſtruments thereof, which they occupie about it: the cenſers, the ſtill hooks and the beſomes, and the baſins, *euen* all the inſtruments of the altar: and they ſhall ſpread vpon it a couering of badgers ſkins, & put to the barres of it.

h That is, in folding up the things of the Sanctuary, as the Ark, &c. i Before it be conſecrated.

15 And when Aaron and his ſonnes haue made an ende of couering the *h* Sanctuary, and all the inſtruments of the Sanctuary, at the removing of the hoſte, afterward the ſonnes of Kohath ſhall come to beare it, but they ſhall not touch *any* holy thing, leaſt they die. This is the charge of the ſonnes of Kohath in the Tabernacle of the Congregation.

* Exod. 30. 34, 35.

k Which was offered in morning and evening.

* Exod. 30. 35, 35.

16 ¶ And to the office of Eleazar the ſonne of Aaron the Priſt *perſoneth* the oyle for the light, and the * ſweete incenſe and the *h* dayly meate offering, and the * anointing oyle, with the ouerſight of all the Tabernacle, and all that therein is, *both* in the Sanctuary and in all the inſtruments thereof.

l Committing by your negligence that the holy things be not well wrapped, and ſo they by touching thereof periſh. m Shewing what part euery man ſhall beare.

17 ¶ And the Lord ſpake vnto Moſes and to Aaron, ſaying,

18 Ye ſhall not cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus doe vnto them, that they may liue and not die, when they come nere to the moſt holy things: let Aaron and his ſonnes come and appoint *to* them, euery one to his office, and to his charge.

20 But let them not goe in, to ſee howe the Sanctuary is folden vp, leſt they dye.

21 ¶ And the Lord ſpake vnto Moſes, ſaying,

22 Take alſo the ſumme of the ſonnes of Gerſhon, euery one by the houſes of their fathers throughout their families:

n Which were creued into the company of them that miniſtered in the Tabernacle of the Congregation.

23 From thirtie yeere olde & aboue, vntill fiftie yeere old ſhalt thou number them, all that *n* enter into the aſſembly for to doe ſerue in the Tabernacle of the Congregation.

24 This ſhall be the ſerue of the families of the Gerſhonites, to ſerue and to beare.

o Which waye hangd betweene the Sanctuary and the court.

p Which court compaſſed both the Tabernacle of the Congregation and the altar of burnt offering.

25 They ſhall beare the curtines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers ſkinnes, that is on his vpon it, and the vaye of the *o* doore of the Tabernacle of the Congregation:

26 The curtins alſo of the court, & the vaye of the entering in of the gate of the court, *p* which

is nere the Tabernacle and nere the altar round about, with their cordes, and all the inſtruments for their ſerue, and all that is made for them: ſo ſhall they ſerue.

27 At the conuenerment of Aaron and his ſonnes ſhall all the ſerue of the ſonnes of the Gerſhonites be done, in all their charges and in all their ſerue, and yee ſhall appoint them to keepe all their charges.

28 This is the ſerue of the families of the ſonnes of the Gerſhonites in the Tabernacle of the Congregation, and their watch *ſhalbe* vnder the *q* hand of Ithamar the ſonne of Aaron the Priſt.

q Vnder the charge and equi. fight.

29 ¶ Thou ſhalt number the ſonnes of Merari by their families, and by the houſes of their fathers:

30 From thirtie yeere olde and aboue, euen vnto fiftie yeere olde ſhalt thou number them, all that enter into the aſſembly, to doe the ſerue of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their ſerue in the Tabernacle of the Congregation: the * boards of the Tabernacle with the barres thereof, and his pillars, and his ſockets,

* Exod. 26. 15.

32 And the pillars round about the court, with their ſockets & their pins, and their cordes, with all their inſtruments, euen for all their ſerue: and by *r* name yee ſhall reckon the inſtruments of their office and charge.

r Ye ſhall make an inventorie of all the things, which yee commit to their charge.

33 This is the ſerue of the families of the ſonnes of Merari, according to all their ſerue in the Tabernacle of the Congregation vnder the hand of Ithamar the ſonne of Aaron the Priſt.

34 ¶ Then Moſes and Aaron and the princes of the Congregation numbered the ſonnes of the Kohathites, by their families and by the houſes of their fathers,

35 From thirtie yeere olde and aboue, euen vnto fiftie yeere old, all that enter into the aſſembly for the ſerue of the Tabernacle of the Congregation.

36 So the *t* numbers of them throughout the *h* families were two thouſand, ſeven hundred and fiftie.

t Elſe the numberd of them.

37 Theſe are the numbers of the families of the Kohathites, all that ſerue in the Tabernacle of the Congregation, which Moſes and Aaron did number according to the commandement of the Lord by the *h* hand of Moſes.

38 Alſo the numbers of the ſonnes of Gerſhon throughout their families & houſes of their fathers,

39 From thirtie yeere olde and vpward, euen vnto fiftie yeere old: all that enter into the aſſembly for the ſerue of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houſes of their fathers were two thouſand ſixe hundred and thirtie.

41 Theſe are the numbers of the families of the ſonnes of Gerſhon: of all that *u* did ſerue in the Tabernacle of the Congregation, whoſe Moſes and Aaron did number according to the commandement of the Lord.

u Which were of competent age to ſerue therein, that is betweene 30. and 50.

42 ¶ The numbers alſo of the families of the ſonnes of Merari by their families, and by the houſes of their fathers.

43 From thirtie yeere olde and vpward, euen

vnto fiftyeere olde: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

44 So the number of them by their families were three thousand, and two hundred.

45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron numbered according to the commandment of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses & Aaron, & the princes of Israel numbered by their families & by the houses of their fathers,

47 From thirtie yeere olde and vppward, euen to fiftyeere olde, euery one that came to doe his duetie, office, seruice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand, five hundred and foure score.

49 According to the commandment of the Lorde by the hand of Moses did Aaron number them, euery one according to his seruice, and according to his charge. Thus were they of that tribe numbered, as the Lorde commanded Moses.

CHAP. V.

2 The Leprosy and the polluted shall be cast forth. 3 The purging of sinnes. 15 The trial of the suspected wife.

And the Lord spake vnto Moses, saying,
1 Command the children of Israel that they put out of the holte yeuer leper, and euery one that hath an issue, and whosoever is defiled by the dead.

2 Both male and female shal ye put out: for out of the holte shal ye put them, that they defile not their tents among whom I dwell.

4 And the children of Israel did so, and put them out of the holte, euen as the Lord had commanded Moses, fo did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,
6 Speake vnto the children of Israel, When a man or woman shall commit any sinne that men commit, and transgresse against the Lorde, when that person shall trespass,

7 Then they shall confesse their sinne which they haue done, and shall restore the damage thereof with his principall, and put the fifth part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.

8 But if the man haue no kinsman, to whom he should restore the damage, the damage shall be restored to the Lord for the Priests vse, besides the ramme of the atonement, whereby hee shall make atonement for him.

9 And euery offering of all the holy things of the children of Israel, which they bring vnto the Priest, shalbe his.

10 And euery mans halowed things shall be his: that is, whatsoever any man giueth the Priest, it shalbe his.

11 ¶ And the Lord spake vnto Moses, saying,
12 Speake vnto the children of Israel, and say vnto them, If any mans wife turne to euill, and commit a trespass against him,

13 So that an other man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet he be defiled, and there be no witness against her, neither she taken with the manner,

14 ¶ If he be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or

if he haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale, but he shal not poure oyle vpon it, nor put incense thereon: for it is an offering of ielousie, an offering for a remembrance, calling the sinne to minde:

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take the holy water in an earthen vessell, and of the dust that is in the floore of the Tabernacle, euen the Priest shall take it and put into the water.

18 After, the Priest shall set the woman before the Lord, and vncover the womans head, and put the offering of the memoriall in her hands: it is the ielousie offering, and the Priest shall haue bitter and i cursed water in his hand,

19 And the Priest shal charge her by an othe, and say vnto the woman, If no man haue lien with thee, neither thou halt turned to vnchastitie from thine husband, be free from this bitter and cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee beside thine husband,

21 (Then the Priest shall charge the woman with an oth of cursing, and the Priest shall say vnto the woman) The Lord make thee to be accursed, and detestable for the othe among thy people, and the Lord cause thy thigh to rot, and thy bellie to swell:

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answer, Amen, Amen.

23 After, the Priest shall write these curses in a booke, and shall blot them out with the bitter water,

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water, turned into bitterness, shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the altar.

26 And the Priest shall take an handful of the offering for a memoriall thereof, and burne it vpon the altar, and afterward make the woman drinke the water.

27 When ye haue made her drinke the water, (if she be defiled and haue trespassed against her husband) then shall the cursed water, turned into bitterness, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman be not defiled, but be chaste, she shalbe free, & shall conceiue & beare. This is the law of ielousie, when a wiseworth from her husband and is defiled,

30 Or when a man is moued with a ielous minde, being ielous ouer his wife, then shall hee bring the woman before the Lord, and the Priest shall doe to her according to all this lawe,

31 And the man shalbe free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

1 The Law of the consecration of the Nazirites. 24 The manner to blasphe the people.

f Only in the fine offering and this offering of ielousie were neither oyle nor incense offered.

g Or making the wine knowne, and not purging it.

h Which also is called the water of purification or sprinkling, read chap. 19.

i It was so called by the effect, because it declared the woman to be accursed and turned to her destruction.

k Both because she had committed fornication a fault, and (notwithstanding) she fell in druying the same.

l Ebr. so fill.

m That is, be it as thou wilt, as thou wilt, as thou wilt.

n Shall wash the curses, which are written into the water in the vessel.

Or, profane.

n Where the incense was offered.

Or, immured.

o The man might accuse his wife vpon suspicion, & not be reposed.

n Whosoever of the Leuites that had any manner of charge in the Tabernacle.

† Ebr. according to the mouth, or word. x So that Moses neither added nor diminished from that which the Lord commanded him.

n Levit. 13. 3.

n Levit. 15. 1.

† Or, in a place out of the holte.

a There were three manner of tentes: of the Lord, of the Leuites, and of the Israelites.

n Levit. 6. 3.

b Commit any fault willingly.

n Levit. 6. 5.

c If he be dead to whom the wrong is done, and also haue no kinsman.

d Or, things offered to the Lord, as first fruits, &c.

n Levit. 20. 12.

g By breaking the band of marriage, and playing the harlot.

† Ebr. If his spirit of ielousie come vpon him.

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and
say vnto them, When a man or a woman doeth
separate themselves to vow a vow of a Nazarite
to separate himselfe vnto the Lord,

3 Hee shall abstaine from wine and strong
drinke, and shall drinke no fowre wine nor fowre
drinke, nor shall drinke any licour of grapes, nei-
ther shall eate fesh grapes nor dried.

4 As long as his abstinence endureth, shall he
eate nothing that is made of the wine of the vine,
neither the kernels, nor the huske.

5 While he is separate by his vow, the razor
shall not come vpon his head, vntill the dayes
be out, in the which he separateth himselfe vnto
the Lord, he shall be holy, and shall let the lockes
of the haire of his head grow.

6 During the time that he separateth himselfe
vnto the Lord, he shall come at no dead body:

7 He shall not make himselfe vnclene at the
death of his father, or mother, brother, or sister:
for the consecration of his God is vpon his head.

8 All the dayes of his separation hee shall be
holy to the Lord.

9 And if any die suddenly by him, or he be-
ware, then the head of his consecration shall be
defiled, and hee shall haue his head in the day
of his cleansing: in the seventh day he shall haue it.

10 And in the eight day hee shall bring two
turtles, or two young pigeons to the Priest, at the
doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a
sinne offering, and the other for a burnt offering,
and shall make an atonement for him, because he
sinned by: as the dead: so shall hee halow his head
the same day.

12 And hee shall consecrate vnto the Lord
the dayes of his separation, & shall bring a lambe
of a yeere olde for a trespass offering, and the
first dayes shall be voyde: for his consecration
was defiled.

13 ¶ This then is the lawe of the Nazarite:
When the time of his consecration is out, he shall
come to the doore of the Tabernacle of the
Congregation,

14 And hee shall bring his offering vnto the
Lord, an hee lambe of a yeere olde without blem-
ish for a burnt offering, and a flice lambe of a
yeere olde without blemish for a sinne offering,
and a ramme without blemish for peace offerings,

15 And a basket of vlncauened bread, of
cakes of fine floure, mingled with oyle, and
wafers of vlncauened breal anoynted with
oyle, with their meate offering, and their drinke
offerings:

16 The which the Priest shall bring before the
Lord, and make his sinne offering and his burnt
offering.

17 Hee shall prepare also the ramme for a peace
offering vnto the Lord, with the basket of vln-
cauened bread, and the Priest shall make his meate
offering and his drinke offering.

18 And the Nazarite shall haue the head
of his consecration at the doore of the Taber-
nacle of the Congregation, and shall take the haire
of the head of his consecration, and put it in the
fire, which is vnder the peace offering.

19 Then the Priest shall take the foddren
shoulder of the ramme, and an vlncauened cake
out of the basket, & a wafer vlncauened, and put

them vpon the handes of the Nazarite, after hee
hath shauen his consecration.

20 And the Priest shall shake them to and
fro before the Lord: this is an holy thing for the
Priest besides the shoken breast, and besides the
beate shoulder: so afterward the Nazarite may
drinke wine.

21 This is the lawe of the Nazarite, which he
hath vowed, and of his offering vnto the Lord for
his consecration, besides that that he is able to
bring: according to the vow which he vowed, so
shall hee doe after the lawe of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron and to his sonnes, say-
ing, Thus shall ye blesse the children of Israel,
and say vnto them,

24 The Lord blesse thee, and keepe thee,

25 The Lord make his face shine vpon thee,
and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon thee,
and giue thee peace.

27 So they shall put my Name vpon the
children of Israel, and I will blesse them.

CHAP. VII.

The heales or Princes of Israel offer at the setting up of the
Tabernacle, in And at the dedication of the Altar. By God
speakes to Moses from the Mercisite.

NOwe when Moses had finished the setting vp
of the Tabernacle, and appointed it, and
sanctified it, and all the instruments thereof, and
the altar with all the instruments thereof, and
had anoynted them, and sanctified them,

2 Then the princes of Israel, heads ouer the
houses of their fathers (they were the princes of
the tribes, who were ouer them that were num-
bred) offered,

3 And brought their offering before the Lord,
sixe couered charrets, and twelue oxen: one cha-
ret for two princes, and for euery one an ox, and
they offered them before the Tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take these of them, that they may be to
doe the seruice of the Tabernacle of the Con-
gregation, and thou shalt giue them vnto the Le-
uites, and to euery man according vnto his office.

6 So Moses tooke the charrets and the oxen,
and gaue them vnto the Leuites:

7 Two charrets and foure oxen he gaue to the
sonnes of Gershon, according vnto their office.

8 And foure charrets and eight oxen he gaue
to the sonnes of Merari according vnto their of-
fice, vnder the hand of Ithamar the sonne of
Aaron the Priest.

9 But to the sonnes of Kohath he gaue none,
because the charge of the Sanctuary be-
longed to them, which they did beare vpon their
shoulders.

10 ¶ The princes also offered in the dedica-
tion for the altar in the day that it was anointed:
then the princes offered their offering before the
altar.

11 And the Lord sayde vnto Moses, One
prince one day, and another prince another day
shall offer their offering, for the dedication of
the altar.

12 ¶ So then on the first day did Nahshon
the sonne of Amminadab of the tribe of Iudah
offer his offering.

13 And his offering was a silver charger of an
hundred and thirtie shekels weight, a silver boule

* Exod. 29. 27.

10r, with the
breast.

k At the least he
shall doe this, if
he be able to
offer no more.

l That is, pray
for them, Eccles.
5. 17.

m They shall pray
in my Name for
them.

* Exod. 4. 18.

10r, for this.

10r, captiues.

a Like horse-
holders to keepe the
things, but were
ca id in them,
from a snare.

b That is, to carry
things & stalle in.

c For their vnto
to carry wale.

d The holy things
of the Sanctuary
must be carried vpon
their shoulders,
and not
drawn with
carn chap. 1. 9.

e That is, when
the first sacrifice
was offered there-
upon by Aaron,
Leu. 1. 9. 1.

f The offering of
Nahshon.

The offerings of the

Numbers.

Princes of the

* *Leuit. 3. 1.*

of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a * meate offering,

14 An *incense* cup of golde of tenne shekels, full of incense,

15 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

16 An hee goate for a sinne offering,

17 And for peace offerings, two bullockes, five rammes, five hee goates, five lambs of a yeere olde: this was the offering of Nahihon the sonne of Aminadab.

¶ The offering of Nethaneel.

18 ¶ The second day || Nethaneel, the sonne of Zuar, prince of the tribe of Issachar did offer:

19 Who offered for his offering a silver charger of an hundredth and thirtie shekels weight, a silver boule of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

20 An *incense* cup of gold of ten shekels, full of incense,

21 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

22 An hee goate for a sinne offering,

23 And for peace offerings, two bullockes, five rammes, five hee goates, five lambs of a yeere olde: this was the offering of Nethaneel the sonne of Zuar.

¶ The offering of Eliab.

24 ¶ The third day || Eliab the sonne of Helon prince of the children of Zebulun offered.

25 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

26 A golden *incense* cup of ten shekels, full of incense,

27 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

28 An hee goate for a sinne offering,

29 And for peace offerings, two bullockes, five rammes, five hee goates, five lambs of a yeere olde: this was the offering of Eliab the sonne of Helon.

¶ The offering of Elizur.

30 ¶ The fourth day || Elizur the sonne of Shedeur prince of the children of Reuben offered.

31 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle for a meate offering,

32 A golden *incense* cup of ten shekels, full of incense,

33 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

34 An hee goate for a sinne offering,

35 And for a peace offering, two bullockes, five rammes, five hee goates, and five lambs of a yeere olde: this was the offering of Elizur the sonne of Shedeur.

¶ The offering of Shelumiel.

36 ¶ The fifth day || Shelumiel the sonne of Zurithaddai, prince of the children of Simeon offered.

37 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

38 A golden *incense* cup of ten shekels, full of incense,

39 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

40 An hee goate for a sinne offering,

41 And for a peace offering, two bullockes, five rammes, five hee goates, five lambs of a yeere olde: this was the offering of Shelumiel the sonne of Zurithaddai.

¶ The offering of Eliaph.

42 ¶ The sixth day || Eliaph the sonne of Deuel prince of the children of Gad offered.

43 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

44 A golden *incense* cup of ten shekels, full of incense,

45 A yong bullocke, a ram, a lambe of a yeere olde, for a burnt offering,

46 An hee goate for a sinne offering,

47 And for a peace offering, two bullockes, five rammes, five hee goates, five lambs of a yeere olde: this was the offering of Eliaph the sonne of Deuel.

48 ¶ The seventh day || Elishama the sonne of Ammiud prince of the children of Ephraim offered.

¶ The offering of Elishama.

49 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

50 A golden *incense* cup of ten shekels, full of incense,

51 A yong bullock, a ram, a lambe of a yeere olde for a burnt offering,

52 An hee goate for a sinne offering,

53 And for a peace offering, two bullockes, five rammes, five hee goates, five lambs of a yeere olde: this was the offering of Elishama the sonne of Ammiud.

54 ¶ The eighth day offered || Gamliel the sonne of Pelazur, prince of the children of Manasseh.

¶ The offering of Gamliel.

55 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

56 A golden *incense* cup of ten shekels, full of incense,

57 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

58 An hee goate for a sinne offering,

59 And for a peace offering, two bullockes, five rammes, five hee goates, five lambs of a yeere olde: this was the offering of Gamliel the sonne of Pelazur.

60 ¶ The ninth day || Abidan the sonne of Gideoni prince of the children of Benjamin offered.

¶ The offering of Abidan.

61 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of feuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

62 A golden *incense* cup of ten shekels full of incense.

63 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

64 An hee goate for a sinne offering,

65 And for a peace offering, two bullockes, five rammes,

rammes, five hee goates, five lambes of a yeere olde: this was the offering of Abidan the sonne of Gideoni.

¶ The offering of Ahiezer.

66 ¶ The tenth day ¶ Ahiezer the sonne of Ammihaddai, prince of the children of Dan offered.

67 His offering was a silver charger of an hundred and thirtie shekels weight, a silver boule of feuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meate offering.

68 A golden incense cup of ten shekels, full of incense,

69 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

70 An hee goate for a sinne offering,

71 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Ahiezer the sonne of Ammihaddai.

¶ The offering of Pagiel, sonne of Phegiel.

72 ¶ The eleventh day ¶ Pagiel the sonne of Ocran, prince of the children of Ather offered.

73 His offering was a silver charger of an hundred and thirtie shekels weight, a silver boule of feuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meate offering,

74 A golden incense cup of ten shekels, full of incense,

75 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

76 An hee goate for a sinne offering,

77 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a yeere olde: this was the offering of Pagiel the sonne of Ocran.

¶ The offering of Ahira.

78 ¶ The twelfth day ¶ Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offering was a silver charger of an hundred and thirtie shekels weight, a silver boule of feuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meate offering,

80 A golden incense cup of ten shekels, full of incense,

81 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

82 An hee goate for a sinne offering,

83 And for peace offerings, two bullocks, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Ahira the sonne of Enan.

¶ This was the offering of the princes, when Aaron did dedicate the Altar.

84 This was the dedication of the Altar by the princes of Israel, which it was anointed: twelve chargers of silver, twelve silver boules, twelve incense cups of gold,

85 Every charger containing an hundred and thirtie shekels of silver, and every boule feuentie: all the silver vessel contained two thousand and foure hundred shekels, after the shekel of the Sanctuarie.

86 Twelve incense cups of gold full of incense, containing ten shekels euery cup, after the shekel of the Sanctuarie: all the gold of the incense cups was an hundred and twentie shekels.

87 All the bullocks for the burnt offering were twelve bullocks, the rams twelve, the lambes of a yeere olde twelve, with their meate offerings, and twelve hee goates for a sinne offering.

88 And all the bullocks for the peace offerings were foure and twentie bullocks, the rams sixtie, the hee goates sixtie, the lambes of a yeere

olde sixtie: this was the dedication of the Altar, after that it was anointed.

89 And when Moses went into the Tabernacle of the Congregation, to speake with God, hee heard the voyce of one speaking vnto him from the Merciesseate, that was vpon the Arke of the Testimonie betweene the two Cherubims, and he spake to him.

g By Aaron.
h That is, the Sanctuarie.

i According as he had promised, Exod. 33. 2.

CHAP. viii.

2 The order of the lamps, & The purifying and offering of the Levites. 24 The age of the Levites, when they are received to seruice, and when they are dismissed.

And the Lord spake vnto Moses saying, 2 Speake vnto Aaron, and say vnto him, When thou lightest the lamps, the seven lampes shall giue light towards the forefront of the Candlestick.

3 And Aaron did so, lighting the lamps thereof towards the forefront of the Candlestick, as the Lord had commanded Moses.

4 And this was the worke of the Candlestick, euen of golde beaten out with the hammer, both the shaft, and the floures thereof was beaten out with the hammer: according to the paterne, which the Lord had shewed Moses, so made he the Candlestick.

5 ¶ And the Lord spake vnto Moses saying, 6 Take the Levites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle water of purification vpon them, & let them shauel all their flesh, and wash their clothes: so they shall be cleane.

8 Then they shall take a yong bullocke with his meate offering of fine flour, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Levites before the Tabernacle of the Congregation, & assemble all the Congregation of the children of Israel.

10 Thou shalt bring the Levites also before the Lord, and the children of Israel shall put their hands vpon the Levites.

11 And Aaron shall offer the Levites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Levites shall put their hands vpon the heedes of the bullockes, and make thou the one a sinne offering, and the other a burnt offering vnto the Lord, that thou mayest make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Levites from among the children of Israel, and the Levites shall be mine.

15 And afterward shall the Levites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them, as a shake offering.

16 For they are freely giuen vnto me from among the children of Israel, for such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

17 For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery first borne in the lande of Egypt, I sanctified them for my selfe.

a To that part which is ouer against the Candlestick, Exod. 37.

b Exod. 25. 18.
c And not set together of diuers pieces.

d To shew it is called the water of sinne, because it is made to purge sinne, as Chap. 15. 9.

e That thou mayest doe this in presence of them all.

f Meaning, cause of them in the name of the whole.

g Chap. 3. 5.

h Chap. 3. 9.
i That is, they that are the first borne.

j Exod. 13. 2.
k Lev. 22.

18 And I haue taken the Leuites for all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his ^gsonnes from among the children of Israel to doe the seruice of the children of Israel in the Tabernacle of the Congregation, and to make an ^hatonement for the children of Israel, that there bee no plague among the children of Israel, when the children of Israel come nere vnto the ⁱSanctuarie.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lorde had commaunded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shak offering before the Lorde, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, ⁱ before Aaron and before his sonnes: as the Lorde had commaunded Moses concerning the Leuites, so they did vnto them.

23 ¶ And the Lord spake vnto Moses, saying, 24 This also ^kbelongeth to the Leuites: from five and twentie yeere olde and vpward, they shall go in, to execute their office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they shall cease from executing the ^k office, and shall serue no more:

26 But they shall minister ^l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

CHAP. IX.

^a The Pasſeouer is commanded againe. 13 The punishment of him that toucheth the Pasſeouer. 15 The cloude couereth the Israelites through the wilderness.

And the Lorde spake vnto Moses in the wilderness of Sinai, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the ^a Pasſeouer at the time appointed therunto.

3 In the fourteenth day of this moneth at ^a euen, ye shall keepe it in his due season: according to all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

4 Then Moses spake vnto the children of Israel, to celebrate the Pasſeouer.

5 And they kept the Pasſeouer in the fourteenth day of the first moneth at euen in the wilderness of Sinai: according to all that the Lorde had commaunded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled ^b by a dead man, that they might not keepe the Pasſeouer the same day: and they came before Moses and before Aaron the same day.

7 And those men said vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not offer an offering vnto the Lorde in the time therunto appointed among the children of Israel?

8 Then Moses saide vnto them, Stande still, and I will heare what the Lorde will commaund concerning you.

9 ¶ And the Lord spake vnto Moses, saying, 10 Speake vnto the children of Israel, and say, If any among you, or of your posterity shall be vncleane by reason of a corpse, or if in a long journey, ^c he shall keepe the Pasſeouer vnto the Lorde.

11 In the fourteenth day of the second moneth at euen they shall keepe it: with vncleane bread and sowe herbes shall they eate it.

12 They shall leaue none of it vnto morning, nor breake any bone of it: according to all the ordinance of the Pasſeouer shall they keepe it.

13 But the man that is cleane and is not in a journey, and is negligent to keepe the Pasſeouer, the same person shall be cut off from his people: because he brought not the offering of the Lorde in his due season, that man shall beare his punishment.

14 And if a stranger dwell among you, and will keepe the Pasſeouer vnto the Lorde, as the ordinance of the Pasſeouer, and as the manner thereof, so shall he doe: ye shall haue one law both for the stranger, and for him that was borne in the same land.

15 ¶ And when the Tabernacle was reared vp, a cloude couered the Tabernacle, namely the Tabernacle of the Testimony: and at euen there was vpon the Tabernacle, as the appearance of fire vntill morning.

16 So it was alway: the cloude couered it by day, and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Israel journeyed: and in the place where the cloude abode, there the children of Israel pitched their tents.

18 At the ^d commaundement of the Lorde the children of Israel journeyed, and at the commaundement of the Lorde they pitched: as long as the cloude abode vpon the Tabernacle, ^e they lay still.

19 And when the cloude taried still vpon the Tabernacle a long time, the children of Israel kept the watch of the Lorde, and journeyed not.

20 So when the cloude abode ^f a fewe dayes vpon the Tabernacle, they abode in their tents according to the commaundement of the Lorde: for they journeyed at the commaundement of the Lorde.

21 And though the cloude abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they journeyed: whether by day or by night the cloude was taken vp, then they journeyed.

22 Or if the cloude taried two dayes, or a moneth, or a yere vpon the Tabernacle, abiding thereon, the children of Israel ^g abode still, and journeyed not: but when it was taken vp, they journeyed.

23 At the commaundement of the Lorde they pitched, and at the commaundement of the Lorde they journeyed, keeping the watch of the Lorde at the commaundement of the Lorde by the hand of Moses.

CHAP. X.

^a The use of the silver trumpets. 11 The Israelites depart from Sinai. 14 The captiues of the hoste are numbered. 16 Moses respecteth to goe with Moses his iunior in law.

And the Lord spake vnto Moses, saying, 2 Make thee two trumpets of silver: of an ^a whole piece shalt thou make the, that thou mayest use them for the assembling of the Congregation, and for the departure of the campe.

^g Which seruice the Israelites should alie doe.

^h Because the Leuites goe into the Sanctuarie in their name.

ⁱ In their presence, to serue them.

^k Such offences was painfull, as to beare burthen and such like, ^l In singing, Psalms, instructing, consoling and keeping the things in order.

^m Exod. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ⁿ Exod. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^o Exod. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^p Exod. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^q Exod. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^r Exod. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^s Exod. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^t Exod. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^u Exod. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^v Exod. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^w Exod. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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^z Exod. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^{aa} Exod. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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^{ac} Exod. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^{ad} Exod. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^{ae} Exod. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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3 And when they shal blowe with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blowe with one, then the princes, or heads ouer the thousands of Israel shall come vnto thee.

5 But if ye blow an alarme, then the campe of them that pitch on the East part, shall go forward.

6 If ye blow an alarme the second time, then the hoste of them that lie on the Southside, shall march: for they shall blow an alarme when they remouee.

7 But in assembling the Congregation, ye shall blow without an alarme.

8 And the sonnes of Aaron the Priest shall blow the trumpets, and ye shall haue them as a lawe for cuer in your generations.

9 And when ye goe to warre in your land against the enemye that vexeth you, ye shall blow an alarme with the trumpets, and ye shall be remembered before the Lord your God, and shall be saved from your enemies.

10 Also in the day of your gladnesse, and in your feast dayes, & in the beginning of your monthes, ye shall also blow the trumpets liouer your burnt sacrifices, & ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the second yere, in the second moneth, and in the twentieth day of the moneth the cloude was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their Iourneys out of the desert of Sinai, and the cloude rested in the wilderness of Paran.

13 So they first tooke their iourney at the commaundement of the Lorde, by the hand of Moses.

14 ¶ In the first place went the standerd of the hoste of the children of Iudah, according to their armies and * Nahshon the sonne of Amminadab was ouer his band.

15 And ouer the band of the tribe of the children of Issachar was Nethaneel sonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun was Eliezer the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merari went forward bearing the Tabernacle.

18 ¶ After, departed the standerd of the hoste of Reuben, according to their armies, and ouer his band was Elizur the sonne of Shedeur.

19 And ouer the band of the tribe of the children of Simeon was Shelumiel the sonne of Shurishaddai.

20 And ouer the band of the tribe of the children of Gad was Eliasaph the sonne of Deuel.

21 The Kohathites also went forward and bare the * Sanctuary, and the * Furniture did set vp the Tabernacle against they came.

22 ¶ Then the standerd of the hoste of the children of Ephraim went forward according to their armies, and ouer his band was Elihama the sonne of Ammid.

23 And ouer the band of the tribe of the sonnes of Manasseh was Gamliel the sonne of Pedazur.

24 And ouer the band of the tribe of the sonnes of Benjamin was Abidan the sonne of Gideon.

25 ¶ Last, the standerd of the hoste of the children of Dan marched, gathering al the hostes

according to their armies: and ouer his band was Ahiezer the sonne of Ammishaddai.

26 And ouer the land of the tribe of the children of Asher was Pagiel the sonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

28 These were the remouings of the children of Israel according to their armies, when they marched.

29 ¶ After, Moses said vnto the Hobab the sonne of Reuel the Midianite, the father in lawe of Moses, We goe into the place, of which the Lord said, I will give it you. Come thou with vs, and wee will doe thee good: for the Lord hath promised good vnto Israel.

30 And he answered him, I will not goe: but I will depart to mine owne country, and to my kindred.

31 Then he saide, I pray thee, leaue vs not: for thou knowest our camping places in the wilderness: therefore thou mayest be for our guide.

32 And if thou goe with vs, what goodnesse the Lord shall shewe vnto vs, the same will wee shew vnto thee.

33 ¶ So they departed from the mount of the Lord, three dayes iourney: and the Arke of the couenant of the Lorde went before them in the three dayes iourney, to search out a resting place for them.

34 And the cloude of the Lorde was vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Moses said, * Rise vp, Lord, & let thine enemies be scattered, & let them that hate thee, flee before thee.

36 And when it rested, he saide, Returne, O Lord, to the * many thousands of Israel.

CHAP. XL

1 The people murmured, and a pestilence with first. 2 The people lust after flesh. 3 They haue Manna. 4 The waters first of Marah. 5 The Lord diminisheth the waters of Marah to the fountain of the sweet. 6 The Lord smeth quails. 7 Their lust is punished.

When the people became murmurers, it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and consumed the uttermost part of the hoste.

2 Then the people cried vnto Moses: & when Moses praised vnto the Lord, the fire was quenched.

3 And he called the name of that place Taberah, because the fire of the Lord burnt among them.

4 ¶ And a number of people that was among them, fell a lusting, and turned away, and the children of Israel also wept, and saide, Who shall giue vs flesh to eat?

5 We remember the fish which we did eate in Egypt for nought, the cucumbers, & the peppors, and the leekes, and the onions, and the garlike.

6 But now our soules are dried away, we can see nothing but this Manna.

7 ¶ The Manna also was as coriander seede, and his colour like the colour of bdelyum.

8 The people went about and gathered it, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.

9 And when the dew fell downe vpon the hoste in the night, the Manna fell with it.

10 ¶ Then Moses heard the people weep throughout their families, euery man in the doore of his tent, and the wrath of the Lord was grievously

b That is, the hoste of Iudah and they that were vnder his ensigne. c Meaning the hoste of Reuben.

d So that onely the Priests must blowe the trumpets, so long as the Priesthood lasted.

e When yee reioyce that God hath remoued any plague. f Or, when ye offer Iournall offerings.

g Or, in keeping this order in their iourneys. h From Sinai to Paran, Chap. 33. i. Chap. 33.

k Chap. 12.

l With all the apparitions thereof.

m Vpon their shoulders. n Chap. 44. o The Merarites and Gershonites.

p Learning none behinde, nor any of the former that feared in the way.

i This was the order of their hoste when they remoued. m Some thinke that Reuel, in lawe, Hobab, and Keni were all one: Kynmi saith that Reuel was Israhors father: so Hobab was Moses father in lawe. Ioseph. 1. 18. and 2. 1. and 4. 18. and 18. 1. and iudg. 4. 11.

q Ier. 31. 4. 11.

r Mount Sinai, or Horeb.

s Psa. 135. 5. o Declare thy might and power. t Ier. 31. 4. 11. and 18. 1. and 4. 18. and 18. 1. and iudg. 4. 11.

u Elr, as in his complainers. v Elr. 31. 4. 11. was sold in the arms of the Lord. w Psa. 135. 5.

x Or burning.

y Which were of those strangers that came out of Egypt with them. Exod. 11. 38.

z From God. a For a small price, or good cheape.

d For the greedie lust of flesh.

e Exod. 16. 32.

f Exod. 16. 32.

g Exod. 16. 32.

h Exod. 16. 32.

i Exod. 16. 32.

j Exod. 16. 32.

The ſeuentie Elders.

Numbers.

Miriam ſtriken with leproſie.

*Or, ſaid I ſtrengthened
f Or, wherein
have I diſpleaſed
thee?
g Am I their fa-
ther, that none
may haue the
charge of them
but I?
h Of Canaan pro-
mised by an othe
to our fathers:*

*i I had rather die
then to ſee my
griefe and miſerie
thus daily increaſe
by their rebellion.*

*k I will diſtribute
my Spirit among
them, as I haue
done vnto thee.*

*l Prepare your
ſelues that ye be
not vncleane.*

*m Or, caſt him off,
becauſe ye reſuſed
Manna which hee
appointed as moſt
meete for you,
a Who leadeth
and gouerneth
you.
o Of whome I
haue the charge.*

** 77. a 50. a. 59. a.*

*Or, ſeparated, as
vnto 17.*

*p From that day
the ſpirit of pro-
phie did not
faile them.*

grieuouſly kindled: alſo Moſes was grieved.

11 And Moſes ſayd vnto the Lord, Wherefore haſt thou vexed thy ſeruant? and why haue I not found fauour in thy ſight, ſeeing thou haſt put the charge of all this people vpon me?

12 Haue I conceived all this people? or haue I begotten them, that thou ſhouldeſt ſay vnto me, Carry them in thy boſome (as a nurſe beareth the ſucking child) vnto the land, for the which thou ſwareſt vnto thy fathers?

13 Where ſhould I haue fleſh to giue vnto all this people? for they weepe vnto me ſaying, Giue vs fleſh that we may eat.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with mee, I pray thee, if I haue found fauour in thy ſight, kill me, that I behold not my miſerie.

16 ¶ Then the Lord ſayd vnto Moſes, Gather vnto mee ſeuentie men of the Elders of Iſrael, whom thou knoweſt, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them ſtand there with thee,

17 And I will come downe, and talke with thee there, and take of the Spirit, which is vpon thee, and put vpon them, and they ſhall beare the burthen of the people with thee: ſo thou ſhalt not beare it alone.

18 Furthermore thou ſhalt ſay vnto the people, I beſanctified againſt to morrow, and ye ſhall eate fleſh: for ye haue wept in the eares of the Lord, ſaying, Who ſhall giue vs fleſh to eate? for we were better in Egypt: therefore the Lord will giue you fleſh, and ye ſhall eate.

19 Ye ſhall not eate one day nor two dayes, nor ſue dayes, neither ten dayes, nor twentie dayes,

20 But a whole moneth, vntill it come out at your noſtrels, and be loſſome vnto you, becauſe ye haue contemned the Lord, which is among you, and haue wept before him, ſaying, Why came we hither out of Egypt?

21 And Moſes ſayd, Sixe hundred thouſand footemen are there of the people, among whom I am: and thou ſayeſt, I will giue them fleſh, that they may eate a moneth long.

22 Shall the ſheep and the beeuſes bee ſlaine for them, to finde them? either ſhall all the fiſh of the ſea be gathered together for them to ſuffice them?

23 And the Lord ſayde vnto Moſes, Is the Lords hand ſhortened? thou ſhalt ſee now whether my word ſhall come to paſſe vnto thee, or no.

24 ¶ So Moſes went out, and tolde the people the words of the Lord, and gathered ſeuentie men of the Elders of the people, and ſet them round about the Tabernacle.

25 Then the Lord came downe in a cloud, and ſpoke vnto him, and ſtooke of the Spirit that was vpon him, and put it vpon the ſeuentie Ancient men: and when the Spirit reſted vpon them, then they prophesied, and did not ceaſe.

26 But there remained two of the men in the hoſte: the name of the one was Eldad, and the name of the other Medad, and the Spirit reſted vpon them, (for they were of them that were written, and went out vnto the Tabernacle) and they prophesied in the hoſte.

27 Then there ranne a yong man, and tolde Moſes and Eldad and Medad doe prophesie

in the hoſte.

28 And Iſhua the ſonne of Nun the ſeruant of Moſes one of his yong men answered and ſayd, My lord Moſes, forbid them.

29 But Moſes ſayde vnto him, Enuiſt thou for my ſake? yea, would God that all the Lordes people were Prophets, and that the Lord would put his Spirit vpon them.

30 And Moſes returned into the hoſte, he and the Elders of Iſrael.

31 Then there went forth a winde from the Lord, and brought quails from the Sea, and let them fall vpon the campe, a dayes journey on this ſide, and a dayes journey on the other ſide, round about the hoſte, and they were about two cubites aboue the earth.

32 Then the people aroſe, all that day, and all the night, and all the next day, and gathered the quails: he that gathered the leaſt, gathered ten Homers full, and they ſpred them abroad for their viſe round about the hoſte.

33 While the fleſh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled againſt the people, and the Lord ſmote the people with an exceeding great plague.

34 So the name of the place was called, ¶ Kibroth-hattaauh: for there they buried the people that ſell a luſting.

35 Fro Kibroth-hattaauh the people tooke their iourney to Hazeroth, & abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge againſt Moſes, 10 Miriam is ſtricken with leproſie and healed as the prayer of Moſes.

AFTERWARD Miriam and Aaron ſpake againſt Moſes, becauſe of the woman of Ethiopia whom he had married (for he had married a woman of Ethiopia)

2 And they ſaide, What? hath the Lord ſpoken but only by Moſes? hath he not ſpoken alſo by vs? and the Lord heard this.

3 (But Moſes was a very meeke man, about all the men that were vpon the earth)

4 And by and by the Lord ſaide vnto Moſes, and vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came downe in the pillar of the cloud, and ſtoode in the doore of the Tabernacle, and called Aaron and Miriam, and they both came forth.

6 And hee ſaide, Heare now my wordes, If there be a Prophet of the Lord among you, I will be knowne to him by a viſion, and will ſpeake vnto him by dreame.

7 My ſeruant Moſes is not ſo, who is faithfull in all mine houſe.

8 Vnto him will I ſpeake my mouth to mouth, and by viſion, and not in darke wordes, but hee ſhall ſee the ſimilitude of the Lord. Wherefore then were ye not afraid to ſpeake againſt my ſeruant, euen againſt Moſes?

9 Thus the Lord was very angry with them, and departed.

10 Alſo the cloude departed from the Tabernacle: and beholde, Miriam was leprouſ like ſnowe: and Aaron looked vnto Miriam, and beholde, ſhe was leprouſ.

11 Then Aaron ſaide vnto Moſes, Alas, my Lord, I beſeech thee, lay not the ſinne vpon vs, which

q Or, a yong man whom he had choſen for his youth. r Such blinde ſeale was in the Apoſtles, Mat. 9. 38. Luke 9. 49.

** Exod. 17. 14. p/al. 78. 14, 17.*

f Of Homer ſeale Leuit. 27. 10. alſo it ſignifieth an heape as Exod. 8. 14. iudg. 15. 16.

** P/al. 78. 31.*

Or, grasse of life.

Or, murmured.

a Zipporah Moſes wife was a Midianite, and becauſe Midian bordered on Ethiopia, it is ſometimes in the Scriptures preſented vnder this name.

b Ecclus. 4. 4. c And ſo bare with their grudgings, although he knew them.

c There were the two ordinarie meanes.

d In all Iſrael which was his Church

e Exod. 23. 11.

f So little as any man was able to comprehend, which he calleth his backe parter, Exod. 33. 23.

g From the doore of the Tabernacle.

g Asa childe that cometh out of his mothers belly dead, having as it were but the skinne.

h In his displeasure.
* Lxxii. 13. 14.

which we have foolishly committed and where in we have sinned.

12 Let her not, I pray thee, be as one that is dead, of whom the flesh is halfe consumed, when hee cometh out of his mothers wombe.

13 Then Moses cryed vnto the Lord, saying, O God, I beseech thee heale her now.

14 ¶ And the Lord said vnto Moses, If her father had ^hspie in her face, should these not have bene ashamed seven dayes? Let her be ^{*} shut out of the hoste seven dayes, and after she shall be received.

15 So Miriam was shut out of the hoste seven dayes, and the people remoued not, till Miriam was brought in againe.

CHAP. XIII.

4 Certain men are sent to see the land of Canaan. 25 They bring of the fruites of the land. 31 Caleb comforteth the people against the discouraging of the other spies.

Then afterwarde the people remoued from Hazereth, and pitched in the wilderness of ^aParan.

¶ And the Lord spake vnto Moses, saying, 2^b Send thou men out to search the lande of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shall ye send a man, ^{such as are all rulers among them.}

4 Then Moses sent them out of the wilderness of Paran at the commandement of the Lord: also those men were ^hheads of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunnah:

8 Of the tribe of Issachar, Igal the sonne of Joseph:

9 Of the tribe of Ephraim, ^hOthna the sonne of Nun:

10 Of the tribe of Benjamin, Paltie the sonne of Raphui:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Joseph, ^{to wit,} of the tribe of Manasseh, Gaddi the sonne of Sufi:

13 Of the tribe of Dan, Amiel the sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

17 These are the names of the men, which Moses sent to spie out the land: and Moses called the name of Othna the sonne of Nun, Iehoshua.

18 So Moses sent them to spie out the land of Canaan, and said vnto them, Go vp this way toward the South, and go vp into ^hthe mountaines,

19 And consider the lande what it is, and the people that dwell therein, whether they be strong or weake, either few or many,

20 Also what the lande is that they dwell in, whether it bee ^dgood or bad: and what Cities they be, that they dwell in, whether they dwell in tents, or in walled townes:

21 And what the land is: whether it be fat or leane, whether there bee trees therein, or not.

And be of good courage, and bring of the fruites of the land (for then was the time of the first ripe grapes.)

22 ¶ So they went vp, and searched out the lande, from the wilderness of ^eZin vnto ^eRahob, to goe to Hamath.

23 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Shelhai and Talmai, the sonnes of ^fAnak. And Hebron was built seven yeere before Zoan in Egypt.

24 ¶ Then they came to the river of Eshcol, and cut downe thence a branch vnto one cluster of grapes, and they bare it vpon a barre betweene two, and brought of the pomegranates and of the figges.

25 That place was called the ^hriver Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after fourtie dayes, they turned againe from searching of the land.

27 And they went and came to Moses and to Aaron & vnto all the Congregation of the children of Israel, in the wilderness of ^hParan, to Kadesh, and brought to them, and to all the Congregation trydings, and shewed them the fruites of the land.

28 And they tolde him, and saide, We came vnto the land whither thou hast sent vs, & surely it floweth with ^{*}milke and hony: and here is of the fruite of it.

29 Neuerthelesse the people bee strong that dwell in the land, and the cities are walled and exceeding great: and moreover, we sawe the ^ksonnes of Anak there.

30 The Amalekites dwell in the South country, and the Hittites, and the Iebusites, & the Amorites dwell in the mountaines, and the Canaanites dwell by the sea, and by the coast of Iorden.

31 Then Caleb stilled the people ^hbefore Moses, and said, Let vs go vp at once, and possess it: for vndoubtedly we shall overcome it.

32 But the men, that went vp with him, sayde, We be not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The lande which wee haue gone through to search it out, is a land that ^lcareth vp the inhabitants thereof: for all the people that we saw in it, are men of great stature.

34 For there wee saw gyantes, the sonnes of Anak, which come of the gyantes, in that we seemed in our sight like Grasshoppers: and so wee were in their sight.

CHAP. XIII.

2 The people murmure against Moses. 10 They would haue stoned Caleb and Iehoshua. 13 Moses pacifieth God by his prayer. 45 The people that would enter into the land, contrary to Gods will, are slaine.

Then all the congregation lifted vp their voice, and cried: and the people wept that night.

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly said vnto them, Would God we had died in the land of Egypt, or in this wilderness: would God we were dead.

3 Wherefore now hath the Lord brought vs into this lande to fall vpon the sword? our wives and our children shall be a praye: were it not better for vs to returne into Egypt?

e Which was in the wilderness of Paran.

f Which were a kinde of giants, g Declaring the antiquitie thereof: also Abraham, Sara, Ishak and Iacob were buried there.

h Deut. 1. 34. For the valley of Eshcol is, of grapes.

h Called also Kadesh barnea.

h That is, Moses.

h Gen. 11. 3.

h Ahiman, Shelhai and Talmai, whome Caleb slew afterward, Josh. 11. 21, 22.

h Or, murmuring against Moses.

l The gyantes were in euell that they provoked and killed one another, and thus it came to them.

h Such as were abroad at the report of the spies.

h To our enemies the Canaanites.

4 And

The prayer of Moses for the people

Numbers.

Their infidelitie threatned.

4 And they layd one to another, Let vs make a Captaine and returne into Egypt.

5 Then Moses and Aaron fell on their faces before all the assemblie of the Congregation of the children of Israel.

6 * And Iosua the sonne of Nun, and Caleb the sonne of Iephunnah saw of them that searched the land, & rent their clothes,

7 And spake vnto all the assemblie of the children of Israel, saying, The land which we walked through to search it, is a very good land.

8 If the Lord loue vs, hee will bring vs into this land, and giue it vs, which is a land that floweth with milke and honie.

9 But rebell not yee against the Lord, neither feare ye the people of the land: for they are but bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude sayde, Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel.

11 And the Lord said vnto Moses, How long wilt this people prouoke mee, and how long will it be, yee they beleeme me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they.

13 But Moses sayde vnto the Lorde, * When the Egyptians shall heare it, (for thou broughtst this people by thy power from among them)

14 Then they shall say to the inhabitants of this land, (for they haue heard that thou, Lorde, art among this people, and that thou, Lorde, art seene face to face, and that thy cloud standeth ouer them, and that thou goest before them by day time in a pillar of a cloude, and in a pillar of fire by night)

15 That thou wilt kill this people as some man do the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not able to bring this people into the land which hee swore vnto them, therefore hath hee slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is slow to anger, and of great mercie, and forgiving iniquitie, and sinne, but not making the wicked innocent, and visiting the wickednesse of the fathers vpon the children, in the third and fourth generation:

19 Be mercifull, I beseech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou hast forgiven this people from Egypt, euen vntil now.

20 And the Lord said, I haue forgiven it, according to thy request.

21 Notwithstanding, as I liue, all the earth shall be filled with the glory of the Lord.

22 For all those men which haue seene my glory, and my miracles which I did in Egypt, and in the wilderness, and haue tempted me thus ten times, and haue not obeyed my voyce,

23 Certainly they shall not see the Land, whereof I swore vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant * Caleb, because hee had

another spirit, and hath followed me still, euen him will I bring into the land, whither hee went, and his seedes shall inherite it.

25 Now the Amalekites and the Canaanites remaine in the valley: wherefore turne backe to morowe, and get you into the wilderness, by the way of the red sea.

26 ¶ And the Lord spake vnto Moses and to Aaron, saying,

27 How long shall I suffer this wicked multitude to murmure against mee? I haue heard the murmurings of the children of Israel, which they murmure against me.

28 Tell them, As I liue (sayth the Lord) I will surely doe vnto you, euen as yet haue spoken in mine eares.

29 Your carkeises shall fall in this wilderness, and all you that were counted through all your numbers, from twentie yeeres olde and aboue, which haue murmured against me,

30 Ye shall not doubtlesse come into the land, for the which I lifted vp mine hande, to make you dwell therein, saue Caleb the sonne of Iophunnah, and Iosua the sonne of Nun.

31 But your children, (which ye saide should be a praye) them will I bring in, and they shall know the land which ye haue refused:

32 But euen your carkeises shall fall in this wilderness,

33 And your children shall wander in the wilderness, fourtie yeeres, and shall beare your whoredomes, vntill your carkeises be wasted in the wilderness.

34 After the number of the dayes, in the which yee searched out the land, euen fourtie dayes, * every day for a yeere, shall ye beare your iniquitie, for * fourtie yeeres, and ye shall feelee my breach of promise.

35 I the Lord haue saide, Certainly I will doe so to all this wicked company, that are gathered together against mee: for in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses had sent to search the land (which, when they came againe, made all the people to murmure against him, and brought vp a slander vpon the land)

37 Euen those men that did bring vp that vile slander vpon the land, shall die by a plague before the Lord.

38 But Iosua the sonne of Nun, and Caleb the sonne of Iephunnah, of those men that went to search the land, shall liue.

39 ¶ Then Moses told these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 * And they rose vp early in the morning, and gate them vp into the toppe of the mountaine, saying, Lo, we be ready to goe vp to the place which the Lorde hath promised: for wee haue sinned.

41 But Moses sayde, Wherefore transgress ye thus the commaundment of the Lorde? it will not so come well to passe.

42 Goe not vp (for the Lorde is not among you) lest ye be ouerthrowne before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: for in as much as yee are turned away from the Lord, the Lord also will not be with you.

44 Yet they presumed obstinately to goe vp to

k A mecke and obedient spirit and not rebellious.

l And lie in wait for you. m For I will not defende you.

n Psal. 106. 26.

o Chap. 31. 6. 3.

p Deut. 1. 35.

q Gen. 1. 21.

r The worde signifieth to be surprised, or to wander like shepherds to and fro.

s Your infidelitie and disobedience against God.

t Whether my promises be true or no.

u 1. Cor. 10. 10. 12. 13. 14. 15.

v They confesse they sinned by rebelling against God, but confesse not they offend in going up without Gods commaundment.

w They could not be stayed by any means.

e Lamenting the people and praying for them.

f Eccles. 46. 2. 56.

g For forowe, hearing their blasphemes.

h We shall easily overcome them.

i This is the condition of them that would persewde in Gods cause, to be persecuted of the multitude.

k Exod. 32. 13.

l 1. Cor. 10. 10. 12. 13. 14. 15.

m Exod. 13. 21.

n So that none shall escape.

o Deut. 32. 8.

p Exod. 34. 6. 7. 18. 20. 21. 22. 23. 24. 25. 26. 27.

q In that he destroyed not them wholly, but left their posteritie to enter.

r That is sundry times, and of 10.

s 1. Cor. 10. 10. 12. 13. 14. 15.

t They could not be stayed by any means.

to the top of the mountaine: but the Arke of the covenant of the Lorde, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them, and consumed them vnto Hormah.

CHAP. XV.

3 The offerings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

And the Lord spake vnto Moses, saying, 23 Speake vnto the children of Israel, and say vnto them, "When ye be come into the land of your habitations, which I giue vnto you,

3 And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice * || to fulfill a vow, or a free offering, or in your feasts, to make a sweete fauour vnto the Lord of the herde, or of the flocke,

4 Then * let him that offereth his offering vnto the Lorde, bring a meate offering of a tenth deale of fine flour, mingled with the fourth part of an Hin of oyle.

5 Also thou shalt prepare the fourth part of an Hin of wine to be powred on a lambe, appointed for the burnt offering, or any offering.

6 And for a ram, thou shalt for a meate offering, prepare two tenth deales of fine flour, mingled with a third part of an Hin of an oyle.

7 And for a drinke offering thou shalt offer the third part of an Hin of wine, for a sweete fauour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vow or a peace offering to the Lord,

9 Then let him offer with the bullock a meate offering of thre tenth deales of fine flour, mingled with halfe an Hin oyle.

10 And thou shalt bring for a drinke offering halfe an Hin of wine, for an offering made by fire of a sweete fauour vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number 4 that yee prepare to offer, so shall ye doe to euery one according to their number.

13 All that are borne of the country, shall doe these things thus, to offer an offering made by fire of sweete fauour vnto the Lord.

14 And if a stranger sojourneth with you, or who soeuer bee among you in your generations, and will make an offering by fire of a sweete fauour vnto the Lord, as ye doe, so he shall doe.

15 "One ordinance shall be both for you of the Congregation, & also for the stranger that dwelleth with you, when an ordinance for euer in your generations: as you are, so shall the stranger be before the Lord.

16 One lawe and one manner shall serue both for you and for the stranger that sojourneth with you.

17 ¶ And the Lord spake vnto Moses, saying, 18 Speake vnto the children of Israel, and say vnto them, When ye be come into the land, to the which I bring you,

19 And when ye shall eate of the bread of the land, ye shall offer an heave offering vnto the Lord.

20 Ye shall offer vp a cake of the first of your dough for an heave offering: * as the heave offering of the barn, so ye shall lift it vp.

21 Of the first of your dough ye shall giue vnto the Lord an heave offering in your generations.

22 And if yee have erred, and not observed all these commandements, which the Lord hath spoken vnto Moses,

23 Euen all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, and henceforward among your generations:

24 And if so be that ought be committed ignorantly of the Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweete fauour vnto the Lord, with the meate offering and drinke offering thereto, according to the manner, and an hee goate for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiven them: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shall be forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ But if any one person sinne through ignorance, then he shall bring a hee goate of a yeere olde for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, when hee sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him.

29 Hee that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one lawe, who so doeth lanne by ignorance.

30 ¶ But the person that doeth ought presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall be cut off from among his people,

31 Because he hath despised the worde of the Lord, and hath broken his commandment: that person shall be utterly cut off: his iniquitie shall be vpon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks vpon the Sabbath day.

33 And they that found him gathering sticks, brought him vnto Moses and to Aaron, and vnto all the Congregation,

34 And they put him in ward: for it was not declared what should be done vnto him.

35 Then the Lord said vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hofte.

36 And all the Congregation brought him without the hofte, and stoned him with stones, and he died, as the Lord had commanded Moses.

37 ¶ And the Lord spake vnto Moses, saying, 38 Speake vnto the children of Israel, and bid them that they make themselves fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a riband of blew silke.

39 And yee shall haue the fringes, that when yee looke vpon them, ye may remember all the commandments of the Lord, & do them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye goe a whoring.

40 That

f As by one light or ignorance, read Levit. 4. 13, 14.

g Some read, from the eyes of the Congregation: that is, which is hid from the Congregation. Levit. 4. 13, 14.

* Levit. 4. 29.

† Else, with an his hand: that is, for contempt of God.

b Hee that despiseth the punishment of his sinne.

* Levit. 24. 14.

* Deut. 22. 12, 13.

i By learning Gods commandments and following them, you shall be sanctified.

40 That

40 That yee may remember and doe all my commandments, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 21 Korah and his company perisheth. 41 The people shew next day murmure, ap 14700. are slain for murmuring.

NOWE * Korah the sonne of Izhar, the sonne of Kohath, the sonne of Leui || went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp || against Moses, with certaine of the children of Israel, two hundredth and fiftie captains of the assemblie, * famous in the Congregation, and men of renoume,

3 Who gathered themselves together against Moses, and against Aaron, and sayde vnto them, 4 *Te take* too much vpon you, seeing all the Congregation is holy, *b* euery one of them, and the Lord *a* among them: therefore then lift ye your felmes about the Congregation of the Lord?

4 But when Moses heard it, hee fell vpon his face,

5 And spake to Korah and vnto all his company, saying, To morow the Lord will shew who is his, and who is holy, and who ought to approach neere vnto him: and whom he hath *c* chosen, he will cause to come neere to him.

6 This doe *therefore*, Take you censers, both Korah, and all his company,

7 And put fire therein, & put incense in them before the Lord to morowe: and the man whome the Lord doth chuse, the same shall be holy: *d ye take* too much vpon you, ye sonnes of Leui.

8 Againe Moses sayd vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to doe the seruice of the Tabernacle of the Lord, and to stand before the Congregation and to minister vnto them?

10 He hath also taken thee to *e* him, and all thy brethren the sonnes of Leui with thee, and seeke ye the office of the Priest also?

11 For which cause, thou, and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a small thing that thou hast brought vs out of a land that floweth with milke and hony, to kill vs in the wilderness, except thou make thy selfe lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fieldes and vineyardes: wilt thou *f* put out the eyes of these men? we will not come vp.

15 Then Moses waxed very angry, and sayde vnto the Lord, * Looke not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Be thou and all thy company *h* before the Lord: both thou, they, and Aaron to morowe:

17 And take euery man his censor, and put in-

cense in them, and bring ye euery man his censor before the Lord, two hundredth and fiftie censers: thou also and Aaron, euery one his censor.

18 So they tooke euery man the censor, and put fire in them, and laide incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the multitude against them vnto the doore of the Tabernacle of the Congregation: then the glorie of the Lorde appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your felmes from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces and said, O God the God of the spirits, || of all flesh, hath not one man *enly* sinned, and wilt thou be wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tentes of these wicked men, and touch nothing of theirs, lest ye perish *i* in all their sinnes.

27 So they gate them away from the Tabernacle of Korah, Dathan and Abiram on euery side: and Dathan, and Abiram came out & stood in the doore of their tents, with their wiues, and their sonnes, and their litle children.

28 And Moses saide, Herbey ye shall knowe that the Lord hath sent me to do all these wordes: for I *haue* not done these of mine owne *l* minde.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lorde make *m* a new thing, and the earth open her mouth, and swallowe them vp with all that they haue, and they go downe quicke into *n* the pit: then ye shall vnderstand that these men haue prouoked the Lord.

31 ¶ And assoone as he had made an ende of speaking all these wordes, euen the ground claue asunder that was vnder them,

32 And the earth *o* opened her mouth, and swallowed them vp, with their families, & all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe aliue into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the crye of them: for they said, *Let vs flee*, lest the earth swallow vs vp.

35 But there came out a fire from the Lorde, and consumed the two hundredth and fiftie men that offered the incense.

36 ¶ And the Lord spake vnto Moses, saying, 37 Speake vnto Elazar the sonne of Aaron the Priest, that he take vp the censers out of the burning, and scatter the fire beyond the altar: for they are halowed,

38 The censers, *I say*, of these sinners, that destroyed *p* themselves: and let them make of them broad plates for a couering of the Altar: for they offered them before the Lorde, therefore they shall be

i All that were of their faction.

o Of euery creature.

k With them that haue committed to many sinnes.

l I haue not forgotten them of mine owne braine.

m Or, shewe a strange sight.

n Or, hell, or, deepe and dark places of the earth.

o Chap. 27. drui. 11. 6. psal. 106. 19.

p Which were the occasion of their owne death.

* Chap. 27. 3. eccles. 45. 5. iude 11. || *of*, tooke other with him, || Or, he iure Moses.

* Chap. 26. 9.

a Or, let it suffice you: meaning, to haue abused them thus long. *b* All are alike holy: therefore none ought to be preferred aboue others: thus the wicked reason against Gods ordinance. *c* To be the Priest and to offer.

d He layeth the same to their charge iustly, wherein they wrongfully charged him.

e To stur in the Congregation, as in the verse before.

f Thus they spake contemptuously, preferring Egypt to Canaan.

g Wilt thou make them that feared thee, beleeue that they saw not that which they saw? * Gen. 4. 4. 5.

h At the doore of the Tabernacle.

9 Of Gods iudgements against rebels.

shall be holy, and they shall be a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brazen censers, which they, that were turnt, had offered, and made broad plates of them for a couering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come neere to offer incense before the Lord, that he be not like y^e Korah & his company, as the Lord sayd to him by the hand of Moses.

q Who presumed about his vocation.

41 ¶ But on the morowe all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Ye haue killed the people of the Lord.

Mr. Rod: xviii. Moses and Aaron.

42 And when the Congregation was gathered against Moses and against Aaron, then they turned their faces toward the Tabernacle of the Congregation: and beholde, the cloud couered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying, 45 Get you vp from among this Congregation: for I wil consume them quickly: then they fel vpon their faces.

r For it was not lawful to take any other fire, but of the Altar of burnt offering, Leuit. ix. 1.

46 And Moses said vnto Aaron, Take the censer and put fire therein of the Altar, and put therewith incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lorde: the plague is begunne.

f God had begun to punish the people.

47 Then Aaron tooke as Moses commaunded him, and ranne into the middes of the Congregation, and beholde, the plague was begun among the people, and he put in incense, and made an atonement for the people.

g God drew back his hand & ceased to punish them.

48 And when he stood betwene the dead, and them that were alieue, the plague was stayed.

49 So they died of this plague fouente thousand and seven hundred, beside them that died in the conspiracy of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

1 The twelve rodde of the twelve princes of the tribe. 2 Aarons rod buddeth, and beareth blossoms, so for a testimony against the rebellious people.

a While he was in the doore of the Tabernacle.

¶ And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the familie of their fathers, *euery* twelue rodde: and thou shalt write euery mans name vpon his rod.

* Leuit. x. 1.

3 And write Aarons name vpon the name of Leui: for euery rodde/shall be for the head of the house of their fathers.

b To be the chief Priest.

4 And thou shalt put them in the Tabernacle of the Congregation, before the *Arke* of the Testimonie, *where* I will declare my selfe to you.

c Though Iosephs tribe was divided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe.

5 And the mans rod, whom I b^e chose, shall blossom: and I will make cease from mee the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, of all their princes: gaue him a rod, one rod for euery prince, according to the houses of their fathers, *euery* twelue rodde, and the rod of Aaron among their rodde.

7 And Moses laide the rods before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morow went into the Tabernacle of the Testimonie, beholde, the rod of Aaron for the house of Leui was budded, and brought forth buddes, and brought forth blossoms, and bare ripe almonds.

d To declare that God did chuse the house of Leui to serve him in the Tabernacle.

9 Then Moses brought out all the rods from before the Lorde vnto all the children of Israel: and they looked vpon them, & tooke euery man his rodde.

* Heb. xxi.

10 ¶ After, the Lord said vnto Moses, Bring Aarons rod againe before the Testimonie to be kept for a token to the rebellious children, and thou shalt cause their murmurings to cease from me, that they die not.

e Grudging that Aaron should be his Priest.

11 So Moses did as the Lorde had commaunded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, we are dead, we perish, we are all loit.

f The Chaldee text describeth thus their murmuring: We die by the sword: the earth swalloweth vs vp, y^e pestilence doeth consume vs.

13 Whosoever commeth neere, or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1 The office of Aaron and his sonnes, 2 With the Levites. 3 The Priests part of the offerings, 4e God a their portion, 5e The Levites haue the tithes, and offer the same: therefore so the Lord.

¶ And the Lord sayd vnto Aaron, Thou, and thy sonnes and thy fathers house with thee, shall beare the iniquitie of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquitie of the Priests office.

g If you truly will iurety thing concerning the ceremonies of the Sanctuary, ye your office, you shall punish.

2 And bring also with thee thy brethren of the tribe of Leui of y^e familie of thy father, which shall be ioynd with thee, and minister vnto thee: but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimonie.

b That is, the things, which are committed to thee: or, which thou dost enjoyne them.

3 And they shall keepe thy charge, *even* the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the altar, lest they die, both they and you.

4 And they shall be ioynd with thee, & keepe the charge of the Tabernacle of the Congregation for all the seruice of Tabernacle: and no stranger shall come neere vnto you.

c Which was not of the tribe of Leui.

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the altar: so there shall fall no more wrath vpon the children of Israel.

* Chap. xxi.

6 For lo, I haue taken your brethren the Levites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to doe the seruice of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the altar, and within the vail: therefore shall ye serue: for I haue made your Priests office an office of seruice: therefore the stranger that cometh neere, shall be slaine.

1 Cor. xxi.

8 ¶ Again the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine offerings, of all the hallowed things of the children of Israel: vnto thee I haue giuen them for the anyointing sake, and to thy sonnes, for a perpetual ordinance.

d As the first fruit, first borne, and the tithes.

9 This shall be thine of the most holy things, reserved from the fire: all their offering of all their

e That which was not burned should be the Priests.

third day, and the seventh day he shall be cleane: but if he purifie not himselfe the third day, then the seventh day shall not be cleane.

13 Whosoever toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shall bee cut off from Israell, because the sprinkling water was not sprinkled vpon him: he shall be vnclane, and his vnclannesse shall remaine still vpon him.

14 This is the law, When a man dieth in a tent, all that come into the tent, and all that is in the tent, shall be vnclane seuen dayes.

15 And all the vessels that bee open, which haue no [†]couering fastened vpon them, shall be vnclane.

16 Also whosoever toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vnclane seuen dayes.

17 Therefore for an vnclane person they shall take of the burnt ashes of the ^hsinne offering, and pure water shall be put thereto in a vessell.

18 And a ^hcleane person shall take hyssope and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vnclane the third day, and the seventh day, and he shall purifie himselfe the seventh day, and wash his clothes, and wash himselfe in water, and shall be cleane at euen.

20 But the man that is vnclane and purifieth not himselfe, that person shall be cut off from among the Congregation, because he hath defiled the Sanctuary of the Lord: and the sprinkling water hath not bene sprinkled vpon him: therefore shall he be vnclane.

21 And it shall be a perpetuall lawe vnto them, that he that sprinklet the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shall be vnclane vntill euen.

22 And whatsoever the vnclane person toucheth, shall be vnclane: and the person that toucheth ^hhim, shall be vnclane vntill the euen.

CHAP. XX.

2 Miriam died, 24 The people murmure, 26 They haue water out of the rocke, 28 Edom denieth the Israellites passage, 29 28 The death of Miriam, when shee waspe blessed, succedeth.

Then the children of Israell came with the whole Congregation to the desert of Zin in the first month, and the people abode at Cadib: where Miriam died, and was buried there.

2 But there was no water for the Congregation, and they assembled themselves against Moses and against Aaron.

3 And the people chode with Moses, & spake, saying, Would God we had perished, when our brethren died before the Lord.

4 Why haue ye thus brought the Congregation of the Lord vnto this wilderness; that we, and our cattell should die there?

5 Wherefore now haue ye made vs to come vp from Egypt, to bring vs into this miserable place, which is a no place of seede, nor figges, nor vines, nor pomegranates? neither is there any water to drinke.

6 Then Moses and Aaron went from the assemblie vnto the doore of the Tabernacle of the

Congregation, and fell vpon their faces: and the glory of the Lord appeered vnto them.

7 ¶ And the Lord spake vnto Moses, saying,

8 Take the rod, and gather thou & thy brother Aaron the Congregation together, & speake ye vnto the rocke before your eyes, and it shall giue forth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation, and their beastes drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke, and Moses said vnto them, Heare now, ye rebels: shall wee bring you water out of this rocke?

11 Then Moses lift vp his hand, and with his rod he smote the rocke twice, and the water came out abundantly: so the Congregation, and their beastes dranke.

12 ¶ Again the Lord spake vnto Moses, and to Aaron, Because ye beleue me not, to sanctifie mee in the presence of the children of Israell, therefore yee shall not bring this Congregation into the land which I haue giuen them.

13 This is the water of Meribah, because the children of Israell strove with the Lord, and hee ^hwas sanctified in them.

14 ¶ Then Moses sent messengers from Kadesh vnto the king of Edom, saying, Thus saith thy brother Israell, Thou knowest all the trouble that we haue had,

15 Howe our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill, and our fathers

16 But when we cried vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and behold, we are in the stile Kadesh, in thine utmost border.

17 I pray thee that wee may passe through thy country: we will not goe through the fields nor the vineyards, neither will we drinke of the water of the wells: we will goe by the skings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

18 And Edom answered him, ¶ Thou shalt not passe by me, lest I come out against thee with the sword.

19 Then the children of Israell said vnto him, We will goe vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) goe through on my feete.

20 Hee answered againe, Thou shalt not goe through. Then ¶ Edom came out against him with much people, and with a mightie power.

21 Thus Edom denied to giue Israell passage through his country: wherefore Israell turned away from him.

22 ¶ And when the children of Israell with all the Congregation departed from Kadesh, they came vnto the mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shall be gathered vnto his people, for he shall not enter into the land, which I haue giuen vnto the children of Israell, because ye disobeyed my commandement at the water of Meribah.

25 Take Aaron and Eleazar his sonne, and bring

d Where with thou diddest miracles in Egypt, and didst diuine the sea.

e The punishment which followed hereof, declared that Moses and Aaron beleueed not the Lords promise, as appeareth ver. 12.

f That the children of Israell should beleuee, and acknowledge my power, and to honour me. g Or, thine, and conuention, Chap. 27. 14.

h By shewing him selfe almighty, and maintaining his glory. i Because Iabob, or Israell was Esaus brother, who was called Edom.

10, he say, 10, he say, 10, he say, 10, he say.

10, he say, 10, he say, 10, he say, 10, he say.

10, he say, 10, he say, 10, he say, 10, he say.

10, he say, 10, he say, 10, he say, 10, he say.

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10, he say, 10, he say, 10, he say, 10, he say.

g So that hee should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

† Eie, a conering of cloth.

h Of the red cow burnt for sinne. i Water of the fountaine of siue. k One of the Priests which is cleane.

l Because he had bene among them that were vnclane: or els had touched the water, as ver. 21.

m That yee vnclane.

n This was forty yeres after their departure from Egypt.

o Moses and Aarons sister.

p Another rebellion was in Raphidim, Exod. 17: and this was in Kadib.

q Chap. 11. 33.

r Rand. 3.

s Chap. 11. 33.

t Chap. 11. 33.

u Chap. 11. 33.

v Chap. 11. 33.

w Chap. 11. 33.

x Chap. 11. 33.

y Chap. 11. 33.

z Chap. 11. 33.

C-H-A-P. XXII.

1 King Balak sendeth for Balaam to curse the Israelites. 22 The Lord forbiddeth him to go. 23 The Angel of the Lord secretly him, and his affe speaks. 24 Balaam prophesies that he will forsake nothing, but that which the Lord putteth in his mouth.

a Being at Iericho, it was beyond Jordan but where the Israelites were, I was on this side.

b Being at Iericho, it was beyond Jordan but where the Israelites were, I was on this side.

c I was on this side.

d There were the heads and go-mourns.

e To wit, Ephraim, upon the which floodeth this side Pethor,

f To wit, Ephraim, upon the which floodeth this side Pethor,

g To wit, Ephraim, upon the which floodeth this side Pethor,

h To wit, Ephraim, upon the which floodeth this side Pethor,

i To wit, Ephraim, upon the which floodeth this side Pethor,

j To wit, Ephraim, upon the which floodeth this side Pethor,

k To wit, Ephraim, upon the which floodeth this side Pethor,

l To wit, Ephraim, upon the which floodeth this side Pethor,

m To wit, Ephraim, upon the which floodeth this side Pethor,

n To wit, Ephraim, upon the which floodeth this side Pethor,

o To wit, Ephraim, upon the which floodeth this side Pethor,

p To wit, Ephraim, upon the which floodeth this side Pethor,

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aa To wit, Ephraim, upon the which floodeth this side Pethor,

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af To wit, Ephraim, upon the which floodeth this side Pethor,

ag To wit, Ephraim, upon the which floodeth this side Pethor,

ah To wit, Ephraim, upon the which floodeth this side Pethor,

ai To wit, Ephraim, upon the which floodeth this side Pethor,

19 But now, I pray you, tarry here this night, that I may wit, what the Lord will say vnto mee more.

20 And God came vnto Balaam by night, and sayd vnto him, If the men come to call thee, rise vp, and go with them: but only what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, and saddled his affe, and went with the princes of Moab.

22 And the wrath of God was kindled, because he went: and the Angel of the Lord stood in the way to be against him, as hee rode vpon his affe, and his two seruants were with him.

23 And * when the affe saw the Angel of the Lord stand in the way, and his sword drawn in his hand, the affe turned out of the way and went into the field, but Balaam smote the Affe, to turne her into the way.

24 Again the Angel of the Lord flood in a path of the vineyards, ~~between~~ a wall on the one side, and a wall on the other.

25 And when the Affe saw the Angel of the Lord, she thrust her selfe vnto the wall, and dashed Balaams foot against the wall: wherefore hee smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, either to the right hand, or to the left.

27 And when the Affe saw the Angel of the Lord, she lay downe vnder Balaam: therefore Balaam was very wroth, and smote the affe with a staffe.

28 Then the Lord opened the mouth of the affe, and these said vnto Balaam, What haue I done vnto thee, that thou hast smitten mee now three times?

29 And Balaam sayd vnto the affe, Because thou hast mocked mee: I would there were a sword in mine hand, for now would I kill thee.

30 And the affe said vnto Balaam, Am not I thine affe, which thou hast ridden vpon since thy first time vnto this day? haue I vfed at any time to doe thus vnto thee? Who said, Nay.

31 And the Lord opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawn in his hand: then hee bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine affe three times? beholde, I came out to withstand thee, because thy way is not straight before me.

33 But the Affe saw mee, and turned from mee now three times: for els, if he had not turned from mee, surely I had euen now slaine thee, and saved her alive.

34 Then Balaam sayd vnto the Angel of the Lord, I haue sinned: for I will not that thou stoodest in the way against me: now therefore if it displease thee, I will turne home againe.

35 But the Angel said vnto Balaam, Goe with the men: but what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Moab.

36 And when Balak heard that Balaam came, hee went out to meete him vnto a cite of Moab, which is in the border of Arnon, euen in the vtmost coast.

37 Then Balak sayd vnto Balaam, Did not I send for thee to call thee? Wherefore comest thou not vnto mee? am I not able indeede to promote thee vnto honour?

1 Because he tempted God to requite him, contrary to his commandment, his petition was granted, but he was turned to his own condemnation.

2 Moad rather with confidence, than to obey God.

3 Ps. xvi. 11.

4 The second time.

10, 22.

m Gushen says to speak.

n Since then had been my matter.

o For whilst the Lord doth not open, they can neither see his anger, nor his love.

p Both thy heart is corrupt, and thine eyes are wicked.

10, before man, I will returne to me.

q Because his heart was evil, his charge was renewed, that he should not proceed ignorance. Hence the place where the Israelites camped.

f Of my selfe I can
speake nothing
only what God
reueleth, that will
I vnto, because it
good in bad
Balaam's curse
a punishment
of a punishment

Where the
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was worshipped.

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38 And Balaam made answer vnto Balak, Lo, I am come vnto thee, and can I now say any thing at all? the word that God putteth in my mouth, that shall I speake.

39 So Balaam went with Balak, and they came vnto the citie of Huzoth.

40 Then Balak offered bullocks, and sheepe, and sent thereof to Balaam, and to the princes that were with him.

41 And on the morowe Balak tooke Balaam, and brought him vp into the hie places of Baal, that thence hee might see the vmoost part of the people.

CHAP. XXIII.

1 Balaam curseth from Achor to be built. 2 God teacheth him what to answer. 3 In stead of cursing he blestth Israel. 19 God is not lian.

And Balaam said vnto Balak, Build mee here seven altars, and prepare me here seven bullocks, and seven rammes.

2 And Balak did as Balaam said, and Balak and Balaam offered on every altar a bullocke and a ramme.

3 Then Balaam said vnto Balak, Stand by the burnt offering, and I will go, if so be that the Lord will come and meet me: and whatsoever he heareth me, I will tell thee: so he went forth alone.

4 And God met Balaam, and Balaam said vnto him, I haue prepared seven altars, and haue offered vpon every altar a bullocke and a ramme.

5 And the Lord e put an answer in Balaams mouth, and sayd, Go againe to Balak, and say on this wise.

6 So when hee returned vnto him, loe, hee stood by his burnt offering, hee, and all the princes of Moab.

7 Then hee vttered his parable, and sayd, Balak the King of Moab hath brought mee from Aram out of the mountaines of the East, saying, Come, curse Laakob for my sake: come, and detest Israel.

8 How shall I curse, where God hath not cursed? or how shall I detest, where the Lord hath not detested?

9 For from the top of the rocks I did see him, and from the hilles I did behold him: lo, the people shall dwell by themselves, and shall not be reckoned among the nations.

10 Who can tell the dust of Laakob, and the number of the fourth part of Israel? Let me see the death of the righteous, and let my last ende be like his.

11 Then Balak said vnto Balaam, What hast thou done vnto mee? I tooke thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And he answered, and said, Must I not take heede to speake that, which the Lord hath put in my mouth?

13 And Balak said vnto him, Come, I pray thee, with me vnto another place, whence thou mayest see them, and thou shalt fee but the vmoost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 ¶ And he brought him into the Seel-sophim to the top of Pisgah, and built seven altars, and offered a bullocke, and a ramme on every altar.

15 After, hee said vnto Balak, Stand here by thy burnt offering, & I will meete the Lord yonder.

16 And the Lord met Balaam, and put an

answer in his mouth, and sayd, Goe againe vnto Balak, and say thus.

17 And when hee came to him, behold, hee stood by his burnt offering, and the princes of Moab with him: so Balak sayd vnto him, What hath the Lord sayd?

18 And he vttered his parable, and sayd, Rise vp, Balak, and heare: hearken vnto me, thou sonne of Zippor.

19 ¶ God is not as man, that he should lie, neither as the sonne of man that hee should repent: hath he said, and shall hee not doe it? and hath hee spoken, and shall hee not accomplish it?

20 Behold, I haue receiued commandment to blese: for he hath blessed, and I can not alter it.

21 Hee seeth none iniquitie in Laakob, nor seeth no transgression in Israel: the Lord his God is with him, and the ioyfull thour of a king among them.

22 God brought them out of Egypt: their strength was as a vnicorne.

23 For there is no forcerie in Laakob, nor foodslaying in Israel: according to this time it hath be said of Laakob and of Israel, What hath God wrought?

24 Beholde, the people shall rise vp as a lyon, and lift vp himselfe as a yong lyon: hee shall not lie downe till hee eate of the praye, and till hee drinke the blood of the flaine.

25 ¶ Then Balak said vnto Balaam, Neither curse nor blestie them all.

26 But Balaam answered, and sayd vnto Balak, Toldst not I thee, saying, All that the Lord speaketh, that must I doe?

27 ¶ Againe Balak said vnto Balaam, Come, I pray thee, I will bring thee vnto another place, if so be it will please God, that thou mayest thence curse them for my sake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Ieshmon.

29 Then Balaam said vnto Balak, Make mee here seven altars, and prepare me here seven bullocks, and seven rammes.

30 And Balak did as Balaam had sayd, and offered a bullocke and a ramme on every altar.

CHAP. XXIIII.

1 Balaam prophesith of the great prosperitie that should come vnto Israel: 17 Also of the coming of Christ. 20 The destruction of the Amalekites, and of the Kenites.

When Balaam saw that it pleased the Lord to blestie Israel, then he went not, as certaine times before, to set diuinations, but set his face toward the wilderness.

2 And Balaam lift vp his eyes, & looked vpon Israel, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 ¶ And he vttered his parable, and sayd, Balaam the sonne of Beor hath sayd, and the man, whose eyes were shut vp, hath sayd,

4 He hath sayd, which heard the wordes of God, and sawe the vision of the Almighty, & falling in a trance had his eyes opened:

5 ¶ Howe goodly are thy tents, O Laakob, and thine habitations, O Israel!

6 As the valleys are they stretched forth, as gardens by the riuers side, as the jalee trees, which the Lord hath planted, as the cedars beside the waters.

7 The water droppeth out of his bucket, and his

Gods enemies
are compelled
to confesse that his
power is
infinite, and
without change
or penance.

They triumph
as victorious kings
over their ene-
mies.

Considering
what God shall
work this time
for the deli-
uerance of his peo-
ple, all the world
shall wonder.

Thus the wis-
dom and
strength of
God, that he
will not
be in one place
he will do it in
another.

Chap. 23, 19.

Where the Is-
raelites camped.

Chap. 23, 18.

His eyes were
shut vp before in
respect of the
visions which he
saw of the
renewed, were open
e Though he be
as in a sleep, yet
the eyes of his
mind were open
for these.
d His prophecies
& predictions shall
be very great.

^a Which name was common to the Kings of Amalek.

^b Gen. 49. 9.

^c In tokens of anger.

^d Thus the wicked burden God when they cannot compose their wicked estates.

^e He gave also wicked counsel to cause the Israelites to fight, that thereby God might forsake them, Chap. 31. 16.

^f Meaning, Christ.

^g That is, the sinners. He shall subdue all that resist: for of Simeon came Noah, and of Noah all the world.

^h Of the Edomites.

ⁱ The Amalekites first made warre against Israel, as Chap. 14. 45.

^j Dr. Misener.

^k Make thyself as strong as I shall cast.

^l Dr. John Keble.

^m Shall.

ⁿ Some read, Oh, who shall not perish, when the enemies shall see him.

^o He shall see himself up as God.

^p The Grecians and Romans.

^q Meaning Eber, or the lawes, for rebelling against God.

his feede *shalbe* in many waters, and his king shall be hier then *Agag*, and his kingdome shall be exalted.

⁸ God brought him out of Egypt: his strength *shalbe* as an unicorn: he shall eate the nations his enemies, and bruiseth their bones, and shoote them through with his arrows.

⁹ Hee coucheth and lieth downe as a yong lion, and as a lion: who shall stirre him vp? blessed is he that blesteth thee, and cursed is hee that curseth thee.

¹⁰ Then Balak was very angry with Balaam, and smote his handes together: so Balak sayde vnto Balaam, I sent for thee to curse mine enemies, and behold, thou hast blessed them powe three times.

¹¹ Therefore nowe flee vnto thy place: I thought surely to promote thee vnto honour, but loe, the Lord hath kept thee backe from honour.

¹² Then Balaam answered Balak, Tolde I not also thy messengers, which thou sentest vnto mee, saying,

¹³ If Balak would giue me his house ful of silver and gold, I cannot passe the commandement of the Lord, to doe *either* good or bad of mine owne minde: what the Lord shall command, that same will I speake.

¹⁴ And nowe beholde, I goe vnto my people: come, I will ¹⁵ *aduer*tise thee what this people shall doe to thy folke in the latter dayes.

¹⁵ And he vnted his parable, and said, Balaam the sonne of Beor hath sayde, and the man whose eyes were shut vp, hath sayde,

¹⁶ He hath said that heard the wordes of God, and hath the knowledge of the most High, and sawe the vision of the Almighty, and falling in a trance had his eyes opened.

¹⁷ I shall see him, but not now: I shall behold him, but not neere: there shall come a starre of Iacob, and a scepter shall rise of Israel, and shall smite the coastes of Moab, and destroy all the sonnes of *Sheth*.

¹⁸ And Edom shall be possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

¹⁹ Hee also that shall haue dominion *shall be* of Iacob, and shall destroy the remnant of the *mitie*.

²⁰ And when he looked on Amalek, he vnted his parable, and sayd, Amalek *was* the first of the nations: but his latter end *shall come* to destruction.

²¹ And he looked on the Kenites, and vnted his parable, and sayd, Strong is thy dwelling place, and ²² *put* thy nest in the rocke.

²² Neuertheless, the Kenite shall be spoiled vntill Ashtar carie thee away captiue.

²³ Again he vnted his parable, and said, Alas, who shall liue, when God doeth this?

²⁴ The ships also shall come from the coastes of Chittim, and subdue Ashtar, and shall subdue Eber, and he also *shall come* to destruction.

²⁵ Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

¹ The people committeth fornication with the daughters of Moab, ² Phinehas killeth Zimri and Cozbi, ³ God punisheth the covetous man Phinehas, ⁴ God commandeth to kill the Midianites.

Nowe whiles Israel abode in *Shittim*, the people beganne to commit whoredome with the daughters of Moab.

² Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

³ And Israel coupled himselfe vnto Baal Peor: wherefore the wrath of the Lord was kindled against Israel.

⁴ And the Lord sayd vnto Moses, Take all the heads of the people, and hang them vp before the Lord against the sunne; that the indignation of the Lords wrath may be turned from Israel.

⁵ Then Moses said vnto the Iudges of Israel, Every one slay his men that were ioyned vnto Baal Peor.

⁶ And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, who wept before the doore of the Tabernacle of the Congregation.

⁷ And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest sawe it, hee rose vp from the mids of the Congregation, and tooke a *speare* in his hand,

⁸ And followed the man of Israel into the tent, & thrust them both through: so was the man of Israel, and the woman, through her bellie: so the plague ceased from the children of Israel.

⁹ And there died in that plague, foure and twentie thousand.

¹⁰ Then the Lord spake vnto Moses, saying,

¹¹ Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while he was zealous for my sake among them: therefore I haue not consumed the children of Israel in my ielousie.

¹² Wherefore say to him, Behold, I give vnto him my couchant of peace,

¹³ And he shall haue it, and his seed after him, *even* the covenant of the priestes office for ever, because he was zealous for his God, & hath made an atonement for the children of Israel.

¹⁴ And the name of the Israelite was slaine, who was killed with the Midianitish woman, was Zimri the sonne of Salu, prince of the familie of the Simeonites.

¹⁵ And the name of the Midianitish woman, that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

¹⁶ Again the Lord spake vnto Moses, saying,

¹⁷ Vex the Midianites, and smite them:

¹⁸ For they trouble you with their wives, wherewith they haue beguiled you: as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

¹ The Lord commandeth to smite the children of Israel in the plagues of Moab, from twentie years old to threescore. ² The Levites and their families, ³ A number of them that were consumed in Sittim, ⁴ the sons of Canaan, ⁵ from Caleb and Joshua.

And to avenge the plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

² Take the number of all the Congregation of the children of Israel from twentie years old.

^a Chap. 31. 45.

^b With the woman.

^c Worshipped the idols of the Moabites, which was in the hill Peor. ^d Deut. 32. 16, 17. ^e For as the Lord is Openly in the sight of all.

^f Let him see execution done of them that are vnder his charge.

^g Repenting that they had offended God. ^h Psal. 106. 38. ⁱ 1. Cor. 10. 31.

^j For iussuing.

^k In her tent, Simeon and Gersie, the two sisters. ^l 2. Cor. 10. 31.

^m Psal. 106. 38.

ⁿ He was zealous to avenge my glory.

^o Ezech. 45. 34. ^p 1. Sam. 26. 31.

^q He hath pacified Gods wrath.

^r The son of the house of the father.

^s Casting you to commit both corporal and spiri- tual fornication by Balams counsel, Chap. 31. 16. 17.

^t Which came for their whoredome and idleness.

^u Chap. 31. 45.

olde and about throughout their fathers houses, all that goe forth to warre in Israel.

3 So Moses and Eleazar the Priest (pake vnto them in the plaine of Moab, by Iorden ^b toward Iericho, saying,

4 From twentie yeere old and about ye shall number the people, as the * Lord had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

5 ¶ * Reuben the first borne of Israel: the children of ¶ Reuben were: Hanoch, of whom came the familie of the Hanochites, and of Pallu the familie of the Palluites:

6 Of Hefson, the familie of the Hefsonites: of Carmi, the familie of the Carmites.

7 These are the families of the Reubenites: and they were in number three and fourtie thousand, seven hundred and thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, and * troue against Moses and against Aaron in ^c the assembly of Korah, when they troue against the Lord.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundred and fiftie men, who were ^d for a signe:

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of ¶ Simeon after their families were: Nemuel, of whom came the familie of the Nemuelites: of Iamin, the familie of the Iaminites: of Iachin, the familie of the Iachinites:

13 Of Zerah, the familie of the Zarahites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousand and two hundred.

15 ¶ The sonnes of ¶ Gad after their families were: Zephon, of whom came the familie of the Zephonites: of Haggai, the familie of the Haggites: of Shuni, the familie of the Shunites:

16 Of Ozni, the familie of the Oznites: of Eri, the familie of the Erites:

17 Of Arod, the familie of the Arodites: of Arel, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and five hundred.

19 ¶ The sonnes of ¶ Iudah, Er and Onan: but Er and Onan died in the land of * Canaan:

20 So were the sonnes of Iudah after their families: of Shelah came the familie of the Shelanites: of Pharez, the familie of the Pharazites: of Zerah, the familie of the Zarahites.

21 And the sonnes of * Pharez were: of Hefron, the familie of the Hefronites: of Hamul, the familie of the Hamulites.

22 These are the families of Iudah, after their numbers, seuentie and fixe thousand and five hundred.

23 ¶ The sonnes of ¶ Issachar, after their families were: Tola, of whom came the familie of the Tolaites: of Pua, the familie of the Punites:

24 Of Iashub, the familie of the Iashubites: of Shimron, the familie of the Shimronites.

25 These are the families of Issachar, after their numbers, threecore and foure thousand and three hundred.

26 ¶ The sonnes of ¶ Zebulun, after their families were: of Serad, the familie of the Sardites: of Elon, the familie of the Elonites: of Iahleel, the familie of the Iahleelites.

27 These are the families of the Zebulunites, after their numbers, threecore thousand and five hundred.

28 ¶ The sonnes of Ioseph, after their families were ¶ Manasseh and Ephraim.

29 The sonnes of Manasseh were: of * Machir, the familie of the Machirites: of Machir begate Gilead: of Gilead came the familie of the Gileadites.

30 These are the sonnes of Gilead: of Iezer, the familie of the Iezerites: of Helek, the familie of the Helekites:

31 Of Asriel, the familie of the Asrielites: of Shechem, the familie of the Shichmites.

32 Of Shemida, the familie of the Shemidaites: of Hephher, the familie of the Hephherites.

33 ¶ And * Zelophehad the sonne of Hephher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah and Tirzah.

34 These are the families of Manasseh, and the number of them, two and fiftie thousand and seven hundred.

35 ¶ These are the sonnes of ¶ Ephraim after their families: of Shuthelah came the familie of the Shuthalhaites: of Becher, the familie of the Bachrites: of Tahan, the familie of the Tahanites.

36 And these are the sonnes of Shuthelah: of Eran the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and five hundred, these are the sonnes of Ioseph after their families.

38 ¶ These are the sonnes of ¶ Benjamin after their families: of Bela came the familie of the Belaites: of Alhel, the familie of the Alhelites: of Ahiram, the familie of the Ahiramites:

39 Of Shuphan, the familie of the Shuphanites: of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela were Ard and Naaman: of Ard came the familie of the Ardites, of Naaman, the familie of the Naamites.

41 These are the sonnes of Benjamin after their families, and their numbers, five and fourtie thousand and fixe hundred.

42 ¶ These are the sonnes of ¶ Dan after their families: of Shuham came the familie of the Shuhamites: these are the families of Dan after their households.

43 All the families of the Shuhamites were after their numbers, threecore and foure thousand, and foure hundred.

44 ¶ The sonnes of ¶ Asher after their families were: of Jimnah, the familie of the Jimnites: of Issi, the familie of the Issites: of Beriath, the familie of the Berites.

45 The sonnes of Beriath were: of Heber the familie of the Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fiftie thousand and foure hundred.

48 ¶ The sonnes of ¶ Naphtali, after their families were: of Iahzeel, the families of the Iahzeelites:

^b Where the river is neere to Iericho.

* Chap. i. 1.

* Gen. 4. 8.
Exod. 6. 14.
Leuit. 5. 1.
¶ Reuben.

* Chap. 16. 1.

^c In this rebellion whereof Korah was head.

^d That is, for an example that other should not murmur and rebell against Gods ministers.
¶ Simeon.

¶ Gad.

¶ Iudah.

^e Before Iacob went into Egypt, Gen. 48. 7, 10, and 46. 12.

* Gen. 46. 12.

¶ Issachar.

And the Lord spake vnto Moyses saying,
 2 Command the children of Israel, and
 fay vnto them, Ye shall offer vnto me
 in their due season mine offering, and ^a my bread
 for my sacrifices made by fire for a sweete fauour
 vnto me.

3 Also thou shalt say vnto them, * This is the
 offering made by fire which ye shall offer vnto the
 Lord, two lambes of a yeere olde without spot
 dayly, for a continuall burnt offering.

4 One lambe shalt thou prepare in y morning,
 and the other lambe shalt thou prepare at euen.

5 * And the tenth part of an Ephah of fine
 flour for a * meate offering mingled with the
 fourth part of an * Hin of beaten oyle.

6 *This shalbe* a daily burnt offering, as was
 made in the mount Sinai for a sweete fauour: *it is*
 a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth
 part of an Hin for one lambe: in the holy place
 cause to powre the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at
 euen: as the meate offering of the morning, and
 as the drinke offering thereof shalt thou prepare
thou b for an offering made by fire of sweete fauour
 vnto the Lord.

9 ¶ But on the Sabbath day ye shall offer two
 lambes of a yeere olde, without spot, & two c tenth
 deales of fine flour for a meate offering mingled
 with oyle, and the drinke offering thereof.

10 *This is* the burnt offering of euery Sabbath,
 beside the d continuall burnt offering, and drinke
 offering thereof.

11 ¶ And in the beginning of your moneths,
 ye shall offer a burnt offering vnto the Lord, two
 yong bullockes, and a ramme, and seven lambes of
 a yeere olde, without spot.

12 And three tenth deales of fine flour for a
 meate offering mingled w oyle for one bullocke,
 and two tenth deales of fine flour for a meate
 offering, mingled with oyle for one ramme.

13 And a tenth deale of fine flour mingled
 with oyle for a meate offering vnto one lambe,
 for a burnt offering of sweete fauour: *it is* an offer-
 ing made by fire vnto the Lord.

14 And their e drinke offerings shall be halfe
 an Hin of wine vnto one bullocke, and the third
 part of an Hin vnto a ramme, and the fourth part
 of an Hin vnto a lambe: this is the burnt offering
 of euery moneth, throughout the months of the
 yeere.

15 And one hee goate for a sinne offering vnto
 the Lord shalbe prepared, besides the continuall
 burnt offering, and his drinke offering.

16 * Also the fourteenth day of the first mo-
 neth is the Pascheour of the Lord.

17 And in the fifteenth day of the same mo-
 neth is the feast: seven dayes shall valowened
 bread be eaten.

18 In the * first day shalbe an holy c conuoca-
 tion, ye shall doe no seruile worke therein.

19 But yee shall offer a sacrifice made by fire
 for a burnt offering vnto the Lord, two yong bul-
 lockes, one ram, and seven lambes of a yeere olde:
 see that they be without blemish.

20 And their meate offering shall be of fine
 flour mingled with oyle: three tenth deales
 shall yee prepare for a bullocke, and two tenth
 deales for a ramme:

21 One tenth deale shalt thou prepare for

euery lambe, *euen* for the seven lambes.

22 And an hee goate for a sinne offering, to
 make an atonement for you.

23 Yee shall prepare these, beside the burnt
 offering in the morning, which is a continuall
 burnt sacrifice.

24 After this manner ye shall prepare through-
 out all the seven dayes, for the f maintaining of
 the offering made by fire for a sweete fauour vnto
 the Lord: it shall be done beside the continuall
 burnt offering and drinke offering thereof.

25 And in the seventh day ye shall haue an holy
 conuocation, *wherein* ye shall doe no seruile worke.

26 ¶ Also in the day of your first fruits, when
 yee bring a new meate offering vnto the Lord,
 according to g your weekes ye shall haue an holy
 conuocation, & ye shall doe no seruile worke in it:

27 But yee shall offer a burnt offering for a
 sweete fauour vnto the Lord, two yong bullockes,
 a ramme, and seven lambes of a yeere olde,

28 And their meate offering of fine flour ming-
 led with oyle, three tenth deales vnto a bul-
 locke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe
 throughout the seven lambes,

30 And an hee goate to make an atonement
 for you:

31 (Ye shall doe *this* besides the continuall
 burnt offering, and his meate offering): f see they be
 without blemish, with their drinke offerings.

CHAP. XXIX.

*Of the three principall feastes of the Iewish moneth: 10 wit,
 the feast of trumpets, 2 The feast of recombution, 13 And
 the feast of Tabernacles.*

Moreouer, in the first day of the * seuenth mo-
 neth ye shall haue an holy conuocation: ye
 shall doe no seruile worke therein: * it shall be a
 day of blowing the trumpets vnto you.

2 And yee shall make a burnt offering for a
 sweete fauour vnto the Lord: one yong bullocke,
 one ramme, and seven lambes of a yeere olde,
 without blemish.

3 And their meate offering shall be of fine flour
 mingled with oyle, three tenth deales vnto the
 bullocke, and two tenth deales vnto a ramme,

4 And one tenth deale vnto one lambe, for
 the seven lambes,

5 And an hee goate for a sinne offering to
 make an atonement for you.

6 Beside the burnt offering of the b moneth,
 and his meate offering, and the continuall c burnt
 offering, and his meate offering and the drinke offer-
 ings of the same, according to their manner, for a
 sweete fauour: *it is* a sacrifice made by fire vnto
 the Lord.

7 ¶ And ye shall haue in the tenth day of the
 seuenth moneth, an holy d conuocation: and yee
 shall * humble your foules, and shall not doe any
 worke therein:

8 But ye shall offer a burnt offering vnto the
 Lord for a sweete fauour: one yong bullocke,
 a ramme, and seven lambes of a yeere olde: see
 they be without blemish.

9 And their meate offering shall be of fine
 flour mingled with oyle, three tenth deales to a
 bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, thro-
 ughout the seven lambes.

11 An hee goate for a sinne offering (beside the
 sinne offering to make the atonement and the
 continuall

a By bread, here
 meaneth all ma-
 ner of sacrifice.

* Levit. 27. 38.

* Levit. 27. 38.

* Levit. 27. 38.

* Levit. 27. 38.

b The meate of-
 fering and drinke
 offering of the
 euening sacrifice.
 c Of the meate
 Ephah,

d Which was
 offered euery day
 at morning and
 at evening.

e This is, the
 which thou shalt
 powred vnto the
 sacrifice.

* Levit. 27. 38.
 and 27. 39.

* Levit. 27. 38.
 f Or, solemn
 assembly.

g Month of week
 of the year.

f See Levit.

g In counting
 seven weeks
 from the Pass-
 over to Whitsun-
 tide, as Levit.
 23. 15.

f See Levit.
 23. 15.

a Which count-
 neth part of Sep-
 tember, and part
 of October.
 * Levit. 27. 38.

b Which must be
 offered in the be-
 ginning of euery
 moneth.
 c Which is for
 morning and eu-
 ning.

* Levit. 27. 38.
 and 27. 39.
 d Which is the
 feast of recom-
 bition.

* Levit. 1. 6. 7.

g Her husband
being alive.

11 And if she vowed in her husbands house,
or bound her selfe freely with an othe,

12 And her husband hath heard it, and helde
his peace concerning her, not disallowing her, then
all her vowes shall stand, and every bond, wherewith
she bound her selfe, shall stand in effect.

13 But if her husband disannulled them, the
same day that he heard them, nothing that proceeded
out of her lips concerning her vowes or
concerning her bonds, shall stand in effect: for
her husband hath disannulled them: and the Lord
will forgive her.

† Eie, she bonds of
her soule.

h To mortifie her
felic by abstinence,
or other bodily
exercises.

i And wane her
not the same day
that he heareth it,
as verse 9.

k Not the same
day he heareth them,
but some day after,
the same shall be
imposed to him
and not to her.

14 So every voive, and every othe or bond,
made to humble the soule, her husband may
stablish it, or her husband may breake it.

15 But if her husband hold his peace concerning
her from 1 day to day, then he stablisheth all
her vowes, and all her bonds which shee hath
made: he hath confirmed them because he helde
his peace concerning her the same day that hee
heard them.

16 But if he breake them after that hee hath
heard them, then shall he beare her iniquitie.

17 These are the ordinances which the Lord
commanded Moses, betweene a man & his wife,
and betweene the father and his daughter, being
yong in her fathers house.

CHAP. XXXI.

8 First Kings of Midian and Balsam are slain, 18 Overly the
maides are preferred above, 27 The praye is equally divided.

49 A prison given to Israel.

And the Lord spake vnto Moses, saying,
1 Reuenge the children of Israel of the
Midianites, and afterward shalt thou be gathered
vnto thy people.

* Chap. 35. 17.

* Chap. 37. 13.

3 And Moses spake to the people, saying,
Hearnesse some of you vnto warre, and let them
goe against Midian, to execute the vengeance of
the Lord against Midian.

a As he had com-
manded, Chap.
35. 17. declaring
also that the inu-
rie done against
his people is done
against him.

4 A thousand of every tribe throughout all
the tribes of Israel, shall ye send to the warre.

5 So there were taken out of the thousands
of Israel, twelue thousand prepared vnto warre,
of every tribe a thousand.

b For his great
male that he bare
to the Lord, Chap.
35. 13.

6 And Moses sent them to the warre, *euery* a
thousand of every tribe, and *sent* b them with
Phineas the sonne of Eleazar the Priest to the
warre: and the holy instruments, that is, the trumpets
to blowe were in his hand.

7 And they warred against Midian, as the Lord
had commanded Moses, and slue all the males.

* Job. 19. 31.

8 They slue also the kings of Midian among
them that were slaine: * Eui, and Rekem,
and Zur, and Hur and Reba five kings of Midian,
and they slue c Balsam the sonne of Beor with
the sword:

c The false pro-
phet how to
cause the Israelites
to offend their
God.

9 But the children of Israel tooke the women
of Midian prisoners, and their children, and spoyled
all their cattell, and all their flocks, and all
their goods.

d Palaces and
gorgeous buildings.

10 And they burnt all their cities, wherein
they dwelt, and their villages with fire.

11 And they tooke all the spoyle and all the
pray both of men and beastes.

d As the women
and little children.

12 And they brought the d captiues and that
which they had taken, and the spoyle vnto Moses
and to Eleazar the Priest, and vnto the Congrega-
tion of the children of Israel, into the campe in
the plaine of Moab, which was by Iorden toward
Jericho.

13 ¶ Then Moses and Eleazar the Priest, and
all the princes of the Congregation went out of
the campe to meete them.

14 And Moses was angry with the captaines
of the hoste, with the captaines ouer thousands,
and captaines ouer hundreds, which came from
the warre and battell.

15 And Moses layd vnto them, What? haue
ye slued all the e women?

16 Behold, * thefe caused the children of Is-
rael through the * counsell of Balsam to com-
mit a trespasse against the Lord, f as concerning
Peor, and there came a plague among the Con-
gregation of the Lord.

e As though he
said, Ye ought to
haue spared some.
* Chap. 35. 2.
* 2. Pri. 2. 19.
f For worship-
ping of Peor.

17 Now therefore, * slay all the males among
the children, and kill all the women that haue
known man by carnall copulation.

* Judges 21. 11.
g That is, the
men children.

18 But all the women children that haue not
known carnall copulation, keepe aliae for your
selues.

19 And ye shall remaine without the hoste se-
uen dayes, all that haue killed any person, * and
all that haue touched any dead, and purifie both
your selues and your prisoners the third day and
the seuenh.

* Chap. 19. 14.

20 Also ye shall purifie every garment and all
that is made of skinned and all worke of goates
haire, and all things made of wood.

21 ¶ And Eleazar the Priest said vnto the men
of warre, which went to the battell, This is the or-
dinance of the law which the Lord * com-
manded Moses,

h Contributing
to the Law.
* Chap. 19. 12.

22 As for golde, and siluer, brasse, yron, tinne,
and leade:

23 *Euery* all that may abide the fire, yee shall
make it goe through the fire, and it shall be cleane;
yet, it shall be purified with * the water of puri-
fication: and all that sufferech not the fire, yee
shall cause to passe by the i water.

k The third day,
and before it be
moisten.
* Chap. 19. 9.
l It shall be wa-
shed.

24 Ye shall waish also your clothes the seuenh
day, and ye shall be cleane: and afterward ye shall
come into the hoste.

25 ¶ And the Lord spake vnto Moses, saying,
26 Take the summe of the praye that was ta-
ken, both of persons and of cattell, thou and Ele-
azar the Priest, and the chiefe fathers of the Con-
gregation.

27 And diuide the praye of betweene the soul-
diere that went to the warre, and all the Congre-
gation.

l The praye is first
diuided equally
mong all.

28 And thou shalt take a tribute vnto the
Lord of the k men of warre, which went out to
battell: one portion of siue hundredth, both of the
persons, and of the beestes, and of the asses, and of
the sheepe.

k Of the praye
that is taken of the
souldiers.

29 Yee shall take it of their halfe and giue it
vnto Eleazar the Priest, as an heauie offering of the
Lord.

30 But of the halfe of the children of Israel
thou shalt take l one, taken out of fiftie, both of
the persons, of the beestes, of the asses, and of the
sheepe, *euery* of all the cattell: and thou shalt giue
them vnto the Leuites, which haue the charge of
the Tabernacle of the Lord.

l The Israelites
which had not
bene at warre,
of every fiftie
paid one to the
Levites, and the
souldiers, one
of every ten
handred.

31 And Moses and Eleazar the Priest did as
the Lord had commanded Moses.

32 And the booty, *re m*, the rest of the praye
which the men of warre had spoyled, was siue
hundredth leuitie and siue thousand sheepe,

33 And seuentie and two thousand beestes,

34 And threecore and one thousand asses.

35 And two and thirtie thousand persons in all, of women that had y^elyen by no man.

36 And the halfe, ^a *was* the part of them that went out to warre touching y^e number of sheepe, was three hundred seven and thirtie thousand, and five hundred.

37 And the ^m Lordes tribute of the sheepe was five hundred and seuentie and five:

38 And the beeces ^{were} six & thirtie thousand, whereof the Lordes tribute ^{was} seuentie and two.

39 And the asses were thirtie thousand and five hundred, whereof the Lordes tribute ^{was} threecore and one:

40 And ⁿ of persons sixteene thousand, whereof the Lordes tribute ^{was} two and thirtie persons.

41 And Moses gaue the tribute of the Lordes offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the h^alfe of the children of Israel, which Moses diuided from the men of warre,

43 (For the halfe that pertained vnto y^e Congregation, was three hundred thirtie and seven thousand sheepe and five hundred,

44 And six and thirtie thousand beeces,

45 And thirtie thousand asses, & five hundred,

46 And sixteene thousand persons)

47 Moses, I say, tooke of the halfe that pertained vnto the y^e children of Israel, one taken out of fiftie, ^{of} *part* of the persons, and of the cattell, and gaue them vnto the Levites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captaynes, which were ouer thousands of the hoste, the captaynes ouer the thousands, and the captaynes ouer the hundreds came vnto Moses:

49 And said to Moses, Thy seruants haue taken the summe of the men of warre which are vnder y^e our authoritie, and there lacketh not one man of vs.

50 ¶ We haue therefore brought a present vnto the Lord, what euerie man found of iewels of golde, bracelets, and chaines, rings, ear rings, and ornaments of the legges, to make an atonement for our soules before the Lord.

51 And Moses and Eleazar the Priest tooke the golde of them, and all wrought iewels,

52 And all the golde of the offering that they offered vp to the Lord (of the captaynes ouer thousands and hundreds) was sixteene thousand seven hundred and fiftie shekels.

53 (For the men of warre had spoyled, euerie man for him (selfe)

54 And Moses and Eleazar the Priest tooke the golde of the captaynes ouer the thousands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a memoriall of the children of Israel before the Lord.

CHAP. XXXII.

^a The request of the Reubenites and Gadites, ¹⁸ And their promises vnto Moses. ²⁰ Moses granteth their request. ³³ The Gadites, Reubenites, and halfe the tribe of Manasse, conquer and build cities on the side of Iordan.

N^{ow} the children of Reuben, and the children of Gad had an exceeding great multitude of cattell: and they sawe the land of Iazer, and the land of Gilead, that it was an apt place for cattell.

¶ And the heape of stones that Iakob made as a signe of the covenant between him and Laban, Gen. 31. 47.

2 Then the children of Gad, and the children of Reuben came, and spake vnto Moses and to Eleazar the Priest, and vnto the princes of the Congregation, saying,

3 The land of Asaroth and Dibon, and Iazer, and Nimrah, and Helbon, and Eleath, and Shebam, and Nebo, and Beon,

4 Which countrey the Lord smote before the Congregation of Israel, is a land meete for cattell, and thy seruants haue cattell:

5 Wherefore, said they, if we haue found grace in thy sight, let this land bee giuen vnto thy seruants for a possession, & bring vs not our Iordē.

6 And Moses said vnto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, and ye tary here?

7 Wherefore now y^e discourage ye the heart of the children of Israel, to goe ouer into the land, which the Lord hath giuen them?

8 Thus did your fathers when I sent them from Kadesh-barnea to see the land.

9 For * when they went vp, euen vnto the riuer of Ethcol, and sawe the land: they discouraged the heart of the children of Israel, that they would not goe into the land, which the Lord had giuen them.

10 And the Lordes wrath was kindled the same day, and he did sweare, saying,

11 ¶ None of the men that came out of Egypt * from twentie yeere olde and about, shall see the land for the which I sware vnto Abraham, to Izhak, and to Iakob, because they haue not wholly followed me:

12 Except Caleb the sonne of Iephunneh the Kenetite, and Ioshua the sonne of Nun: for they haue constantly followed the Lord.

13 And the Lord was very angry with Israel, and made them wander in the wilderness fourtie yeeres, vntill all the generation that had done euill in the sight of the Lord were consumed.

14 And behold, ye are risen vp in your fathers steade as an increase of sinfull men, fill to augment the fierce wrath of the Lord, toward Israel.

15 For if ye turne away from following him, he will yet againe leave the people in the wilderness, and ye shall destroy all this folke.

16 And they went neere to him, and said, We will build sheepe foldes here for our sheepe and for our cattell, and cities for our children.

17 But wee our selues will be ready armed ^{to} goe before the children of Israel, vntill we haue brought them vnto their ^e place: but our children shall dwell in the defenced cities, because of the inhabitants of the land.

18 We will not returne vnto our houses, y^e till the children of Israel haue inherited, euerie man his inheritance.

19 Neither will we inherite with them beyond Iorden and on that side, because our inheritance is fallen to vs on this side Iorden Eastward.

20 ¶ * And Moses said vnto them, If ye will doe this thing, & go armed before the Lord to warre:

21 And will goe euerie one of you in hamisse ouer Iorden before the Lord, vntill he hath cast out his enemies from his sight:

22 And vntill the land be subdued before the Lord, then ye shall returne and be innocent toward the Lord, and toward Israel: and this land shall be your possession before the Lord.

23 But if ye will not doe so, behold, ye haue sinned

† *Eleazar* *was* *the* *brother* *of* *Moses*

¶ *This* *is* *the* *portion* *that* *the* *Leuites* *gaue* *to* *the* *Lord*

¶ *Meaning* *of* *the* *wayes* *or* *win-* *gones* *which* *had* *not* *com-* *pained* *with* *him*

¶ *Of* *that* *part* *which* *was* *giuen* *vnto* *them* *in* *di-* *uiding* *the* *spoyle*

¶ *Which* *had* *not* *been* *at* *warre*

† *Eleazar* *under* *our* *hand*

¶ *The* *captaynes* *by* *this* *free* *ack-* *nouledge* *the* *great* *benefite* *of* *God* *in* *preseruing* *his* *people*

† *And* *gaue* *no* *portion* *in* *this* *captaynes*

† *That* *the* *Lord* *might* *remember* *the* *children* *of* *Israel*

¶ *Reuben* *came* *of* *Leah* *and* *Gad* *of* *Zelaph* *her* *handmaide*

¶ *Which* *mountain* *was* *so* *named* *of* *the* *heape* *of* *stones* *that* *Iakob* *made* *as* *a* *signe* *of* *the* *covenant* *between* *him* *and* *Laban*, *Gen. 31. 47.*

† *Eleazar*

* *Chap. 13. 24.*
† *10. 17.*

† *Eleazar* *if* *any* *of* *the* *men*
* *Chap. 14. 22.*

† *He* *performed* *and* *continued*

¶ *Because* *they* *increased*, *and* *there* *would* *be* *leave* *their* *re-* *port*, *which* *solde* *the* *truth*, *as* *con-* *cerning* *the* *land*,
d *By* *your* *occa-* *sion*

¶ *In* *the* *land* *of* *Canaan*

¶ *70. 1. 12.*
† *Be* *cause* *the* *Lord* *is* *the* *Lord*

¶ *This* *is* *the* *in-* *heritance* *of* *the* *land*

¶ *The* *Lord* *will* *grant* *you* *this* *land* *which* *ye* *re-* *quest*, *Leu. 18. 25.*

I Ye shall assuredly be punished for your sinnes.

finned against the Lorde, and beſure, that your ſinne I will finde you out.

24 Build you then cities for your children and folds for your ſheepe, & do that ye haue ſpoke.

25 Then the children of Gad and the children of Reuben ſpake vnto Moſes, ſaying, Thy ſeruants will doe as my Lord commanded:

26 Our children, our wives, our ſheepe, and all our cattell ſhall remaine there in the cities of Gilead,

* Exod. 12. 18.

27 But * thy ſeruants will goe euery one armed to warre before the Lord for to fight, as my Lord ſayth.

& Moſes gaue charge that his promes made to the Reubenites and others ſhould be performed after his death, ſo that they breake not theirs.

28 So concerning them, Moſes * commanded Eleazar the Prielt, and Iothua the ſonne of Nun, and the chiefe fathers of the tribes of the children of Iſrael:

29 And Moſes ſaid vnto them, If the children of Gad, & the children of Reuben, will goe wth you ouer Iorden, all armed to fight before the Lord, then when the land is ſubdued before you, ye ſhall giue them the land of Gilead for a poſſeſſion:

30 But if they will not goe out with you armed, then they ſhall haue their poſſeſſions among you in the land of Canaan.

1 That is attributed to the Lorde which his meſſenger ſpeaketh.

31 And the children of Gad, and the children of Reuben answered, ſaying, As the * Lord hath ſaid vnto thy ſeruants, ſo will we doe.

32 We will goe armed before the Lorde into the land of Canaan: that the poſſeſſion of our inheritance may be to vs on this ſide Iorden.

* Deut. 3. 12. 16. 17. 18. and 22. 4.

33 * So Moſes gaue vnto them, vnto the children of Gad, and to the children of Reuben, and to haſte the tribe of Manaſſeh the ſonne of Joſeph, the kingdom of Sihon King of the Amorites, and the kingdom of Og King of Baſhan, the land with the cities thereof and coaſtes, euen the cities of the country round about.

m The Amorites dwelled on both ſides of Iorden: but here he ſpeaketh mention of them that dwell on this ſide, and Iothua ſays, hee ſpeaketh of them that inhabited beyond Iorden.

34 ¶ Then the children of Gad built Dibon, and Aroth, and Aroer,

35 And Aroth, Shopan, and Iazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, defended cities: alſo ſheepe foldes.

37 And the children of Reuben built Heſhbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, and turned their names, and ſheweth: and gaue other names vnto the cities which they built.

* Gen. 30. 23.

39 And the children * of Machir the ſonne of Manaſſeh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Moſes gaue Gilead vnto Machir the ſonne of Manaſſeh, and he dwelt therein:

* Deut. 3. 14.

41 * And Jair the ſonne of Manaſſeh went and rooke the ſmall townies thereof, and called them * Hauoth Iair.

n That is, the villages of Iair.

42 Alſo Nobah went and tooke Kenath, with the villages thereof, and called it Nobah, after his owne name.

C. H. A. P. XXXIII.

¶ Two and ſixtie Iourneys of Iſrael are numbered. 23 They are commanded to kill the Canaanites.

a From whence they departed, and whether they came.

THEſe are the * Iourneys of the children of Iſrael, which went out of the land of Egypt according to their bands vnder the hand of Moſes and Aaron.

1 And Moſes wrote their going out by their Iourneys according to the commandement of the Lord: ſo theſe are the Iourneys of their going out.

3 Now they * departed from Rameſes the firſt month, vnto the fifteenth day of the firſt month, on the morow after the Paſſeouer: and the children of Iſrael went out with an high hand in the ſight of all the Egyptians.

* Exod. 12. 37.

4 ¶ For the Egyptians buried all their firſt borne, which the Lord had ſmiten among them: vpon their * gods alſo the Lord did execution.)

b Either meaning their idoles or their men of authority.

5 And the children of Iſrael remoued from Rameſes, and pitched in Succoth.

* Exod. 13. 26.

6 And they departed from * Succoth, and pitched in Eham; which is in the edge of the wildeerneſſe.

7 And they remoued from Eham, and turned againe vnto * Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

c At the commandement of the Lord, Exod. 15. 22.

8 And they departed from before Hahiroth, and * went through the miſds of the Sea into the wildeerneſſe of Eham, and pitched in Mirah.

* Exod. 15. 22.

9 And they remoued from Marah, and came vnto * Elim, and in Elim were twelue fountaines of water, and ſeuentie palme trees, and they pitched there.

* Exod. 15. 27.

10 And they remoued from Elim, and camped by the red Sea.

11 And they remoued from the red Sea, and lay in the * wildeerneſſe of Sin.

* Exod. 16. 1.

12 And they tooke their Iourney out of the wildeerneſſe of Sin, and ſet vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Aluſh.

14 And they remoued from Aluſh, and lay in * Rephidim, where was no water for the people to drinke.

* Exod. 17. 1.

15 And they departed from Rephidim, and pitched in the * wildeerneſſe of Sinai.

* Exod. 19. 1.

16 And they remoued from the deſert of Sinai, and pitched in * Kibroth Hataauih.

* Chap. 11. 34.

17 And they departed from Kibroth Hataauih, and lay at * Hazeroth.

* Chap. 11. 35.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from * Rithmah, and pitched at Rimmon Parez.

* Chap. 11. 36.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remoued from Libnah, and pitched in Riſſah.

22 And they Iourneyed from Riſſah, and pitched in Kehelabiah.

23 And they went from Kehelabiah, and pitched in mount Shapher.

24 And they remoued from mount Shapher, and lay in Haradah.

25 And they remoued from Haradah, & pitched in Makheleth.

26 And they remoued from Makheleth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remoued from Tarah, and pitched in Miſhkah.

29 And they went from Miſhkah, & pitched in Haſhmonah.

30 And they departed from Haſhmonah, and lay in Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene-iaakan.

^a Which were
for vp in their his
places to worship.

52 Yee shall then drive out all the inhabitants of the land before you, and destroy all their pictures, and breake aſunder all their images of metall, and plucke downe all their high places.

53 And yee shall poſſeſſe the land and dwell therein: for I haue giuen you $\frac{1}{2}$ land to poſſeſſe it.

54 And yee shall inherite the land by lot, according to your families: ^a to the more yee shall giue more inheritance, and to the fewer the leſſe inheritance. Where the lot shall fall vnto any man, that shall be his: according to the tribes of your fathers shall ye inherite.

55 But if ye will not drive out the inhabitants of the land before you, then those which ye let remaine of them, ^a shall ^b prick in your eyes, and thornes in your ſides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to paſſe, that I shall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIII.

³ The coaſtes and borders of the land of Canaan, ¹⁷ Certaine men are aſſigned to diuide the land.

And the Lord spake vnto Moſes, ſaying,

^a Command the children of Iſrael, and ſay vnto them, When yee come into the land of Canaan, this is the ^a land that shall fall vnto your inheritance: ^b that is, the land of Canaan with the coaſts thereof.

³ * And your Southquarter shall be from the wilderness of Zin to the borders of Edom: so that your Southquarter shall be from the ſalt Sea coaſt Eaſtward:

⁴ And the border shall compaſſe you from the South to Maaleh-akrabim, and reach to Zin, and goe out from the South to Kadeſh-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

⁵ And the border shall compaſſe from Azmon vnto the ^b riuer of Egypt, and shall goe out to the Sea.

⁶ And your Weſtquarter shall be the great Sea: euen that border ſhall be your Weſtcoaſt.

⁷ And this shall be your Northquarter: yee shall marke out your border from the great Sea vnto mount ^d Hor.

⁸ From mount Hor ye shall point out till it come vnto Hainath, and the end of the coaſt shall be at Zedad.

⁹ And the coaſt shall reach out to Ziphron, and goe out at Hazar-enan. this shall be your North-quarter.

¹⁰ And yee shall marke out your Eaſt-quarter from Hazar-enan to Shephania.

¹¹ And the coaſt shall goe downe from Shephania to Riblah, and from the Eaſtſide of Ain: and the ſame border shall deſcend and goe out at the ſide of the Sea of ^e Chinnereth Eaſtward.

¹² Also that border shall goe downe to Iordan, and leaue at the ſalt Sea. this ſhall be your land with the coaſts thereof round about.

¹³ ¶ Then Moſes commanded the children of Iſrael, ſaying, This is the land which ye shall inherite by lot, which the Lord commanded to giue vnto nine tribes and halfe the tribe.

¹⁴ * For the tribe of the children of Reuben, according to the houſeholds of their fathers, and the tribe of the children of Gad, according to their fathers houſeholds, and halfe the tribe of Manafſeh, haue receiued their inheritance.

¹⁵ Two tribes and an halfe tribe haue recei-

ued their inheritance on this ſide of Iordan ²² toward Iericho full Eaſt.

¹⁶ ¶ Again the Lord spake to Moſes, ſaying, ¹⁷ Theſe are the names of the men which shall diuide the land vnto you: Eleazar the Prieſt, and Iothua the ſonne of Nun.

¹⁸ And yee shall take alſo a ^f prince of euey tribe to diuide the land.

¹⁹ The names alſo of the men are theſe: Of the tribe of Iudah, Caleb the ſonne of Iephunneh.

²⁰ And of the tribe of the ſonnes of Simeon, Shemuel the ſonne of Ammihud.

²¹ Of the tribe of Benjamin, Elidad the ſonne of Chilion.

²² Alſo of the tribe of the ſonnes of Dan, the prince Bukki, the ſonne of Iogli.

²³ Of the ſonnes of Ioseph: of the tribe of the ſonnes of Manafſeh, the prince Hanniel the ſonne of Ephod.

²⁴ And of the tribe of the ſonnes of Ephraim, the prince Kemuel, the ſonne of Shipthan.

²⁵ Of the tribe alſo of the ſonnes of Zebulun, the prince Elizaphan, the ſonne of Parnach.

²⁶ So of the tribe of the ſonnes of Iſſachar, the prince Paltiel the ſonne of Azzan.

²⁷ Of the tribe alſo of the ſonnes of Aſſer, the prince Ahihud, the ſonne of Sheloni.

²⁸ And of the tribe of the ſonnes of Naphtali, the prince Pedahel, the ſonne of Ammihud.

²⁹ Theſe are they, whom the Lord commanded to ^g diuide the inheritance vnto the children of Iſrael, in the land of Canaan.

CHAP. XXXV.

^a Vnto the Leuites are giuen cities and ſuburbes. ¹¹ The ciuities of refuge. ¹⁶ The lawe of murder. ³⁰ For one man whoſe fault ſhall no man be condemned.

And the Lord spake vnto Moſes in the plaine of Moab by Iordan, toward Iericho, ſaying,

^a Command the children of Iſrael, that they giue vnto the ^a Leuites of the inheritance of their poſſeſſion, ^b cities to dwell in: ye shall giue alſo vnto the Leuites the ſuburbes of the cities round about them.

³ So they shall haue the cities to dwell in, and their ſuburbes shall be for their cattell, and for their ſubſiſtance, and for all their beaſtes.

⁴ And the ſuburbes of the cities which yee shall giue vnto the Leuites, from the wall of the citie outward, shall be a thouſand cubites round about.

⁵ And yee shall meaſure without the citie of the Eaſt ſide, ^a two thouſand cubites: and of the South ſide, two thouſand cubites: and of the Weſt ſide, two thouſand cubites: & of the North ſide, two thouſand cubites: and the citie shall be in the middes. this shall be the meaſure of the ſuburbes of their cities.

⁶ And of the cities which yee shall giue vnto the Leuites, ^a three shall be fix cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them yee shall adde two and fourtie cities more.

⁷ All the cities which ye shall giue to the Leuites, shall be eight and fourtie cities: them shall ye giue with their ſuburbes.

⁸ And concerning the cities which ye shall giue, of the poſſeſſion of the children of Iſrael: of many ye shall take moe, and of fewe ye shall take leſſe: euen one shall giue of his cities vnto the Leuites, according to his inheritance, which he inheriteth.

⁹ ¶ And

^a Joſh. 13. 13.
 Judges 2. 3.
 1st Cor. 10. 1.

^a Meaning the
deſcription of the
land.

^a Joſh. 1. 6.

¹⁰ ^a ſtretching out
of ſcorpions.

^b Which was
Nileus, or, as ſome
thinke, Rhinocero-
ura.

^c Which is called
Mediterraneum.

^d Which is a
mountaine betwixt
Tyre and Sion,
and not that Hor
in the wilderness,
where Aaron
died.

^e Which in the
Goeple is called
the lake of Ge-
nazareth.

¹ Chap. 33. 15.
 Joſh. 1. 6. 3.

^f One of the
heads or chiefs
men of euey
tribe.

^g And be indue
ouer euey piece
of ground that
should fall to
pay by lot, so the
interest that all
things
might be done
orderly and with-
out contention.

^a Joſh. 31. 3.

^b Because they
had no inheritance
assigned them in
the land of
Canaan.

^c God would
haue them ſcattered
through all the
land, because the
people might be
reſtrained by them
in the obedience
of God and his
lawe.

^d So that in all
were three thou-
sand and thirty
cubites of the
two thousand that
might plant and
ſow.

^e Deut. 4. 41. 44.
 10. 1. 11. 3.

9 And the Lord spake vnto Moses, saying, 10 Speake vnto the children of Israel, and say vnto them, * When ye be come ouer Iordan into the land of Canaan,

11 Ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shall be for you a refuge frō the aenger, that he which killeth, die not, vntill he stand before the Congregation in iudgement.

13 And of the cities which ye shall giue, fixe cities shall ye haue for refuge.

14 Ye shall appoint three * on this side Iordan, and yee shall appoint three cities in the land of * Canaan which shall be cities of refuge.

15 These fixe cities shall be a refuge for the children of Israel, and for the stranger, and for him that dwelled y among you, that euerie one which killeth any person vnwares, may flee thither.

16 * And if one f smite another with an instrument of yron that he die, he wa a murderer, and the murderer shall die the death.

17 Also if hee smite him by casting a stone, wherewith he may be slaine, and hee die, hee is a murderer, and the murderer shall die the death.

18 Or if he smite him with an hand weapon of wood, wherewith he may be slaine, if he die, he is a murderer, and the murderer shall die the death.

19 The reuenger of the blood himselfe shall slay y murderer when he meeteth him, he shall slay him.

20 But if he thrust him * of hate, or hurle at him by laying of wait, that he die,

21 Or smite him through enmitie with his hand, that he die, he y smite him shall die y death: for he is a murderer: the reuenger of the blood shall slay the murderer when he meeteth him.

22 But if hee pushed him y vnaduisably, and * not of hatred; or cast vpon him any y things without laying of wait,

23 Or any stone (wherby he might be slaine) and sawe him not, or caused it to fall vpon him, and he die, and was not his enemy, neither sought him any harme.

24 Then the Congregation shall iudge betweene the slayer and the aenger of blood according to these lawes.

25 And the Congregation shall deliuer the slayer out of the hand of the aenger of blood, and the Congregation shall restore him vnto the cite of his refuge, whither hee was fled: and hee shall abide there vnto the death of the hie Priest, which is anoynted with the holy oyle.

26 But if the slayer come without the borders of the cite of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the cite of his refuge, and the reuenger of blood slay the * murderer, he shall be guiltlesse.

28 Because he should haue remained in the cite of his refuge, vntill the death of the hie Priest: and after the death of the hie Priest, the slayer shall remoue vnto the land of his possession.

29 So these things shall be a lawe of iudgement vnto you, thorowout your generations in all your dwellings.

30 Who euer killeth any person, the iudge shall slay the murderer, through * witness: but * one witness shall not testify against a person to cause him to die.

31 Morouer ye shall take no recompense for

the life of the murderer, which is * woorthy to die: but hee shall be put to death.

32 Also ye shall take no recompense for him that is fled to the cite of his refuge, that he should come againe, and dwell in the land, before the death of the hie Priest.

33 So ye shall not pollute the land, wherein ye shall dwell: for blood defileth the land: and the land cannot be * cleayed of the blood that is shed therein, but by the blood of him that shed it.

34 Desile not therefore the land which ye shall inhabit, for I dwell in the middes thereof: For I the Lord dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marrying of the daughters of Zelophehad. 7 The inheritance could not be giuen from son vnto a daughter.

Then the chiefe fathers of the familie of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Joseph, came, & spake before Moses, & before the princes, the chiefe fathers of the childe of Israel,

2 And sayd, * The Lord commanded y my lord to giue the land to inherit by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be married to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall be put vnto the inheritance of the tribe whereof they shall be so: shall it be taken away from the lot of our inheritance.

4 Also when the Iubilee of the children of Israel cometh, then shall their inheritance be put vnto the inheritance of the tribe whereof they shall be: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying,

The tribe of the sonnes of Joseph haue said wel, 6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall be wues, to whom they thinke best, only to the familie of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remoue from tribe to tribe, for euerie one of the children of Israel shall ioyne himselfe to the inheritance of the tribe of his fathers.

8 And euerie daughter that possesseth any * inheritance of the tribes of the children of Israel, shall be wife vnto one of the familie of the tribe of her father: that the children of Israel may enjoy euery man the inheritance of their fathers.

9 Neither shall the inheritance goe about from tribe to tribe: but euerie one of y tribes of y children of Israel shall iurke to his owne inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 For * Mah ah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes.

12 They were wues to certayne of the families of the sonnes of Manasseh the sonne of Joseph: so their inheritance remained in the tribe of the familie of their father.

13 These are the * commandements and lawes, which the Lord commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iordan toward Iericho.

m Which purposefully committed murdres.

For murder. n So God in mind. full of the blood wrongfully shed, that he maketh his dumme creatures to demand vengeance thereof.

a It seemeth that the tribes contended who might marry theie daughters to haue their inheritance, and therefore the sonnes of Joseph propoled the matter to Moses. b Chap. 31. 13th 17. 3. c Meaning Moses.

c Signifying that at no time it could retorne, for in the Iubilee all things returned to their owne tribes.

d For the tribe could not haue continued if the inheritance which was the maintenance thereof should haue bene alienated to others.

e Wherethere is no male to inherite.

f Chap. 32. 1.

f Touching the ceremoniall and iudiciall lawes.

THE FIFTH BOOKE OF MOSES, CALLED *DEVTERONOMIE.

THE ARGUMENT.

THe wonderfull love of God toward his Church is liely set forth in this booke. For at best through their ingratitude & sundry rebellions against God, for the space of forty years, Deut. 9.7. they had deserved to have bene cut off from the number of his people, & at last euer to have bene deprived of the use of his holy word, and sacraments: yet he did euer preserve his Church even for his owne mercies sake, & would still have his Name called upon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giveth them their country, townes, and goods, and exhorteth them by the example of their fathers (in whose infidelitie, idoltrie, adulteries, murmurings & rebellion, he had most sharply punished) to feare and obey the Lord, to imbrace and keepe his law with us adding thereunto or diminishing therefrom. For by his word he would be knowne to be their God, & they his people: by his word he would govern his Church, and by the same they should learn to obey him: by his word he would discern the false prophet from the true, light from darkness, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse and despi, destroy and abolish what sever is not agreeable to his holy will, & seems to be otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise up Kings and governors, for the setting forth of this word and preservation of his Church: giving unto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselves diligently in the continuall studie and meditation of the same: that the might learn to feare the Lord, love their subiects, observe covenants, and vice, and what sever offendeth the maiestie of God. And as he had before instructed their fathers in all things apperteyning both to his spirituall service, and also for the maintenance of that societie which is betwene men: so he prescribeth here a new, all such lawes and ordinances, which either concerne his Divine service, or els are necessarie for a Common weale: appointing unto every estate and degree their charge and duetie: as well, how to rule and live in the feare of God, as to nourish friendship toward their neighbours, and to preserve that order which God hath established among men: threatening with all, most horrible plagues to them that transgress his commandments, and promising all blessings and felicitie to such as observe and obey them.

CHAP. I.

A briefe rehearſall of things done before, from Horeb vnto Kadesh-barnea. **2** Moſes reproveth the people for their incredulitie. **3** The ſpaciouſe are overcome by the Amorites, becauſe they fought againſt the commandment of the Lord.



Hereof be the words which Moſes ſpake vnto all Iſrael, on this ſide Iorden in the wilderneſſe, in the plaine, & ouer againſt the red ſea, betweene Paran & Tophel, & Lahar, & Hazeroth, and Di-zahab.

2 There are eluen dayes journey fro Horeb vnto Kadeſh-barnea, by the way of mount Seir.

3 And it came to paſſe in the firſt day of the eleventh moneth, in the fortieth yere that Moſes ſpake vnto the children of Iſrael according vnto all that the Lord had giuen him in commandement vnto them.

4 After that he had ſaide **4** * Sihon the king of the Amorites which dwelt in Hahbo, & Og King of Baſhan, which dwelt at Baſharoth in Edrei.

5 On this ſide Iorden in the land of Moab began Moſes to declare this law, ſaying.

6 The Lord our God ſpake vnto vs in Horeb, ſaying, Ye haue dwelt long enough in this mount,

7 Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neere therunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea ſide, to the land of the Canaanites, and vnto Lebanon.

8 Beholde, I haue ſet the land before you: go in and * poſſeſſe that land which the Lord ſware vnto your fathers, Abrahā, Iſhak, and Iaakob, to giue vnto them and to their ſeed after them.

9 ¶ And I ſpake **9** vnto you the ſame time, ſaying, I am not able to beare you my ſelfalone:

10 The Lord your God hath * multiplied you: and beholde, ye are this day as the ſtarres of heauen in number:

11 (The Lord God of your fathers make you a thouſand times fo many more as ye are, & bleſſe you, as he hath promiſed you)

12 How can I alone * beare your combrance and your charge, and your ſiſſe?

13 Bring you men of wiſedome and of vnderſtanding, and * known among your tribes, and I will make them rulers ouer you:

14 Then ye answered me and ſaid, The thing is good that thou haſt commanded vs to doe.

15 So I tooke the chiefe of your tribes wiſe and known men, & made them rulers ouer you, captaines ouer thouſands, and captaines ouer hundreds, and captaines ouer fiftie, and captaines ouer tenne, and officers among your tribes.

16 And I charged you, Iudges that ſame time, ſaying, Heare the controuerſies betweene your brethren, & * iudge right couſly betwene euerie man and his brother, and the ſtranger that is with him.

17 Ye ſhall haue no reſpect of perſon in iudgement, * ſhall heare the ſmall as well as the great: ye ſhall not feare the face of man: for the iudgement is * Gods: and the cauſe that is too hard for you, bring vnto me, and I will heare it.

18 Alſo I commanded you the ſame time all the things which ye ſhould doe.

19 ¶ Then we departed from Horeb, & went thorow all that great and terrible wilderneſſe (as ye haue ſeene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadeſh-barnea.

20 And I ſayd vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doth giue vnto vs.

21 Beholde, the Lord thy God hath layed the land before thee: go vp & poſſeſſe it, as the Lord the God of thy fathers hath ſaid vnto thee: feare not, neither be diſcouraged.

22 ¶ Then ye came vnto me euerie one, and ſaid, We will ſend men before vs, to ſearch vs out the

* That is a ſecond law: ſo called, becauſe the Law which God gaue in mount Sinai, is here repeated, as though it were a new Law: and this Law is a confirmation or explication of the ſame commandments.

i Signifying how great a burden it is to gouerne the people.

k Whoſe godlineſſe is knowne.

l Declaring what ſort of men ought to haue a public charge, reade Exo. 18. 11.

* Iohn 7. 24.

* Exod. 19. 17. 18. 16. 19. 1. ſum. 13. prom. 24. 3. act. 42. 1. law. 2. 3. m And you ſhall liue: conu. 11.

n So that the land was in themſelues, that they did not looſer poſſeſſe the inheritance promiſed.

o Reade Num. 13. 1, 2.

a In the country of Moab.

b So that the wilderneſſe was betweene the Sea and this plaine of Moab.

c In Horeb or Sinai, fortie yeres before this the Law was giuen:

d Not becauſe all that were then of age and iudgement were now dead,

e Moſes repeateth the ſame to the youth which then were not borne, or had not iudgement.

f By theſe examples of Gods fauour, their mindes are prepared to receive the Law.

* Num. 31. 24.

g The ſecond time.

h In the ſecond yere and ſecond moneth, Num. 10. 11.

i Or, ſuperfluous.

* Gen. 15. 18.

k 17. 1. 2.

l By the counſell of theſe men their father in law Exo. 18. 19.

m Not ſo much by the counſell of nature as of grace.

n Or, ſuccuſſion.

the land & to bring vs word againe, what way we must go vp by, & vnto what cities we shall come.

23 So the saying pleased me well, and I tooke twelve men of you, of euery tribe one.

24 * Who departed, and went vp into the mountaine, and came vnto the || river Elhool, and searched out the land.

25 And tooke of the fruite of the land in their hands, and brought it vnto vs, and brought vs word againe, and p faill, It is a good land, which the Lord our God doeth giue vs.

26 Notwithstanding ye would not go vp, but were disobedient vnto the commaundment of the Lord your God,

27 And murmured in your tents, and said, Because the Lord q hated vs, therefore hath hee brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whether shall we go vp our brethren haue discouraged our hearts, saying, The people u greater, and taller then we: the cities are great and walled vp to heauen: and moreover wee haue feared the finnes of the * Anakims there.

29 But I said vnto you, Dread not, nor be afraid of them.

30 The Lord your God, f who goeth before you, he shall fight for you, according to all that he did vnto you in Egypt before your eyes,

31 And in the wilderness, where thou hast feared: how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which yee haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God,

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to goe, and in a cloud by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and sware, saying,

35 * Surely there shall not one of these men of this froward generation, see that good land, which I sware to giue vnto your fathers,

36 Save Caleb the sonne of Iephunneh: hee shall see it, * and to him will I giue the land that he hath troden vpon, and to his children, because he hath constantly followed the Lord.

37 * Also the Lord was angry with me for your fakes, saying, * Thou also shalt not go in thither,

38 But Iosua the sonne of Nun which standeth * before thee, he shall goe in thither: to encourage him: for he shall cause Israell to inherite it.

39 Moreover, your * children, which ye haide should be a praye, and your finnes, which in that day had no knowledge betwene good and euill, they shall go in thither, and vnto them will I giue it, and they shall possesse it.

40 But as for you, turne backe, and take your journey into the wilderness by the way of the red Sea.

41 Then ye answered, and said vnto mee, We haue sinned against the Lord, * we will goe vp, and fight, according to all that the Lord our God hath commaunded vs: and yee armed you euery man to the warre; and were readie to goe vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not vp, neither fight, (for I am * not among you) lest ye fall before your enemies.

43 And when I told you, ye would not heare,

but rebelled against the commandment of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees vie to doe) and destroyed you in Seir, ~~even~~ vnto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord would not: * heare your voyce, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained ~~before~~.

CHAP. II.

4 *Israelu rebellum to fight with the Edomites, 9 Moabites, 19 And Ammonites. 23 Sileon king of Hethbon is discovered.*

T Hen * we turned, and tooke our journey into the wilderness, by the way of the red Sea, as the Lord spake vnto me: and wee compassed mount Seir a b long time.

2 And the Lord spake vnto me, saying,

3 Yee haue compassed this mountaine long ynough: turne you Northward.

4 And warne thou the people, saying, Ye shall go through the c coast of your brethren the children of Elau, which dwell in Seir, & they shall be afraid of you: take ye good heede therefore.

5 Ye shall not prouoke them: for I will not giue you of their land for much as a foote breid, * because I haue giuen mount Seir vnto Elau for a possession.

6 Ye shall buy meate of them for money to eate, and ye shall also procure water of them for money to drinke.

7 For the Lord thy God hath d blessed thee in all the workes of thine hand: he knoweth thy walking through this great wilderness, and the Lord thy God hath bene with thee this fourtie yeere, and thou hast lacked nothing.

8 And when we were departed from our brethren the children of Elau which dwelt in Seir, through the way of the || plaine, from Elath, and from Ezion-gaber, wee turned and went by the way of the wilderness of Moab.

9 Then the Lord said vnto me, Thou shalt not i|vexe Moab, neither prouoke them to battell, for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children * of Lot for a possession.

10 The f Emims dwelt therein in times past, a people great and many, & tall, as the Anakims.

11 They also were taken for giants as the Anakims: whom the Moabites call Emims.

12 The * Horims also dwelt in Seir before time, whom the children of Elau chased out and destroyed them before them, and dwelt in their steade: as Israell shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Nowe i|vise vp, *said I*, and get you over the riuier * Zered: and wee went over the riuier Zered.

14 The s space also wherein wee came from Kadesh-barnea, vntill wee came ouer the riuier Zered, was eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

15 For in deale the b hand of the Lord was against them, to destroy them from among the hoste, all they were consumed.

16 ¶ So when all the men of warre were consumed

a Because ye rather thaned your hypocritic, than true repentance rather lamenting the losse of your brethren, then repenting for your finnes.

a They obeyed, after that God had chastised them.

b Eight and thirtie yeere, as verſ. 14.

c This was the second time: for before they had caused the israelites to returne, Num. 20.31.

d Gen. 36.8.

d And given these names where with thou wilt make thee remember: also God will direct thee by his providence, as he hath done.

e Or wilderness.

f Or seige.

g Which were the Moabites and Ammonites. f Signifying, that as these giants were driven out for their finnes: so the wicked when their finnes are ripe, cannot escape Gods plague.

h Gen. 36.10.

i Num. 32.13.

k He beweth hereby, that as God is true in his promises: so his threatenings are not in vaine.

l His plague and punishment to destroy all that were wicked: yee shall see above.

9 Num. 13.24. Or, valley of the cluster of grapes.

9 To wit, Caleb, and Iosua: Moses preleth the better part to the greizer, that is, sweto ten.

9 Such was the Lewch vntankfulness, that they counted Gods especial loue, hatred.

9 The other ten, not Caleb and Iosua.

9 Num. 13.25.

f Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldnes, and agreeable to God.

9 Sam. 13.21.

9 Num. 14.23.

9 Is. 1.4.6.

9 Num. 10.25. and 17.14. 9 Chap. 14. and 22. and 24.4. 9 Which minister vnto thee. u Where were vnder twentie yeere old, as Num. 14.21.

9 This declareth mans nature, who wil doe that which God forbiddeth, and will not doe that which he commaundeth. y Signifying, that man hath no strength, but when God is at hand to helpe him.

sumed and dead from among the people :

17 Then the Lord spake vnto me, saying,

18 Thou shalt goe through Ar the coast of Moab this day :

19 And thou shalt come neere ouer against the children of Ammon : but shalt not lay siege vnto them, nor moue warre against them : for I will not giue thee of the land of the children of Ammon any possession : for I haue giuen it vnto the children of Lot for a possession,

20 That also was taken for a land of giants : for giants dwelt therein aforetime, whome the Ammonites called Zamzummims :

21 A people that was great, and many, and tall, as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead :

22 As he did to the children of Esau which dwell in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day.

23 And the Auims which dwell in Hazarim euen vnto Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.

24 ¶ Rise vp therefore, said the Lord : take your iourney, & passe ouer the river Arnon : behold, I haue giuen into thy hand Sihon, the Amorite, King of Hehbon, and his land: begin to possesse it, and prouoke him to battell.

25 This day wil I begin to send thy feare and thy dread, vpon all people vnder the whole heauen, which shall heare thy fame, and shal tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedemoth vnto Sihon king of Hehbon, with wordes of peace, saying,

27 ¶ Let me passe through thy land : I will goe by the hie way : I will neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meate for money, for to eate, and shalt giue mee water for money for to drinke: onely I will go through on my foote,

29 (As the children of Esau which dwell in Seir, & the Moabites which dwell in Ar, did vnto mee) vntill I be come ouer Iordn, into the land which the Lord our God giueh vs.

30 But Sihon the King of Hehbon would not let vs pass by him : for the Lord thy God had hardened his spirit, & made his heart obstinate, because hee would deliuer him into thine hand, as appeareth this day.

31 And the Lord said vnto mee, Beholde, I haue begonne to giue Sihon and his land before thee : begin to possesse and inherite his land.

32 * Then came out Sihon to meete vs, himselfe with all his people to fight at Iahaz.

33 But the Lord our God deliuered him f into our power, and we smote him, and his sonnes, and all his people.

34 And we tooke all his cities the same time, and destroyed euery citie, men, and women, and children : we let nothing remaine.

35 Onely the cattell we tooke to our selues, and the spoile of the cities which we tooke,

36 From Aroer, which is by the banke of the riuier of Amon, and from the citie that is vpon theriuier, euen vnto Gilead : there was not one citie that escaped vs : for the Lord our God deliuered vp all before vs.

37 Onely vnto the land of the children of Ammon thou camest not, nor vnto any place of the riuier Iabbok, nor vnto the cities in the mountains, nor vnto whatsoever the Lord our God forbade vs.

CHAP. III.

Og King of Basan is slain. 11 The legions of his bed, 18 The Reubenites and Gadites are commended to go ouer Iordn before their brethren. 21 Ioshua is made captain, 27 Moyses is permitted to see the land, but not to enter, albeit he desired it.

Then wee turned, and went vp by the way of Basban : * and Og King of Basban came out against vs, he, and all his people to fight at Iedrei.

2 And the Lord said vnto mee, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt doe vnto him as thou diddest vnto * Sihon King of the Amorites, which dwelt at Hehbon.

3 So the Lord our God deliuered also vnto our hand, * Og the King of Basban, and all his people : and we smote him, vntill none was left him alive.

4 And we tooke all his cities the same time, neither was there a citie which wee tooke not from them, euen threescore cities, & all the countrey of Argob, the kingdom of Og in Basban.

5 All these cities were fenced with hie wallles, gates and barres, beside vnwalled townes a great many.

6 And we ouerthrew them, as wee did vnto Sihon King of Hehbon, destroying euery citie, with men, & women, and children.

7 But all the cattell and the spoile of the cities we tooke for our selues.

8 Thus wee tooke at that time out of the hand of two Kings of the Amorites, the land that was on this side Iordn from the riuier of Arnon vnto mount Hermon :

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir)

10 All the cities of the plaine, and all Gilead, and all Basban vnto Salehah, and Edrei, cities of the kingdom of Og in Basban.

11 For onely Og king of Basban remained of the remnant of the giants, whose bed was a bed of yron : it is not at Rabbath among the children of Ammon? the length thereof a nine cubites, and foure cubites the breadth of it, after the cubite of a man.

12 And this land which we possessed at that time from Aroer, which is by the riuier of Arnon, and halfe mount Gilead, * and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the rest of Gilead, and all Basban, the kingdom of Og, gaue I vnto the halfe tribe of Manassh : euen all the countrey of Argob with all Basban, which is called, The land of giants.

14 Iair the sonne of Manassh tooke all the countrey of Argob, vnto the coastes of Geshuri, and of Manchath, and called them after his owne name, Basban, * Hauoth Iair vnto * this day.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuier of Arnon, halfe the riuier and the borders, euen vnto the riuier Iabbok which is the border of the children of Amman.

17 The plaine also and Iordn, and the borders from Chinnereth euen vnto the Sea of the plaine, so vnto, the salt Sea * vnder the springs of

10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

* Num. 31. 33. chap. 9. 7.

a Therefore bee side the commandement of the Lord, they had in occasion of his part to fight against him.

* Num. 31. 34.

* Num. 1. 33.

b As villages and small townes.

c Because this was Gods appointment, therefore it may not be iudged cruell.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victorie.

* Num. 31. 33.

* Num. 31. 34. e Meaning, what he wrote this historie.

f Which seemeth the Ammonites from the Amorites.

10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

i Who called them Iesus Re-phaims : that is, professors, or physicians to heale and reforme vices : but were in deede Zamzummims, that is, wicked and abominable.

¶ Or, Gaze.

k According to his promises made to Abraham, Gen. 15. 21.

l This declareth that the hearts of men are in Gods hands either to be made faint, or bolde.

* Num. 31. 34.

m Because neither intreatie nor examples of others could moue him, he could not complaine of his iust destruction.

n God in his election and reprobation doeth not onely appoint the ends, but the means tending to the same.

* Num. 31. 33.

† Euen before vs.

o God had cursed Canaan, and therefore he would not that any of the wicked race should be preferred.

10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

Pisgah Eastward.

18 ¶ And I commanded you the same time, saying, The Lord your God hath given you this land to possess it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

19 Your wives onely, and your children, and your cattell (for I know that ye haue much cattell) shal abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iorden: then shal ye returne euery man vnto his possession, which I haue giuen you.

21 ¶ And I charged Ioshua the same time, saying, Thine eyes haue seene all that the Lord your God hath done vnto these two Kings: so shal the Lord doe vnto all the kingdomes whither thou goest.

22 Ye shal not feare them: for the Lord your God, he shal fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou hast begunne to shewe thy seruant thy greatness and thy mightie hand: for where is there a God in heauen or in earth, that can I doe like thy works, & like thy power?

25 I pray thee let me goe ouer & see the good land that is beyond Iorden, that goodly mountaine, and Lebanon.

26 But the Lord was angry with me for your fakes, and would not heare me: and the Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, & I lift vp thine eyes Westward, and Northward, and Southward, & Eastward, and behold it with thine eyes, for thou shalt not goe ouer this Iorden:

28 But charge Ioshua and encourage him, and bidden him: for hee shal goe before this people, and he shal diuide for inheritance vnto them, the land which thou shalt see.

29 So we abode in the valley ouer against Beth-Peor.

CHAP. IIII.

1 An exhortation to observe the Law without adding thereto or diminishing. 6 Therein flourisheth our wisdom. 9 We must teach it to our children. 15 No image ought to be made to worship. 26 Thereunto against them that forsake the Law of God. 37 God chose the Jews because he loved their fathers. 43 The three cities of refuge.

Now therefore hearken, O Israel, vnto the Ordinances and to the lawes which I teach you: to doe that ye may liue and goe in, and possesse the land, which the Lord God of your fathers giueth you.

2 Ye shal put nothing vnto the word which I command you, neither shall ye take ought therefrom, that ye may keepe the commandments of the Lord your God which I command you.

3 Your eyes haue seene what the Lord did because of Baal-Peor, for all the men that followed Baal-Peor, the Lord thy God hath destroyed euery one from among you.

4 But ye that did cleaue vnto the Lord your God are alieue euery one of you this day.

5 Behold, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should doe euen to within the land whither ye goe to possesse it.

6 Keepe them therefore, and doe them: for

that is your wisdom, and your vnderstanding in the sight of the people, which shal heare all these ordinances, and shall say, Only this people is wise, and of vnderstanding, and a great nation.

7 For what nation is so great, vnto whom the gods come so neere vnto them, as the Lord our God is neere vnto us, in all that we call vnto him for?

8 And what nation is so great, that hath ordinances and lawes so righteous, as all this Law, which I set before you this day?

9 But take heede to thy selfe, and keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart, all the daies of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I will cause them heare my wordes, that they may learne to feare me all the daies that they shal liue vpon the earth, and that they may teach their children:

11 Then came you neere, and I stood vnder the mountaine, and the mountaine burnt with fire vnto the mids of heauen, and there was darkness, cloudes and mist.

12 And the Lord spake vnto you out of the middes of the fire, and ye heard the voyce of the wordes, but saw no similitude, saw a voyce.

13 Then hee declared vnto you his covenant which he commanded you to doe, was the ten commandments, and wrote them vpon two tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances & lawes, which ye should observe in the land, whither ye goe to possesse it.

15 Take therefore good heede vnto your selves: for ye saw no image in the day that the Lord spake vnto you in Horeb out of the middes of the fire:

16 That ye corrupt not your selues, and make you a graven image or representation of any figure: whether it be by the likenes of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any feathered soule that flieth in the aire:

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth,

19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne & the moone and the starres with all the hoste of heauen, shouldest be driuen to worship them and serue them, which the Lord thy God hath distributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the yron fornice: out of Egypt to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with me for your wordes, and swore that I should not goe ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shal not goe ouer Iorden: but ye shall goe ouer, and possesse that good land.

23 Take heede vnto your selues, lest ye forget

Because all men naturally desire wisdom, he sheweth how to attain vnto it.

Helping vs, and delivering vs out of all dangers, as Sam. 23.

He addeth all these wordes, shewing that we can neuer be surer enough to keepe the Law of God, and to teach it to our posterity.

See, I say.

The Law was given with frauncfull miracles, to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same.

God layeth this condition to his covenant.

Signifying that the Law was proposed for all them that make any image to represent God.

He hath appointed them to serue man.

He hath delivered you out of most miserable slavery, and freely chosen you for his children.

Moses good affection appeareth in that that he, being deprived of such an excellent treasure, doth weepe more than most enjoy it.

That is the Rebeccas, Gadites, and half Manasse, as Num. 32. 31.

16. 13. 4.

2. 18. 9.

So that the victories came not by your owne wisdom, strength, or multitude.

16. 1. 5. and 10. 8. 35.

He speaketh according to the common and corrupt speech of them which attribute that power vnto idoles that only appertaineth vnto God.

Or, wonders. He meaneth Zion, where the temple should be built, and God honored.

As before he saw by the spirit of prophesie the good mountaine which was Zion: so here his eyes were lifted up above the order of nature to behold all the plentiful land of Canaan.

For this doctrine standeth not in bare knowledge, but in practise of life.

Chap. 13. 35. He thinks not to be more wise than I am.

God will not be served by halves, but will have full obedience.

Gods iudgements executed vpon other idolaters ought to serue for our instruction, as Num. 23. 24. And were not idolaters.

the covenant of the Lord your God which hee made with you, and *let* yee make you any graven image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a consuming fire, and a ielous God.

25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long in the land, if ye corrupt your selues, and make any graven image, or likenesse of any thing, & worke euil in the sight of the Lord thy God, to prouoke him to anger.

26 I call heauen and earth to record against you this day, that ye shall shortly perish from the land, wherunto ye goe out of Iorden to possesse it: ye shall not prolong your dayes therein, but shall vtterly be destroyed.

27 And the Lord shall scatter you among the people, and ye shall be left few in number among the nations, whither the Lord hath bring you:

28 And there yee shall serue gods, *euē* the worke of mans hand, wood, and stone, which neither see, nor heare, nor cate, nor finell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thine heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, for the length, if thou returne to the Lord thy God, and be obedient vnto his voyce,

31 (For the Lord thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which hee swore vnto them.

32 For, inquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and *ask* from the one ende of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voyce of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go and take him a nation from among nations, by 7 tentations, by signes, and by wonders, and by warre, and by a mightie hand, and by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes.

35 Vnto thee it was inueiled, that thou mightest knowe, that the Lord hee is God, and that there is none but he alone.

36 Out of heauen hee made thee heare his voyce to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voyce out of the middes of the fire.

37 And because he loued thy fathers, therefore hee chose their seede after them, and hath brought thee out of Egypt in his fight by his mightie power.

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance: as *appeareth* this day.

39 Vnderstand therefore this day, and consider in thine heart, that the Lord, hee is God in heauen above, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances,

and his commandments which I commaund thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

¶ Then Moses separated three cities on this side of Iorden toward the sunne rising:

42 That the slayer should flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 That is, Bezer in the wilderness, in the plaine country of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseth.

44 ¶ So this is the law which Moses set before the children of Israel.

45 These are the witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt,

46 On this side Iorden, in the valley ouer against Beth-peor, in the land of Sihon King of the Amorites, which dwelt in Heshbon, whome Moses and the children of Israel smote, after they were come out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two Kings of the Amorites, which were on this side Iorden toward the sunne rising:

48 From Arer, which is by the banke of the riuer Arnon, euē vnto mount Sion, which is Hermon,

49 And all the plaine by Iorden Eastward, euē vnto the Sea of the plaine, vnder the springs of Pithah.

CHAP. V.

Moses is the mediator betweene God and the people. 1 The law is repeated. 2 The people are afraid at Gods voyce. 3 The Lord witnesseth that the people would forsake him. 32 They must neither desire to the right hand nor left.

¶ Then Moses called all Israel, and sayd vnto them, Heare, O Israel, the ordinances and the lawes which I propose to you this day, that yee may leaue them, and take heede to obserue them.

2 ¶ The Lord our God made a covenant with vs in Horeb.

3 The Lord made not this covenant with our fathers *only*, but with vs, *euē* with vs all here aliuē this day.

4 The Lord talked with you face to face in the Mount, out of the middes of the fire.

5 (At that time I stood betweene the Lord and you, to declare vnto you the worde of the Lord: for yee were afraid at the sight of the fire, and went not vp into the mount) and he sayd,

6 ¶ I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt haue none other gods before my face:

8 Thou shalt make thee no graven image, or any likenesse of that that is in heauen above, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for I the Lord thy God am a ielous God, visiting the iniquitie of the fathers vpon the children, euē vnto the third and fourth generation of them that hate me:

b God promitteth reward not for our merites, but for our seruice, and to assure vs that our labour shall not be lost.

* 148.10.8.

c The articles & points of the covenant.

* Num. 31. 29. chap. 1. 4.

* Num. 31. 13. chap. 3. 5.

d That is, the full Sea. * Chap. 3. 23.

* Exodus. 24.

a Some reade, God made not this covenant, that is, in such simple set and with such signes and wonders.

b So plainly that you neede not to doubt thereof.

* Exodus. 24. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

c Or, seruants, c. God bindeth vs to serue him only, without superstition and idolatry.

* Exodus. 34. 7. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

a The first degree to keepe the commandments is, to loue God.

10 And shewing mercie vnto thousandes of them that loue me, and keepe my commandments.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as the Lord thy God hath commanded thee.

13 Six dayes thou shalt labour, and shalt do all thy worke:

14 But the seventh day is the Sabbath of the Lord thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy mayde, nor thine oxe, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy mayd may rest aswell as thou.

15 For, remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mightie hand and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 ¶ Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adulterie.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witness against thy neighbour.

21 * Neither shalt thou covet thy neighbours wife, neither shalt thou desire thy neighbours house, his fildie, nor his man seruant, nor his mayde, his oxe, nor his asse, nor ought that thy neighbour hath.

22 ¶ These wordes the Lord spake vnto al your multitude in the mount out of the mids of the fire, the cloud & the darknesse, with a great voyce, and I added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when ye heard the voyce out of the middes of the daiekenesse, (for the mountaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

24 And ye sayd, Beholde, the Lord our God hath shewed vs his glory and his greatnesse, and we haue heard his voyce out of the middes of the fire: we haue fenece this day that God doeth talke with man: and hee * lieth.

25 Now therefore, why should we die? for this great fire will consume vs: if we heare the voyce of the Lord our God any more, we shall die.

26 For what I feele was there enen, that heard the voyce of the liuing God speaking out of the middes of the fire as we heare, and liued?

27 Go thou neere and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God saith vnto thee, * and we will heare it, and doe it.

28 Then the Lord heard the voyce of your wordes, when ye spake vnto me, and the Lord said vnto me, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue well sayd, all that they haue spoken.

29 Oh * that there were such an heart in them to feare me, and to keepe al my commandments alway: that it might go well with them, and with their children for euer.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the commandments, and the ordinances, and the lawes, which thou shalt teach them: that they may doe them in the land which I giue them to possesse it.

32 Take heede therefore, that ye doe as the Lord your God hath commanded you: I turne not aside to the right hand nor to the left.

33 But walke in all the wayes which the Lord your God hath commanded you, that ye may liue, and that it may goe well with you: and that ye may prolong your daies in the land which ye shall possesse.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandments, which is to loue him with all mine heart, 2 The same shall be taught to the possessor. 10 To tempt God. 25 Righteousnesse is continued in the Law.

These now are the commandments, ordinances, and lawes, which the Lord your God commanded me to teach you, that ye might doe them in the land whither ye goe to possesse it:

1 That thou mightest * feare the Lord thy God, and keepe all his ordinances, and his commandments which I commaund thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

2 Heare therefore, O Israel, and take heede to doe it, that it may goe well with thee, and that ye may increase mightily in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

3 Heare, O Israel, The Lord our God is Lord only,

4 And * thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

5 And these wordes which I commaund thee this day, shall be in thine heart.

6 And thou shalt * rehearse them continually vnto thy children, and shalt talke of them when thou tarrest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

7 And thou shalt binde them for a signe vpon thine hand, and they shall be as frontlets betwene thine eyes.

8 Also thou shalt write them vpon the posts of thine house, and vpon thy gates.

9 And when the Lord thy God hath brought thee into the land, which hee swaue vnto thy fathers, Abraham, Izhak, and Iakob, to giue to thee, with great and goodly cities which thou buildedst not,

10 And houses full of all maner of goods which thou filledst not, and welles digged which thou diggedst not, vineyards & olive trees, which thou plantedst not, and when thou hast eaten and art full,

11 Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage.

12 Thou shalt feare the Lord thy God, and serue him, and shalt * sweare by his Name.

13 Ye shall not walke after other gods, after any of the gods of the people which are round about you,

14 (For the Lord thy God is a ielous God among

1 Ye shall neither add nor diminish, Chap. 4. 11 As by obedience, God giueth vs all felicitie: so of disobeying God proceedeth all our miserie.

10 Judgment.

a A recent feast and loss of God, is the first beginning to keepe Gods commandments.

b Which hath abundance of all things appertaining to mans life.

* Mat. 22. 37, 38, 39, 40, 41, 42, 43.

* Chap. 1. 1, 2.

c Some read, thou shalt write them vpon thy children: as we, that they may print them more deeply in memorie.

10. Signe of remembrance. d That when thou eatest, in, thou mayest remember them.

e Let us wash and ease our hearts: forget Gods mercie, whereby thou wast delivered out of miserie. f We must feare God, feare him sorely, and confesse his Name, which is done by fearing lawfully.

g Not for a few, but with true obedience, and true reverence.

* Mat. 5. 14.

* Luke 11. 34.

* Rom. 1. 30.

* Rom. 7. 5. h He speaketh not onely of hisat resolve will, but that there be no motion or affection.

i Teaching vs by his example to be content with his word, and adde nothing thereto.

* Exod. 19. 19.

* Chap. 4. 33.

10. Nam.

* Exod. 10. 19.

k He requirith of vs nothing but obedience, shewing also that of our knees we are willing thereto.

among you: I left the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

16 ¶ Ye shall not 8 tempt the Lord your God, as ye did tempt him in Masrah:

17 But ye shall keepe diligently the commandments of the Lord your God, and his testimonies, and his ordinances which he hath commanded thee,

18 And thou shalt doe that which is right and good in the sight of the Lord: that thou mayest prosper, & that thou mayest go in, & possesse that good land which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath sayd.

20 When i thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, Wee were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mightie hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes,

23 And he brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may goe euill with vs, and that he may preferre vs alius as at this present.

25 Moreover, this shalbe our righteousness before the Lord our God, if we take heede to keepe all these commandments, as he hath commanded vs.

CHAP. VII.

1 The Israelites may make no covenant with the Gentiles, 2 They must destroy the idoles, 3 The children depend on the free love of God, 19 The experience of the power of God ought to confirme vs, 25 To aske all occasion of idolatry.

When the Lord thy God shall bring thee into the land whither thou goest to possesse it, * and shall roote out many nations before thee: the Hittites, and the Gergashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuities, and the Iebusites, seven nations greater and mightier then thou,

2 And the Lord thy God shall giue them * before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no * covenant with them, nor haue compassion on them,

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For || they will cause thy sonne to turne away from me, and to serue other gods: then will the wrath of the Lord waxe boate against you and destroy thee suddenly.

5 But thus ye shall deale with them, b Ye shall overthrowe their altars, and breake downe their pillars, and ye shall cut downe their grones, and burne their grauen images with fire.

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath chosen thee, to be a precious people vnto himselfe, aboue all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chose you, because ye were more in number then any people: for ye were the fewest of all people:

8 But because the Lord c loued you, and because hee would keepe the othe which hee had sworne vnto your fathers, the Lord hath brought you out by a mightie hand, and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt,

9 That i you mayest knowe, d that the Lord thy God, he i: God, the faithfull God which keepeth covenant and mercie vnto them that loue him and keepe his commandments, euen to a thousand generations,

10 And rewardeth * them to their face that hate him, to bring them to destruction: he wil not deferre to reward him that hateth him to his face.

11 Keepe thou therefore the commandments, and the ordinances, and the lawes, which I commanded thee this day to doe them.

12 ¶ For if ye hearken vnto these lawes, and obserue and doe them, then the Lord thy God shall keepe with thee the covenant, and the mercie which he sware vnto thy fathers.

13 And he will loue thee, and blesse thee, and multiplie thee: he will also blesse the fruite of thy wombe, and the fruite of thy land, thy come and thy wine, and thine oyle, and the increase of thy kine, and the flockes of thy sheepe in the land, which he sware vnto thy fathers to giue thee.

14 Thou shalt bee blessed aboue all people: * there shall bee neither male nor female barren among you, nor among your cattell.

15 Moreover, the Lord will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: s thine eye shall not spare them, neither shalt thou serue their gods, for that shalbe thy * destruction.

17 If thou say in thine heart, These nations are more then I, how can I cast them out?

18 Thou shalt not feare them, but remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great i tentations which thine eyes saw, and the signes and wonders, and the mightie hand and stretched out arme, whereby the Lord thy God brought thee out: so shall the Lord thy God do vnto all i people, whose face thou fearest.

20 Moreover, the Lord thy God will send i hornets among them vntil they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not feare them: for the Lord thy God is among you, a God mighty & dreadful.

22 And the Lord thy God will roote out these nations before thee by litle and litle: thou maiest not consume them at once, lest the i beastes of the ficke increase vpon thee.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mightie destruction, vntill they be brought to nought.

24 And he shall deliuer their Kings into thine hand, and thou shalt destroy their name from vnder heauen: there shall no man be able to stand before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall ye * burne with fire, and * couet not the siluer and golde, that is on them, nor take it vnto thee, lest thou b be defiled therewith: for it is an abomination before the Lord thy God.

26 Bring not therefore abomination into thine

c Freely, finding no cause in you more then in others to do so.

d And so put difference between him and idoles.

e Meaning, manifestly, or in this life.

f This covenant is grounded vpon his free graces: therefore in recompensing their obedience he hath respect to his mercie and not to their merits.

* Exod. 23. 26.

* Exod. 23. 14 and 15. 8.

g We ought not to be mercifull where God commandeth severity.

* Exod. 23. 33.

h Or, plague, or, trial, as Chap. 32. v. 15, 16.

* Exod. 23. 28.

i Or, 24. 12. b There is not so small a creature, which I will not use to fight against them.

k So that it is your commoditie that God accomplish not his promise so soon as you would wish.

* Chap. 12. 3.

Exod. 12. 34.

1. 10. 3. 31.

3. 11. 12. 40.

l And be inliged to idolatry.

g By doubting of his power, testing lawfull means, and abusing his graces.

h Here he condemneth all mans good intentions.

i God requireth not only that we serue him all our life, but also that we take paine that our posteritie may live forth his glory.

k Nothing ought to moue vs more to true obedience then the great benefites which we haue receiued of God.

l Not because none could fully obey his Law, we must haue our recourse to Christ to be iustificed by faith.

* Chap. 1. 8.

a Into thy power.

* Exod. 23. 24. and 35. 12.

¶ Or any of them.

b God would haue his seruice pure without all idolatrous ceremonies and superstitions, Chap. 12. 3. * Chap. 12. 3. and 14. 1. 1. 9. * Exod. 12. 3. 1. 12. 3. 3.

thine house; lest thou be accursed like it, *but* verily abhorre it, and count it most abominable: for it is ^a accursed.

^a Chap. 13. 17.

CHAP. VIII.

^a God humblyeth the *Israelites* to wit what they have in their hearts. ^b God chastiseth them in the children. ^c The *desert* was made to be possible for Gods benefice. ^d The *perigrah* night of Gods benefice canst be in the *desert*.

YE shall keepe all the commandments which I commaund thee this day, for ^a to doe them: that yee may liue, and be multiplied, and goe in, and possesse the land which the Lord swaue vnto your fathers.

^a And thou shalt remember all the way which the Lorde thy God led thee this fourtie yeere in the wilderness, for to humble thee, and to ^b proue thee, to knowe what was in thine heart, whether thou wouldst keepe his commandments or no.

^a Therefore he humbled thee, and made thee hungry, and fed thee with M A N, which thou knowest not, neither did thy fathers know it, that he might teach thee that man liueth not by bread onely, but by euery *uerbe* that proceedeth out of the mouth of the Lord, doth a man liue.

^a Thy raiment waxed not olde vpon thee, neither did thy foote ^b swell those fourtie yeeres.

^a Knowe therefore in thine heart, that as a man nouriureth his forine, so the Lord thy God ^b nouriureth thee.

^a Therefore shalt thou keepe the commandments of the Lord thy God, that thou mayest walke in his wayes, and feare him.

^a For the Lord thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and ^b depths that spring out of valles and mountaines:

^a A land of wheate and barley, and of vineyards, and figtrees, and pomegranates: a land of oyle olue, and hony:

^a A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land ^b whose stones are yron, and out of whose mountaines thou shalt digge brasie.

^a And when thou hast eaten and filled thy selfe, thou shalt ^b blesse the Lord thy God for the good land, which he hath giuen thee.

^a Beware that thou forget not the Lord thy God, not keeping his commandments, and his lawes, and his ordinances, which I commaund thee this day:

^a Lest when thou hast eaten and filled thy selfe, and hast built goodly houses & dwelt therein,

^a And thy beastes, and thy sheepe are increased, and thy siluer and golde is multiplied, and all that thou hast is increased,

^a Then thine heart ^b bee lifted vp and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

^a Who was thy guide in the great and terrible wilderness (wherein were fiery serpents, and scorpions, and drought, where *was* no water, who brought forth water for thee out of the rocke of flint:

^a Who fedde thee in the wilderness with ^b M A N, which thy fathers knew not) to humble thee, and to proue thee, that he might doe thee good at thy latter end.

^a Beware lest thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

^a But remember the Lord thy God: for it is he which ^b giveth thee power to get substance to establish his couenant which hee swaue vnto thy fathers, as *appeareth* this day.

^a And if thou forget the Lord thy God, and walke after other gods, and serue them, and worship them, I ^b will tell thee vnto you this day that yee shall surely perish.

^a As y nations which the Lord destroyeth before you, so yee shall perish, because yee would not be obedient vnto y voice of the Lord your God.

CHAP. IX.

^a God doeth them not good for their owne righteousness, but for his owne sake. ^b Moyses punisheth them in remembrance of their fathers. ^c The two tables are broken. ^d Moyses prayeth for the people.

HEARE O *Israel*, Thou shalt passe ouer Iorden ^a this day, to goe in and to possesse nations greater and mightier then thy selfe, did cities great and walled vp to heauen,

^a A people great and tall, *even* the children of the Anakims, whome thou knowest, and of whom thou hast ^b heard say, Who can stand before the children of Anak?

^a Vnderstand therefore that this day the Lord thy God is he which ^b goeth out before thee as a consuming fire: he shall destroy them, and hee shall bring them downe before thy face; so thou shalt cast them out and destroy them suddenly, as the Lord hath said vnto thee.

^a Speake not thou in thine heart (after that the Lorde thy God hath cast them out before thee) saying, For my ^b righteousness the Lorde hath brought me in, to possesse this land: but for the wickednesse of these nations, the Lord hath cast them out before thee.

^a For thou entrest not to inherite their land for thy righteousness, or for thy upright heart: but for the wickednesse of those nations, the Lord thy God doth cast them out before thee, and that he might performe the word which the Lord thy God swaue vnto thy fathers, Abraham, *Israhak*, and *Isakob*.

^a Vnderstand therefore, that the Lorde thy God giueth thee not this good land to possesse it for thy righteousness: for thou art a ^b stiffnecked people.

^a Remember, and forget not, how thou prouokedst the Lorde thy God to anger in the wilderness: (since the day that thou diddest depart out of the land of Egypt, until ye came vnto this place ye haue rebelled against the Lord.

^a Also in Horeb ye prouoked the Lorde to anger, so that the Lord was wroth with you, *even* to destroy you.

^a When I was gone vp into the mount, to recuie the tables of stone, the tables, *1 say*, of the couenant, which the Lord made with you: & ^b I abode in the mount forty dayes & forty nights, and I neither ate bread nor yet dranke water:

^a Then ^b the Lord delivered me two tables of stone, written with the finger of God, & in them *was* contained according to all the wordes which the Lord had said vnto you in the mount out of the middles of the fire, in the day of the assembly.

^a And when the forty dayes and fourtie nights were ended, the Lord gaue me the two tables of stone, the tables, *1 say*, of the couenant.

^a And the Lord said vnto me, ^b Arise, get thee downe quickly from hence: for thy people which

^a If things concerning this life, proceed mostly of Gods mercie, rather more spiritual giues and life a-spiriting.
^b Or, take to wit: with the beames and the circles Chap. 4. 36.

^a Meaning, shortly.

^b By the report of the spies, Num. 13. 32.

^c To guide and to govern thee.

^d Men of himselfe can deliue nothing but Gods anger: and if God spare any, it cometh of his great mercie.

^a Like Robbards oxen, which will not endure their masters yoke.

^b He groweth by the length of time, that their rebellion, was most great and intolerable.

^a Exod. 32. 18. and 34. 32.

^a Exod. 31. 18. ^b That is, miraculously, and not by the hand of man.

^a Exod. 32. 7.

thou

^a Shewing that it is not ynough to heare y word, except we expresse it by example of life.

^b Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

^c Man liueth not by meate onely, but by the power of God which giueth it strength to nourish vs.

^d As they that got bare footed.

^e So that his al. fictions are figers of his fatherly love toward vs.

10, more.

^a Where there are mines of metal.

^b For to receiue Gods benefices, and not to bee thankfull, is to contemne God in them.

^a By attributing Gods benefices to thine owne wisdom and labour, or to good fortune.

^a Num. 32. 11.

^a Exod. 16. 15.

^b So soone as man declineth from the obedience of God, his wayes are corrupted.

thou hast brought out of Egypt, haue ^b corrupted their wayes: they are soone turned out of the way which I commanded them: they haue made them a molten image.

¹³ Furthermore, the Lord spake vnto me, saying, I haue seene this people, and beholde, it is a stubbe-necked people.

¹⁴ Let me alone, that I may destroy them, & put out their name from vnder heauē: & I will make of thee a mighty nation, & greater then they be.

¹⁵ So I returned, and came downe from the Mount (& the Mount burnt with fire, and the two Tables of the covenant were in my two hands)

¹⁶ Then I looked, and beholde, yee had sinned against the Lord your God: for ye had made you a molten calfe, and had turned quickly out of the way which the Lord had commanded you.

¹⁷ Therefore I tooke the two Tables, and cast them out of my two handes, and brake them before your eyes.

¹⁸ And fell downe before the Lord forty dayes, and forty nightes, as before: I neither ate bread, nor dranke water, because of all your sins, which ye had committed, in doing wickedly in the sight of the Lord, in that ye prouoked him vnto wrath.

¹⁹ (For I was afrayde of the wrath and indignation, wherewith the Lord was moued against you, euen to destroy you) yet the Lord heard me at that time also.

²⁰ Likewise the Lord was very angry with Aaron, euen to destroy him: but at that time I prayed also for Aaron.

²¹ And I tooke your sinne, I mean the calfe which ye had made, and burnt him with fire, and stamped him and ground him small, euen vnto very dust: and I cast the dust thereof into the riuer, that defended out of the ^m mount.

²² Also in Taberah, and in ^m Massah *and in Kibroth-hattannah ye prouoked ^y Lord to anger.

²³ Likewise when the Lord sent you from Kadesh-barnea, saying, Goe vp, and possesse the land which I haue giuen you, then ye rebelled against the commandment of the Lord your God, and beleueed him not, nor hearkened vnto his voice.

²⁴ Yee haue bene rebellious vnto the Lord, since the day that I knew you.

²⁵ Then I fell downe before the Lord ^o forty dayes & fourtie nightes, as I fell downe before, because the Lord had said, I will destroy you.

²⁶ And I prayed vnto the Lord, and saide, O Lord God, destroy not thy people & thine inheritance, which thou hast redeemed through thy greatness, whom thou hast brought out of Egypt by a mighty hand.

²⁷ Remember thy seruants Abraham, Isaac, & Iacob: looke not to ^y stubbernes of this people, nor to their wickednes, nor to their sinne.

²⁸ Left the country, whence thou broughtest thy saie, * Because the Lord was not able to bring them into the land which he promised them, or because he hated them, he caried them out to slay them in the wilderness.

²⁹ Yet they are thy people, and thine inheritance, which thou broughtest out by thy mightie power, and by thy stretched out arme.

CHAP. X.

⁵ The second tables put in the Arke. ⁸ The tribe of Levi is dedicate to the service of the Tabernacle. ¹² What the Lord requireth of him. ¹⁶ The circumcision of the heart. ¹⁷ God regards not the person. ²¹ The Lord is the praise of Israel.

¹ In the same time the Lord said vnto me, * Hew thee two Tables of stone like vnto the first, and come vp vnto me into the Mount, and make thee an Arke of wood,

² And I will write vpon the Tables, the words that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

³ And I made an Arke of ^a Shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the Mountaine, and the two Tables in mine hand.

⁴ Then he wrote vpon the Tables according to the first writing (the tenne commandments, which the Lord spake vnto you in the Mount out of the middes of the fire, in the day of the ^b assembly) and the Lord gaue them vnto me.

⁵ And I departed, and came downe from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

⁶ And the childre of Israel tooke their journey from Deeroch of the childre of Israhel to ^c Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his steade.

⁷ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbah a land of running waters.

⁸ The same time ^y Lord separated the tribe of Levi to beare the Arke of the covenant of the Lord, and to stand before the Lord, to minister vnto him, & to blesse in his Name vnto this day.

⁹ Wherefore Levi hath no part nor inheritance with his brethren: for the Lord is his inheritance, as the Lord thy God hath promised him.

¹⁰ And I taried in the Mount, as at the first time, fourtie dayes and fourtie nightes, and the Lord heard me at that time also, and the Lord would not destroy thee.

¹¹ But the Lord said vnto me, Arise, goe forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

¹² And now, Israel, what doeth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God, with all thine heart, and with all thy soule?

¹³ That thou keepe the commandmentes of the Lord, and his ordinance, which I command thee this day, for thy wealth?

¹⁴ Beholde, heauen, and the heauen of Iakob: ^u the Lord is the Lord thy God, and the ^e earth, with all that therein is.

¹⁵ Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their feede after them, ^u vnto you about all people, as appeareth this day.

¹⁶ Circumcise therefore the forekinne of your heart, and harden your neckes no more.

¹⁷ For the Lord your God is God of gods, & Lord of lordes, a great God, mighty and terrible, which accepteth not ⁿ persons nor taketh reward:

¹⁸ Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him foode and rayment.

¹⁹ Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

²⁰ Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and ^u shalt sware by his Name.

^a Exod. 34.1.

^a Which wood is of long continuance.

^b When you were assembled to receive the lawe.

^c This mountaine was also called Mosera, Num. 33.28.

^d That is, to offer sacrifices and to declare the Lawe to the people.

^e So God turned the curse of Iacob, Gen. 49.7, vnto blessing.

^f For all our sinnes and transgressions God requirith nothing, but to loue him, and obey him.

^g Psal. 115.

^h Although he was Lord of heauen and earth, yet would hee chuse none but you.

ⁱ Cut off all you will afflictiō, Ierem. 4.4.

^k Obey. 19. 7.

^l Job 34.19.

^m Rom. 1.11.

ⁿ Chap. 19.

^o Mat. 23.10.

^p I Brake Chap.

thee out of the way, wherein the Lorde thy God commanded thee to walke: so shalt thou take the euil away forth of the middles of thee.

6 ¶ If thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, that hath in thy bosome, or thy friend, which is as thine owne: fowle, intice thee secretly, saying, Let vs go and serue other gods, (which thou hast not known, thou, I say, nor thy fathers)

7 Any of the gods of the people which are round about you, neere vnto thee or far off from thee, fowle one end of the earth vnto the other.

8 Thou shalt not consent vnto him, nor heare him, neither shalt thine eye pierce him, nor shewe mercy, nor keepe him secret:

9 But thou shalt euen kill him: g thine hande shall be first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones, that he die: (because he hath gone about to thrust thee away from the Lorde thy God, which brought thee out of the lande of Egypt from the house of bondage)

11 That *al Israel may heare and feare, and do no more any such wickednes as this among you.

12 ¶ If thou shalt heare say (concerning any of thy cities which the Lorde thy God hath giuen thee to dwell in)

13 Wicked men are gone out from among you, & haue drawn away the inhabitants of their city, saying, Let vs go and serue other gods, which ye haue not known,

14 Then b thou shalt seeke, and make search and enquire diligently: and if it be true, and the thing certaine, that such abomination is wrought among you,

15 Thou shalt euen slay the inhabitants of that city with the edge of the sword: destroy it utterly, and all that is therein, and the cattell thereof with the edge of the sword.

16 And thou shalt gather all the spoyle of it into the middles of the street thereof, and burne with fire the city and all the spoyle thereof euerly whit, vnto the Lorde thy God: and it shall be an heap for euer: it shall not be built againe.

17 And there shalt cleaue nothing of the damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shewe thee mercy, and haue compassion on thee and multiply thee, as he hath sworne vnto thy fathers:

18 When thou shalt obey the voyce of the Lorde thy God, and keepe all his commandments which I command thee this day, that thou doe that which is right in the eyes of the Lorde thy God.

CHAP. XIII.

2 The manner of the Levites in marking themselves for the dead may not be followed. 3 What manner are they to be taken care of when dead. 29 The duties for the Levites, stranger, felle, beggar, and widow.

YE are the children of the Lorde your God. ¶ Ye shall not cut your felues, nor make you any balme betwene your eyes for the dead.

2 ¶ For thou art an holy people vnto the Lorde thy God, and the Lord hath chosen thee to be a precious people vnto himselfe, above all the people that are vpon the earth.

3 ¶ Thou shalt eat no manner of amination. 4 ¶ There are the beasts, which ye shall eat, the becke, the sheepe, and the goat,

5 The hart, and the roe bucke, and the bugle,

and the wilde goat, and the vnicorne, and the wilde oxe, and the Chamois.

6 And euerly beast that parteth the hoofe, and cleaueth the clift into two clawes, and is of the beastes that cheweth the cudde, that shall ye eat.

7 But these ye shall not eat, of them that chew the cud, and of them that diuide and cleaue the hoofe onely: the camel, nor the hare, nor the coney: for they chew the cudde, but diuide not the hoofe: therefore they shall be vncleane vnto you:

8 Also the swine, because he diuideth the hoofe, and cheweth not the cud, shall be vncleane vnto you: ye shall not eat of their flesh, nor touch their dead carkeises.

9 ¶ These ye shall eat, of al that are in the waters: al that haue finnes and scales shall ye eat.

10 And whatsoever hath no finnes nor scales, ye shall not eat: it shall be vncleane vnto you.

11 ¶ Of all cleane birdes ye shall eat:

12 But these are they, whereof ye shall not eat: the eagle, nor the gofawke, nor the osprey,

13 Nor the glad, nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of fawens,

15 Nor the ostrich, nor the nighterow, nor the fennecaw, nor the hawke after her kinde,

16 Neither the little owle, nor the great owle, nor the redthanke,

17 Nor the pelicane, nor the swanne, nor the cormorant:

18 The stork also, and the heron in his kinde, nor the lapwing, nor the backe.

19 And euerly creeping thing that flieth, shall be vncleane vnto you: it shall not be eaten.

20 But of all cleane fowles ye may eat.

21 Ye shall eat of nothing that is diuine alone, but thou shalt giue it vnto the stranger that is within thy gates, that he may eat it: or thou mayst sell it vnto a stranger: for thou art an holy people vnto the Lorde thy God. Thou shalt not see the kid in his mothers milke.

22 Thou shalt giue the tithes of all the increase of thy seede, that cometh forth of the field ye by yeere.

23 And thou shalt eat before the Lorde thy God (in the place which he shall chuse to cause his Name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine, and of the sheepe, that thou shalt learne to feare the Lorde thy God alway.

24 And if the way be too long for thee, so that thou art not able to carry it, because the place is farr from thee, where the Lorde thy God shall chuse to set his Name, when the Lorde thy God shall blesse thee,

25 Then shalt thou make it in money, and take the money in thine hand, and goe vnto the place which the Lorde thy God shall chuse.

26 And thou shalt bestow the money for whatsoever thine heart desired, whether it be oxe, or sheepe, or wine, or strong drinke, or whatsoever thine heart desired: g and shalt eat it there before the Lorde thy God, and reioyce, both thou, and thy household.

27 And the Levite that is within thy gates, shall thou not forsake: for he hath neither part nor inheritance with thee.

28 At the end of three yeeres thou shalt bring forth all the tithes of thine increase of the same yeere, and lay it vp within thy gates.

a All natural affections must give place to Gods honour.

b Whom thou lovest as thy life.

c As the witness is charged, Chap. xii. 7.

* Chap. xv. 13.

d The children of Israel.

e Which are appointed to see faults punished.

f Signifying, that no idolatry is so execrable, nor more grievously to be punished, than of them which once professed God.

g Of the spoyle of that idolatrous and cursed citie, Reade Chap. vii. 26, and iosh. vii. 1.

* Levit. xii. 28, 29.

a Therefore thou shalt not follow the fictions of the Gentiles.

b This ceremonial Law instructed the Jewes to seek a spiritual purenes, even in their meat and drinke.

* Levit. xii. 28.

Or, cuckoo.

* Levit. xii. 28.

e Because these blood was not shed, but transcribed in them. d Which is one of the religious. * Ex. xii. 10, 11.

f The dishes were ordered for the maintenance of the Levites, which had none inheritance.

g When he shall give thee abilities. For, I say, up.

h After the Priests had received the Lords part.

i Besides the yeere's tithes that were given to the Levites, these were layed up in store for the poor.

and the widow, that are among you, in the place which the Lord thy God shall chuse to place his Name there,

12 And thou shalt remember that thou wast a servant in Egypt: therefore thou shalt observe and do these ordinances.

13 ¶ Thou shalt observe the feast of the Tabernacles seven dayes, when thou hast gathered in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy servant, and thy maid, & the Levite, & the stranger, & the fatherles, & the widow, that are within thy gates.

15 Seven dayes shalt thou keepe a feast vnto the Lord thy God in the place which the Lord shall chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the vnleavened bread, and in the feast of the weeks, and in the feast of the Tabernacles: and they shall not appeare before the Lord empty.

17 Every man shall giue according to the gift of his hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

18 ¶ Iudges, & officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee, thorow out thy tribes: and they shall iudge the people with righteous iudgement.

19 Wrest not thou by Law, nor reape & any person, neither take reward: for by reward blindeth the eyes of the wise, & peruersteth by words of the iust.

20 That which is iust and right shalt thou follow, that thou mayest liue, and possesse the land which the Lord thy God giueth thee.

21 ¶ Thou shalt plant thee no grove of any trees neere vnto the altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no pillar, which thing the Lord thy God hateth.

CHAP. XVII.

¶ The punishment of the adulter. 9 Hard controversies are brought to the Trial, and the Judge. 12 The continuance must die. 13 The edition of the King. 16, & 17 What things be ought to avoid. 18 And what he ought to pursue.

¶ Thou shalt offer vnto the Lord thy God no bullocke nor sheepe wherein is * alemith or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which the Lord thy God giueth thee, man or woman, which hath wrought wickednes in the sight of the Lord thy God, in transgressing his couenant,

3 And hath gone and serued other gods, and worshipped them: as the sunne, or the moone, or any of the hoste of heauen, which I haue not commanded,

4 And it be tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently: and if it be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which hath committed that wicked thing) vnto thy gates, whether it be man or woman, & shalt stone them with stones, till they die.

6 ¶ At the mouth of two or three witnesses, shall he that is worthy of death, die: but at the mouth of one witness, he shall not die.

7 The handes of the 4 witnesses shall bee first

vpon him to kill him: and afterward the handes of all the people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in iudgement between blood & blood, between plea and plea, betwene plague & plague, in the matters of controuersie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the iudge that shall be in those dayes, and aske, and they shall shewe thee the sentence of iudgement.

10 And thou shalt do according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt observe to doe according to all that they informe thee.

11 According to the Lawe, which they shall teach thee, & according to the iudgement which they shall tell thee, shalt thou doe: thou shalt not decline from the thing which they shall shew thee, neither to the right hand, nor to the left.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to minister there) or vnto the iudge, that man shall die, and thou shalt take away euil from Israel.

13 So all the people shall heart and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the lande which the Lord thy God giueth thee, & shalt possesse it, & dwell therein, if thou say, I will set a King ouer me, like as all the nations that are about me,

15 Then thou shalt make him king ouer thee, whom the Lord thy God shall chuse: from among thy brethren shalt thou make a King ouer thee: thou shalt not set a stranger ouer thee, which is not thy brother.

16 In any wife he shall not prepare him many horses, nor bring the people againe to Egypt, for to encrease the number of horses, seeing the Lord hath said vnto you, Ye shall henceforth goe no more againe that way.

17 Neither shall he take him many wives, lest his heart be turned away, neither shall he gather him much siluer and gold.

18 And when he shall sit vpon the throne of his kingdom, then shall he write him this Law repeated in a booke, by the Priests of the Leuites.

19 And it shall be with him, and he shall reade therein all dayes of his life, that hee may learne to feare the Lord his God, & to keepe all the words of this Lawe, & these ordinances, for to doe them:

20 That his heart bee not lifted vp about his brethren, and that hee turne not from the commandement, to the right hand or to the left, but that he may prolong his daies in his kingdom, he, and his sounes in the middes of Israel.

CHAP. XVIII.

¶ The portion of the Leuites. 4 Of the Leuitis coming from another place. 5 To auoid the abomination of the Gentiles. 15 God will not leave them without a true Prophet. 20 The false prophet shall die. 22 How he may be known.

¶ The Priests of the Leuites, and all the tribe of Leui shall haue no part nor inheritance with Israel, * but shall eate the offerings of the Lorde made by fire, and his inheritance.

2 Therefore shall they haue no inheritance among their brethren: for the Lorde is their inheritance, as he hath said vnto them.

¶ To signifie a common consuetudine to mainteine Gods honore and use religion.

¶ Who shall giue sentence as the Priests countell him by the Lawe of God.

¶ Then shalt obey their testimony, that the controuersie may haue an end.

¶ So long as he is the true minister of God, and pronounceth according to his word.

¶ For many men, who are not of thy nation, shall he change true religion into idolatry, and bring thee to sinne. ¶ To reuenge their iniurie, and to take them of their best horses, 1. King. 10. 28. ¶ From the Lawe of God.

¶ Meaning, that kings ought to be to loose their liberties, as nature bindeth one brother to loose another.

¶ Whereby is meant, that kings ought to be to loose their liberties, as nature bindeth one brother to loose another.

3 ¶ And this shall be the Priests due tie of the people, that they which offer sacrifice, whether it be bullocke or sheepe, shall give vnto the Priest the ^b shoulder, and the two cheeks, and the maw.

^b The right shoulder, Num. 18. 18.

4 The first fruites also of thy come, of thy wine, and of thine oile, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, and his sonnes for euer.

^c Meaning, to serue God faithfully, and not to lette rate.

6 ¶ Also when a Levite shall come out of any of the cities of all Israel, where he remained, and come ^c with all the desire of his heart vnto the place, which the Lord shall chuse,

^d Not constrained to lue of him, i. l.

7 Hee shall then minister in the Name of the Lord his God, as all his brethren the Levites, which remaine there before the Lord.

8 They shall haue like portions to eat ^d beside that which cometh of his sale of his patrimony.

9 When thou shalt come into the lande which the Lord thy God giue thee, thou shalt not learne to doe after the abominations of those nations.

^e Signifying they were purged by this ceremonie of passing betweene two fires.
 ^f Levit. 18. 31.
 ^g Levit. 20. 17.
 ^h 1. Sam. 24. 7.

10 Let none be found among you that maketh his sonne or his daughter to ^e goe thorow the fire, or that vieth witchcraft, or a regar of times, or a marker of the flying of foules, or a forcerer,

11 Or a charmer, or that counsellth wth spirits, or a soothsaier, or that asketh counsell at the dead.

12 For all that do such things are abomination vnto the Lord, and because of these abominations the Lord thy God doth cast thee out before thee.

^f Without hypocricie, or mixture of false religion.

13 Thou shalt be ^f vpright therefore with the Lord thy God.

14 For these nations which thou shalt possess, hearken vnto those that regard the times, and vnto forcerers: ^g as for thee, the Lord thy God hath not ^g suffered thee so.

^h i. v. but thou not so.
 ⁱ Heb. clau or appointed.
 ^j 18. 37.

15 ¶ The Lord thy God will raise vp vnto thee a Prophet like vnto me, from among you, ^j even of thy brethren: vnto him ye shall hearken,

^k Meaning a continual succession of Prophets, till Christ the end of all Prophets come.
 ^l 1. Esai. 44. 19.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saydest, ^k Let me heare the voyce of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord said vnto me, They haue well spoken.

^m 70. 1. 45.
 ⁿ after 3. 21.

18 * I will raise them vp a Prophet from among their brethren like vnto thee, and will put my wordes in his mouth, and he shall speake vnto them all that I shall command him.

^o Which promise is not only made to Christ, but to all at teach in his name, 16. 50. 2.
 ^p i. by executing punishment vpon him.

19 And whosoever will not hearken vnto my wordes, which he shall speake in my Name, I will require it of him.

20 But ^q if a Prophet that shall presume to speake a word in my name, which I haue not commanded him to speake, or that speake in the name of other gods, euen the same prophet shall die.

21 And if thou thinke in thine heart, How shall we know the word which the Lord hath not spoken?

^r Under this line note he compriseth all the other verses.

22 When a prophet speaketh in the Name of the Lord, if the thing ^r he followe not nor come to passe, ^s y is the thing which the Lord hath not spoken, ^t but the prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

CHAP. XIX.

^u The franchised towns. 14 Not to remoune the neighbours lands, 16 17 the punishment of times at beuasts false witness.

¶ When the Lord thy God shall roote out the nations, whose land the Lord thy God giue thee, and thou shalt possess them, and dwell in their cities, and in their houses,

^u Chap. 23. 3.

2 * Thou shalt separate three cities for thee, in the middes of thy land which the Lord thy God giue thee to possesse it.

^v Exod. 31. 25.
 ^w Num. 35. 20. 21.
 ^x 10. 1. 2. 3. 4.

3 Thou shalt prepare thee the way, and diuide the coastes of the land, which the Lord thy God giue thee to inherit, into three partes, that euer ^y manslayer may flee thither.

^y Make an open and realie way.

4 ¶ This also is the cause wherefore the manslayer shall flee thither, and line: who ^z fo killeth his neighbour ignorantly, and hated him not in time past:

^z Which killeth against his wil and bare no hatred in his heart.

5 As hee that goeth vnto the wood with his neighbour: to hew wood, & his hand striketh with the axe to cut down the tree, if the head slip from the helme, and his his neighbour that he dyeth, the same ^{aa} shall flee vnto one of the cities, and line,

^{aa} That murder be not committed vpon murder,
 ^{bb} Num. 35. 21.

6 Least the ^{cc} auenger of the blood follow after the manslayer: while his heart is chafed, and ouertake him, because the way is long, and slay him, although he be not ^{dd} worthy of death, because hee hated him not in time past.

^{cc} For, can not be said to be deadly.

7 Wherefore I command thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God shall enlarge thy coasts (as he hath sworn vnto thy fathers) and giue thee all the land which hee promised to giue vnto thy fathers,

^{dd} When thou shalt see thee to possesse the whole land of Canaan.

9 [If thou keepe all these commandments to do them, which I command thee this day: ^{ee} to wit, that thou loue the Lord thy God, and walke in his wayes for euer] * then shalt thou adde three cities more for thee besides those three,

^{ee} 10. 30. 31.

10 That innocent blood be not shed within thy land, which the Lord thy God giue thee to inherit, ^{ff} lest blood be vpon thee.

^{ff} Lest thou be punished for innocent blood.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that hee die, and flee vnto any of these cities;

12 Then the ^{gg} Elders of his city shall send and see him thence, and deliuer him into the hands of the auenger of the blood, that he may die.

^{gg} The Magistrates.

13 Thine eye shall not spare him, but thou shalt put away the cry of innocent blood from Israel, that it may goe well with thee.

^{hh} Then whosoever pardeneth murder, offendeth against the word of God.

14 ¶ Thou shalt not remoueth thy neighbours marke, which they of old time haue set in thine inheritance, that thou shalt inherit in ⁱⁱ land, which the Lord thy God giue thee to possesse it.

15 ¶ One witness shall not rise against a man for any trespass, or for any sinne, or for any fault that hee offendeth in, ^{jj} but at the mouth of two witnesses or at the mouth of three witnesses shall the matter be established.

ⁱⁱ 2. 10. 17. 18.
 ^{jj} 1. 16. 27.
 ^{kk} 2. Cor. 13. 1. 2. 3.

16 ¶ If a false witness rise vp against a man to accuse him of trespass,

17 Then both the men which strue together, shall stand before the ^{ll} Lord, ^{mm} even before the Priests & the Iudges, which shall be in those dayes,

^{ll} Gods presence is where his court ministers are assembled.

18 And the Iudges shall make diligent inquisition: and if the witness be found false, and hath giuen false witness against his brother,

19 * Then shall ye doe vnto him as hee had thought to doe vnto his brother: so thou shalt take cull away foorth of the middes of thee.

^{mm} Deut. 19. 15.
 ⁿⁿ 16. 17. 18.

20 And the rest shall heare this, and feare, and shall henceforth commit no more any such wickednesse.

kedness among you.

21 Therefore thine eye shall have no compassion, but * life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

3 The tabernacle of the Priest when he shall go to battell, 5 The tabernacle of the officers bearing who shall go to battell, 10 Peace must be first proclaimed, 19 The men that beare fruit, must not be destroyed.

When thou shalt go forth to warre against thine enemies, and shalt see horses & chariots, and people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: ye are come this day vnto battell against your enemies: * let not your hearts faint, neither feare, nor be amazed, nor adread of them.

4 For the Lord your God is with you, to fight for you against your enemies, & to saue you.

5 ¶ And let the officers speake vnto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and returne to his house, lest he die in the battell, and another man dedicate it.

6 And what man is there that hath planted a vineyard, and hath not eaten of the fruit? let him go and returne againe vnto his house, lest he die in the battell, and another eat the fruit.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, ¶ Whosoever is afraid and faint hearted, let him goe and returne vnto his house, lest his bretherns heart faint like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captains of the armie to gouerne the people.

10 ¶ When thou comest neere vnto a cite to fight against it, * thou shalt offer it peace.

11 And if it answer thee againe peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make war against thee, then thou shalt besiege it. 13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, * and the cattell, and all that is in the cite, eueryall the foyles thereof shalt thou take vnto thy selfe, and shalt eat the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou do vnto all the cities, which are a great way off from thee, which are not of the cities of these nations here.

16 But of the cities of this people, which the Lord thy God hath giue thee to inherit, thou shalt saue no person aliue,

17 But shalt utterly destroy them: to wit, the Iuites, and the Amorites, the Canaanites, and the Perizzites, the Hittites, and the Iebusites, as the Lord thy God hath commanded thee,

18 That they teach you not to do after all their abominations, which they haue done vnto

their gods, & ye should sinne against the Lord your God.

19 ¶ When thou hast besieged a cite long time, and made warre against it to take it, destroy not the trees thereof, by felling an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege, (for the tree of the field is mans life)

20 Onely those trees, which thou knowest are not for meat, those shalt thou destroy and cut downe, and make forts against the city that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

1 Inquisition for murder. 11 Of the woman taken in warre. 15 The heifer that cannot be changed for offence. 18 The dishonest child. 23 The body may not be long laid by.

If one be found a slaine in the land, which the Lord thy God giueth thee to possess it, lying in the field, & it is not known who hath slaine him,

2 Then thine Elders and thy Iudges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the elders of that city, which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawn in the yoke.

4 And let the Elders of that city bring the heifer vnto a flony valley, which is neither eared nor sown, and strike off the heifers necke there in the valley.

5 Also the Priests the sonnes of Levi (whom the Lord thy God hath chosen to minister, and to blesse in the name of the Lord) shall come forth, & by their word shall all strife & plague be tried.

6 And all the Elders of that city that came neere to the slaine man, shall with their hands ouer the heifer that is behended in the valley:

7 And shall testifie, and say, Our hands haue not shed this blood, neither haue our eyes seene it.

8 ¶ O Lord, be mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt go to war against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, and shalt desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, & she shall shau her head, and pare her nayles,

13 And she shall put off the garment that she was taken in, and she shall remaine in thine house, & bewaile her father & her mother a moneth long: and after that shalt thou go in vnto her, and marry her, and she shall be thy wife.

14 And if thou haue no fauour vnto her, then thou mayest let her go whither she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wives, one loued and another hated, and they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time cometh, that he

Some read, For man shall not stand of the tree of the field to come out in the siege against thee.

This law decreth how horrible a thing murder is, seeing that for one man a whole country shall be punished except remedie be found.

For, saye, b That the blood shed of the innocent be in a secret place, might make it be abhorred the fact.

b This was the prayer, which the Priests made for the audience of the people.

d Signifying that her former life must be changed before they could be married to the people of God. e As lawing pronounced parents and country.

f This once was permitted in the law: otherwise if it were not so, it would be corrupt.

25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a Meaning, upon justification: for God permiteth not his people to fight when it seemeth good to them.

chap. 25. 7.

b Is present to defend you with his grace and power.

c For when they entered first to dwell in an house, they gave thanks to God, acknowledging that they had that benefit by his grace.

d The Hebrew word signifies to make common or profane, Levitic. 25. 25.

chap. 25. 7.

¶ When it is said, e if it accepts peace.

chap. 25. 8.

f For God had appointed that the Canaanites should be destroyed, and made the Israelites enemies of his will, chap. 7. 1.

¶ While the sonne of the hated dwelt.
appointeth his sonnes to be heires of that which he hath, he may not make the sonne of the beloved first borne before the sonne of the hated, which is the first borne :

h As much as to two of the others.
17 But he shall acknowledge the sonne of the hated for the first borne, and giue him a double portion of that he hath : for he is the first of his strength, and to him belongeth the right of the first borne.

i Except he be worthy, as was Reuben Iakobs sonne.
18 If any man haue a sonne that is stubburne and disobedient, which will not hearken vnto the voice of his father, nor the voice of his mother, and they haue chastened him, and he would not obey them,

k For it is the mothers dutie also to rebuke her children.
19 Then shall his father and his mother take him, & bring him out vnto the Elders of his cite, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his city, This our sonne is stubburne and disobedient, and he will not obey our admonition : he is a riotour, and a drunkard.

21 Then all the men of his city shall stone him with stones vnto death : for thou shalt take away euill from among you, that all Israel may heare it, and feare.

l Which death was also appointed for blasphemers and idolaters : so that to disobey the parents is most horrible.
22 If a man also haue committed a trespass worthy of death, and is put to death, and thou hangest him on a tree.

m For Gods Law by his death is satisfied, and no more abhorreth crucilie.
23 His body shall not remaine all night vpon the tree, but thou shalt bury him the same day : for the curse of God is on him that is hanged. Defile not therefore thy land which the Lord thy God giueth thee to inherit.

CHAP. XXII.

n He commandeth in these cases of some capital goods. The woman may not utere swears, nor men the women. Of the damne and her young heire. Why they should haue chastement. ¶ Not to mixe diuers kindes together. Of the wife and being found a virgin. The punishment of adulteries.

¶ Exod. 23. 4.
Thou shalt not see thy brothers ox nor his sheepe go alray, & withdraw thy selfe from them, but shalt bring the againe vnto thy brother.

¶ As though thou sweat it not.
2 And if thy brother be not nere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it : then shalt thou deliuer it to him againe.

¶ Showing, that brotherly affection must be shewed, not only to them that dwell neere vnto vs, but also to them which are farre off.
3 In like manner shall thou do with his asse, and so shalt thou do with his raiment, and shalt so do with all lost things of thy brother, which he hath lost : if thou hast found them, thou shalt not withdraw thy selfe from them.

¶ Much more art thou bound to do for thy neighbors person.
4 Thou shalt not see thy brothers asse nor his ox fall downe by the way, and withdraw thy selfe from them, but shalt lift them vp with him.

¶ For that were to alter the order of nature, and to delight God.
5 The woman shall not weare that which pertaineth vnto the man, neither shall a man put on womans raiment : for all that do so, are abomination vnto the Lord thy God.

¶ If God detest cruetie done to lile birds, how much more to man, made according to his image.
6 If thou finde a birds nest in the way, in any tree, or on the ground, whether they be yong or egges, and the damme sitting vpon the yong, or vpon the egges, & thou shalt not take the damme with the yong,

¶ To signifye that we should not delight in the death of the innocent, but be punished.
7 But shalt in any wife let the damme go, and take the yong to thee, that thou mayest prosper and prolong thy dayes.

¶ To signifye that we should not delight in the death of the innocent, but be punished.
8 When thou buildst a new house, thou shalt make a balme on thy rooffe, that thou lay not blood vpon thine house, if any man fall thence.

9 Thou shalt not sow thy vineyard with diuers kindes of seeds, lest thou defile the increase of the seed which thou hast sown, and the fruit of the vineyard.

10 Thou shalt not plowe with an ox and an asse together.

11 Thou shalt not weare a garment of diuers sorts, of woollen and linnen together.

¶ Nam. 19. 26.
12 Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

13 If a man take a wife, and when he hath lien with her, hate her,

¶ That is, be an occasion that she is slandered.
14 And lay slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a mayd,

15 Then shall the father of the mayd, and her mother, take and bring the signes of the mayds virginity vnto the Elders of the city to the gate.

16 And the mayds father shall lay vnto the Elders, I gaue my daughter vnto this man to wife, and he hath cher :

l Meaning, the flesh, wherein the signes of her virginity were.
17 And lo, he layeth slanderous things vnto her charge, saying, I found not thy daughter a mayd : loe, these are the tokens of my daughters virginity : and they shall spread the vesture before the Elders of the city.

18 Then the Elders of the city shall take that man, and chastise him,

¶ For the fault of the childred cometh to the shame of the parents : therefore he was recompensed when the was faultlesse.
19 And shall condemne him in an hundred shekels of silver, and giue them vnto the father of the maid, because he hath brought vp an euill name vpon a mayd of Israel : and she shall be his wife, and he may not put her away all his life.

20 But if this thing be true, that the mayd be not found a virgin,

21 Then they shall bring forth the mayd to the doore of her fathers house, and the men of her city shall stone her with stones to death : for she hath wrought folly in Israel, by playing the whore in her fathers house : so thou shalt put euill away from among you.

¶ Levit. 20. 16.
22 If a man be found lying with a woman married to a man, then they shall die euil both twaine : for the man that lay with the wife, and the wife : so thou shalt put away euill from Israel.

23 If a maid be betrothed vnto an husband, and a man finde her in the towne & lie with her,

24 Then shall ye bring them both out vnto the gates of the same city, and shall stone them with stones to death : the mayd because she cried not, being in the city, and the man, because he hath humbled his neighbours wife : so thou shalt put away euill from among you.

¶ Levit. 20. 17.
25 But if a man finde a betrothed mayd in the field, and force her, and lie with her, then the man that lay with her, shall die alone :

26 And vnto the mayd thou shalt do nothing, because there is in the mayd no cause of death : for as when a man rieth against his neighbor and woundeth him to death, so is this matter.

27 For he found her in the fields : the betrothed mayd cried, and there was no man to succour her.

¶ Exod. 22. 14.
28 If a man finde a mayd that is not betrothed, and take her, and lie with her, and they be found,

29 Then the man that lay with her, shall giue vnto the maids father fifty shekels of silver : and the

¶ The teneur of this Lawe, is to walke in simplicity, and not to be enuious of new inventions.

¶ That is, be an occasion that she is slandered.

l Meaning, the flesh, wherein the signes of her virginity were.

i For the fault of the childred cometh to the shame of the parents : therefore he was recompensed when the was faultlesse.

¶ Levit. 20. 16.

¶ Levit. 20. 17.

¶ For, no flow was this death.

k Meaning, that the innocent cut not be punished.

¶ Exod. 22. 14.

^a As though thou wouldst appoint what to haue, but shalt receive what he may paye.

^f Though he would be thankful, yet God will not forget it.

^{* Levit. 19.13, 18. 4. 19.}

^{* 2. King. 19. 4. 2. Chron. 25. 4. 2. Cor. 13. 9. 10. 1. Cor. 16. 10.}

^g Because the world did leake a steele, there fore God hath most doe over them.

^{* Levit. 19. 9. and 32. 28.}

^h Or, gatherest thou olives.

ⁱ Or, the grapes of thy vineyard.

^k God judged them not misdoall of his benedict, except they were beneficiall vnto others.

^a Whether there be a plaineie or none, the magistrates ought to trie our faults and punish according to the crime.

^b When the crime deserueth not death.

^c The lawes of superflition afterwardooke our way, 2. Cor. 1. 24. 1. Cor. 9. 9. 2. Tim. 5. 18. 2. Ruth 4. 3. Mat. 23. 34. Mar. 13. 16. July 20. 12.

bour any thing lent, thou shalt not goe into his house to see his pledge.

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore if it be a poore bodie, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his raiment, and blesse thee: and it shall be righteousness vnto thee before the Lord thy God.

14 ¶ Thou shalt not oppresse an hyred seruant that is needie and poore, neither of thy brethren, nor of the stranger that is in thy land with in thy gates.

15 ¶ Thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it: for he is poore, and therewith susteineth his life: lest he crye against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ The fathers shall not be put to death for the children, nor the children put to death for the fathers, but every man shall be put to death for his owne sinne.

17 ¶ Thou shalt not peruert the right of the stranger, nor of the fatherlesse, nor take a widows raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and howe the Lord thy God deliuered thee thence. Therefore I commaund thee to doe this thing.

19 ¶ When thou cuttest downe thine harvest in thy field, and hast forgotten a sheaf in the field, thou shalt not goe againe to fetch it, but it shall be for the stranger, for the fatherlesse, & for the widowe: that the Lord thy God may blesse thee in all the workes of thine hands.

20 When thou hast cutteth thine olive tree, thou shalt not goe out the boughes againe, but it shall be for the stranger, for the fatherlesse, and for the widowe.

21 When thou gatherest thy vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherlesse, and for the widowe.

22 And remember that thou wast a seruant in the land of Egypt: therefore I commaund thee to doe this thing.

CHAP. XXV.

¹ The leasing of the offenders. ² To raise vp seed to the kinsman. ³ In what case a woman hand must be cut off. ⁴ Of iust nightes and measures. ⁵ To destroy the Amalekites.

¶ When there shall be strife betwene men, and they shall come vnto iudgement, and sentence shall be giuen vpon them, and the righteous shall be iustified, and the wicked condemned,

2 Then if so be the wicked be worthe to be beaten, the iudge shall cause him to lie downe, and to be beaten before his face, according to his trespass, vnto a certaine number.

3 ¶ Fourtie stripes shall he cause him to haue and not pass, lest if hee should exceede and beate him aboute with many stripes, thy brother should appeare despised in thy sight.

4 ¶ Thou shalt not mouell the oxe that treadeth out the come.

5 ¶ If brethren dwell together, and one of them die and haue no sonne, the wife of the dead shall not marry without: that is, vnto a stranger,

but his kinsman shall goe in vnto her, and take her to wife, and doe the kinsmans office vnto her.

6 And the first borne which she beareth, shall succede in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe vp to the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: he will not doe the office of a kinsman vnto me.

8 Then the Elders of his ciue shall call him, and commune with him: if he stand and say, I will not take her,

9 Then shall his kinswoman come vnto him in the presence of the Elders, and loofe his shoe from his foote, and sit in his face, and answer, and say, So shall it be done vnto that man, that will not build vp his brothers house,

10 And his name shall be called in Israel, The house of him whose shoe is put off.

11 ¶ When men strue together, one with another, if the wife of the one come neere, for to ridle her husband out of the handes of him that smiteth him, and put forth her hand, and take him by his priuities,

12 Then thou shalt cut off her hand: shine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bagge two manner of weights, a great and a small,

14 Neither shalt thou haue in thine house diuers measures, a great and a small:

15 But thou shalt haue a right & iust weight: a perfit and a iust measure shalt thou haue, that thy dayes may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that doe such things, and all that doe vnrighteously, are abomination vnto the Lord thy God.

17 ¶ Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 Howe hee met thee by the way, and smote the hindmost of you, all that were feeble behinde thee, when thou wast faint and wearie, and hee feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to possesse it, then thou shalt put out the remembrance of Amalek from vnder heauen: forget not.

CHAP. XXVI.

¹ The offering of the first fruits. ² What they must professe when they offer them. ³ The tribes of the land. ⁴ Their preteritacion in offering it. ⁵ To what honour God preferreth them which acknowledge him to be their Lord.

¶ Also when thou shalt come into the lande which the Lord thy God giueth thee for inheritance, and shalt possesse it, and dwell therein,

2 ¶ Then shalt thou take of the first of all the fruite of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, and goe vnto the place, which the Lord thy God shall chuse to place his Name there.

3 And thou shalt come vnto the Priest, that shall be in those daies, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the country which the Lord thy God swore vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, & set it downe before the altar of the Lord

^d Because the Hebrew word signifies not the usual be office, and the word, that signifies a brother, is taken ill for a kinsman it seemeth that it is not meant that the usual brother should marie his brotheres wife, but some other of the kindred, that was in that degree which might marie.

^e This law imputeth, that godly shamefullnes be preferred: for it is an horrible thing to see a woman putt shame.

^f Else, stone and flogge. ^g Else, spah and ophah: reade Ruth 2. 36.

^{* Exod. 17. 11}

^h This was fully accomplished by Saul, about 450. yeres after ward.

ⁱ By this ceremony they acknowledged that they receiued the land of Canaan as a free gift of God. ^k To be called upon, serued and worshipped spiritually, Chap. 10. 5.

o For God, that
seeth in secret,
will reuenge it.
* 24. 22. 11.

* Gal. 3. 10.

24 Cursed be hee that smiteth his neighbour
secretly: And all the people shall say: So be it.
25 * Cursed be he that taketh a reward to put
to death innocent blood: And all the people shall
say: So be it.

26 * Cursed be he that confirmeth not all the
words of this Law, to doe them: And all the peo-
ple shall say: So be it.

CHAP. XXVIII.

1 The promises to them that they obey the commandments. 13 The
threatnings to the contrary.

* Levitic. 26.

a He will make
thee the most ex-
cellent of all
people.

b When thou
thinkest thy alle
forfeaken.

c Thou shalt live
wealthily.
d Thy children
and succession.

e All thine enter-
prises shall have
good successe.

f Meaning many
ways.

g God will bless
us, if we doe our
dutie and not be
idle.

h In that he is thy
God, and thou art
his people.

i For nothing in
the earth is pre-
cious, but when
God sendeth his
blessings from
heauen.
* Chap. 35. 8.
* 27. 26. 11.

* 10. 12. 8.

* Levitic. 26. 14.
Leuit. 2. 37.
male. 1. 30.

10. 1. 10.

1 F * thou shalt obey diligently the voyce of the
Lord thy God, and obserue & doe all his com-
mandments, which I commaund thee this day,
then the Lord thy God will * set thee on high a-
bout all the nations of the earth.

2 And all these blessings shall come on thee,
and ^b ouertake thee, if thou shalt obey the voyce of
the Lord thy God.

3 Blessed shalt thou be in the ^c citie, and
blessed also in the field.

4 Blessed shall be the fruit ^d of thy body, & the
fruit of thy ground, & the fruit of thy cattell, the
increase of thy kine, and the flocks of thy sheepe.

5 Blessed shall be thy basket and thy dough.

6 Blessed shalt thou be, when thou ^e comest
in, and blessed also when thou goest out.

7 The Lord shall cause thine enemies that
rise against thee, to fall before thy face: they shall
come out against thee one way, and shall flee be-
fore thee ^f seuen ways.

8 The Lord shall commaund the blessing ^g to be
with thee in thy store houses, and in all that thou
settest thine hand to, and will bless thee in the
land which the Lord thy God giueth thee.

9 The Lord shall make thee an holy people
vnto himselfe, as hee hath sworne vnto thee, if
thou wilt keepe the commandments of the Lord
thy God, and walke in his ways.

10 Then all people of the earth shall see that
the Name of the Lord is ^h called vpon our thee,
and they shall be afraid of thee.

11 And the Lord shall make thee plenteous in
goods, in the fruit of thy body, and in the fruit
of thy cattell, and in the fruit of thy ground, in
the land which the Lord swaue vnto thy fathers,
to giue thee.

12 The Lord shall open vnto thee his good
treasure, ⁱ euen the heauen to giue raine vnto thy
land in due season, and to blesse all the worke
of thine hands: and * thou shalt lend vnto many
nations, but shalt not borrow thy selfe.

13 And the Lord shall make thee the head,
and not the ^j taile, and thou shalt be about only,
and shalt not be beneath, if thou obey the com-
mandments of the Lord thy God, which I com-
maund thee this day, to keepe and to doe ^k them.

14 But thou shalt not decline from any of the
wordes, which I commaund you this day, ^{either}
to the ^l right hand or to the left, to goe after
other gods to serue them.

15 ¶ * But if thou wilt not obey the voyce of
the Lord thy God, to keepe and to doe all his
commandments and his ordinances, which I
commaund thee this day, then all these curses shall
come vpon thee, and ouertake thee.

16 Cursed shalt thou be in the the towne, and
cursed also in the field.

17 Cursed shalt thy basket be, & thy ^m dough.

18 Cursed shall be the fruit of thy body, and

the fruit of thy land, the increase of thy kine,
and the flocks of thy sheepe.

19 Cursed shalt thou be when thou comest
in, and cursed also when thou goest out.

20 The Lord shall send vpon thee curings,
trouble and ⁿ shame, in all that which thou settest
thine hand to doe, vntill thou ^o be destroyed,
and perish quickly, because of the wickednesse of
thy workes whereby thou hast forsaaken me.

21 The Lord shall make the pestilence cleaue
vnto thee, vntill he hath consumed thee from the
land, whither thou goest to possess it.

22 * The Lord shall smite thee with a con-
sumption, and with the feuer, and with a burning
ague, and with feruent hate, and with the sword,
and with ^p blasting, and with the mildew, and they
shall pursue thee vntill thou perish.

23 And thine heauen that is ouer thine head,
shall be ^q brass, and the earth that is vnder thee,
yron.

24 The Lord shall giue thee for the raine of thy
land, dust and ashes: ^r euen from ^s heauen shall it
come downe vpon thee, vntill thou be destroyed.

25 And the Lord shall cause thee to fall be-
fore thine enemies: thou shalt come out one way
against them, and shalt flee seuen ways before
them, and shalt be ^t scattered through all the
kingdomes of the earth.

26 And thy ^u carkeis shall be meate vnto all
foules of the ayre, and vnto the beastes of the
earth, and none shall fray them away.

27 The Lord will smite thee with the botch of
Egypt, and with the encreases, and with the scab
and with the itch, that thou canst not be healed.

28 And ^v the Lord shall smite thee with madnesse,
and with blindness, and with all onyng of heart.

29 Thou shalt also grope at noone daies, as the
^w blinde gropeth in darkenesse, and shalt not
prosper in thy ways: thou shalt neuer but be op-
pressed with wrong and be powled euermore,
and no man shall succour thee.

30 Thou shalt betroth a wife, & another man
shall lye with her: thou shalt build an house,
and shalt not dwell therein: thou shalt plant a vine-
yard, and shalt not ^x eate the fruit.

31 Thine ox shall be slaine before thine eyes,
and thou shalt not eate thereof: thine asse shall be
violently taken away before thy face, & shall not
be reflored to thee: thy sheepe shall giuen vn-
to thine enemies, and no man shall rescue them
for thee.

32 Thy sonnes & thy daughters shall be giuen
vnto another people, and thine eyes ^y shall fill
lookes for them, euen till they fall out, and there
shall be no power in thine hand.

33 The fruit of thy land and all thy labour,
shall a people, which thou knowest not, eate, and
thou shalt neuer but suffer wrong, and violence
alway.

34 So that thou shalt be madde for the sight
which thine eyes shall see.

35 The Lord shall smite thee in the knees, and
in the thighes, with a sore botch, that thou canst
not be healed: euen from the sole of thy foote
vnto the top of thine head.

36 The Lord shall bring thee and thy ^z King
(which thou shalt set ouer thee) vnto a nation,
which neither thou nor thy fathers haue know-
en, and there thou shalt serue other gods: ^{aa} euen
wood and stone.

17. 26. 10.

* Levitic. 26. 14.

20. 1. 10.

k It shall giue thee
no more moisture
then if it were of
brasse.

10. 1. 10. of the ayre
as dust raised with
wind.

l Some read, thou
shalt be a terror
and feare, when
they shall heare
how God hath
plagued thee.

m Thou shalt be
cursed both in thy
life and in thy
death: for the heu-
rall is a testimony
of the retributio-
on, which fige for
thy wickednesse
thou shalt lacke.
n In things most
evident & cleare
thou shalt lacke
direction and
iudgement.

1. 1. 10. 10. 10.
common.

o When they shal
returne from their
captiuitie.

p As he did Mo-
nath, Isachin,
Zedechias and
others.

b As the first gi-
uing of the law,
which was fourte
yeeres before.

c The proofes of
my power,

d Hee sheweth
that it is not in
mans power to
vnderstand the
mysteries of God,
if it be not giuen
him from above.

e Made by mans
eye, but Moana,
which is called
the bread of
Angels.

* Chap. 4. 8.
1. King. 2. 3.

f Who knoweth
your hearts, and
therefore ye may
not thinke to dis-
semble with him.

g Alluding to
them, that when
they made a true
covenant, diuided
a heaf in twaine,
and paft betwene
the partes diuided.
Gen. 15. 10.

h Meaning, their
pollucitie.

i Such finne, as
the bitter fruit
thereof might
choke and de-
stroy you.
* A. 1. 8. 3.
* R. 1. 1. 1.

k For as he that
is thirsty, desireth
to drinke much, so
he that followeth
his appetites, feed-
eth by all means,
and yet cannot be
satisfied.

with the children of Israel in the sight of Moab
beside the couenant which hee had made with
them in ^b Horeb.

2 ¶ And Moses called all Israel, and said vnto
them, Ye haue seene all that the Lord did before
your eyes in the land of Egypt vnto Pharaoh and
vnto all his seruants, and vnto all his land,

3 The great tentations which thine eyes
haue seene, those great miracles and wonders:

4 Yet the Lord hath not ^d giuen you an heart
to perceiue, and eyes to see, and eares to heare,
vnto this day.

5 And I haue led you fourtie yeere in the
wildernesse: your clothes are not waxed olde vpon
you, neither is thy shooe waxed olde vpon
thy foote.

6 Yet haue eaten no ^e bread, neither drunke
wine, nor strong drinke, that ye might know how
that I am the Lord your God.

7 After, ye came vnto this place, and Sihon
King of Heshbon, and Og King of Bashan came
out against vs vnto the battell, and we slew them.

8 And tooke their land, and gaue it for an
inheritance vnto the Reubenites, and to the Ga-
dites, and to the halfe tribe of Manasseh.

9 * Keepe therefore the wordes of this coue-
nant, and doe them, that ye may prosper in all
that ye shall doe.

10 Ye stand this day euery one of you before
the Lord your ^f God: your heads of your tribes,
your Elders and your officers, ^g *even* all the men of
Israel:

11 Your children, your wiues, and thy stran-
ger that is in thy campe from the heuer of thy
wood, vnto the drawer of thy water,

12 That thou shouldest passe into the coue-
nant of the Lord thy God, & into his oath, which
the Lord thy God maketh with thee this day,

13 For to establish thee this day a people vnto
himselfe, and that he may be vnto thee a God, as
he hath sayd vnto thee, and as he hath sworne vnto
thy fathers, Abraham, Izhak, and Iacob.

14 Neither make I this couenant, & this oath
with you onely,

15 But ^h *aswell* with him that standeth here with
vs this day before the Lord our God, as with him
^h that is not here with vs this day.

16 For ye knowe, howe we haue dwelt in the
land of Egypt, and howe we passed thorow the
midles of the nations, which ye passed by.

17 And ye haue seene their abominations and
their idoles (wood, and stone, silver and gold)
which were among them,

18 That there should not be among you man
nor woman, nor familie, nor tribe, which shoulde
turne his heart away this day from the Lord our
God, to goe and serue the Gods of these nations,
and that there should not be among you ⁱ *any*
roote that bringeth forth * gall & wormewood.

19 So that when he heareth the wordes of this
curse, he shall bless him selfe in his heart, saying, I
shall haue peace, although I walke according to
the subburnnes of mine owne heart, thus adding
^k drunkennes to thirst.

20 The Lord will not be mercifull vnto him,
but then the wrath of the Lord and his ielousie
shall smoke against that man, and euery curse
that is written in this booke, shall light vpon
him, and the Lord shall put out his name from
vnder heauen,

21 And the Lord shall separate him vnto euill
out of all the tribes of Israel, according vnto all
the curses of the couenant, that is written in the
booke of this Law.

22 So that the ^g *1* generation to come, ^h *when* your
children, that shall rise vp after you, & the stran-
ger, that shall come from a farre lande, shall say,
when they shall see the plagues of this land, and
the diseases thereof, wherewith the Lord shall
smite it:

23 ⁱ *For* all that lande shall burne with brim-
stone and salt: it shall not bee sowne, nor bring
forth, nor any grasse shall grow therein, like as
in the ouerthrowing of * Sodom, and Gomorah,
Admah, and Zeboim, which the Lord ouerthrew
in his wrath and in his anger)

24 Then shall all nations say, * Wherefore
hath the Lord done thus vnto this lande? howe
fierce is this great wrath?

25 And they shall answer, Because they haue
forsaken the couenant of the Lord God of their
fathers, which he had made with them, when hee
brought them out of the land of Egypt,

26 And went and serued other gods and wor-
shipped them: ^g *even* gods which they knewe not,
and which had giuen them nothing,

27 Therefore the wrath of the Lord waxed
hote against this land, to bring vpon it euery curse
that is written in this booke.

28 And the Lord hath rooted them out of
their land in anger, and in wrath, and in great in-
dignation, and hath cast them into another land,
as ^h *appeareth* this day.

29 The ^h *secret* things ^h *belong* to the Lord our
God, but the things reueiled ^h *belong* vnto vs, and
to our children for aier, that we may doe all the
wordes of this Lawe.

CHAP. XXX.

ⁱ *Mercie shewed when they repent.* 6. *The Lord doth cir-
cumcise the heart.* 11. *All excuse of ignorance is taken a-
way.* 19. *Life and death is set before them.* 20. *The Lord is
their life which obey him.*

^NOWE when all these things shall come vpon
thee, ^h *either* the blessing or the curse which I
haue set before thee, and thou shalt a turne into
thine heart, among all the nations whither the
Lord thy God hath driuen thee,

2 And shalt returne vnto the Lord thy God,
and obey his voyce in all that I commaund thee
this day: thou, and thy children with all thine
^h heart and with all thy soule,

3 Then the Lord thy God will cause thy cap-
tivities to returne, and haue compassion vpon thee,
and will returne to gather thee out of all the peo-
ple, where the Lord thy God hath scattered thee.

4 Though thou werest cast vnto the vtmost
part of ^h *heauen*, from thence will the Lord thy
God gather thee, and from hence will hee ^d take
thee,

5 And the Lord thy God will bring thee in-
to the land which thy fathers possessed, and thou
shalt possesse it, and he will shew thee fauour, and
will multiply thee about thy fathers,

6 And the Lord thy God will ^e *circumcise*
thine heart, and the heart of thy feede, that thou
mayest loue the Lord thy God with all thine heart,
and with all thy soule, that thou mayest liue.

7 And the Lord thy God will lay all these
curses vpon thine enemies, and on them, that
hate thee, and that persecute thee.

^g *Gods plagues
vpon them that
rebell against him,
shall be so strange,
that all ages shall
be astonished,*

* Gen. 19. 24. 25.

* 1. King. 9. 8.
17. 33. 3.

^h *Which had no
giuen them a land
to possesse.*

ⁱ *Moses hereby
reprooueth their
curiositie, which
seeketh those things
that are onely
knowne to God:
and their negli-
gence that regard
not that which
God hath reueiled
vnto them, as
the Lawe,*

^a *By calling to re-
membrance, both
his mercies and
his plagues,*

^b *In true repen-
tance is none hy-
pocrisie,*

^c *Even to the
worlds ende.*
^d *And bring thee
into thy country,*

^e *God will purge
all thy wicked af-
fections: which
thing is not in
thine owne power
to doe.*

If we have
God to worke
in vs with his
holly Spirit, we must
turne againe to
him by repen-
tance.

g Hee meaneth
not that God is
subiect to these
passions, to re-
ioyce, or to bee
sad but he vouch-
safeth in this
manner of
speech to declare
the loue that hee
beareth vnto vs.
h The Lawe is so
euidēt that none
can pretend igno-
rance.

*Rom. 10. 6.

i By heauen and
the sea hee mes-
senth places most
faire distant.
k Euen the Lawe
and the Gospell.
l By Iustice
Christ.

m So that to
loue and obey
God is only life
and felicity.
n Hee addeth
these promises,
to signifie that it
is for our profit
that we loue him,
and not for his.

*Chap. xvi.

o That is Ioue
and obey God;
which thing is
not in mans pow-
er, but Gods Spi-
rit onely work-
eth it in his elect.

a I can no longer
excuse mine of-
fice.

*Num. 32. 12.
chap. 32.

*Num. 37. 15.

*Num. 31. 24.
b Into your
hands.

8 Returne thou therefore, and obey the
voyce of the Lord, and doeall his commande-
ments, which I commaund thee this day.

9 And the Lord thy God will make thee
pleasours in euery worke of thine hand, in the
fruite of thy body, and in the fruit of thy cattell,
and in the fruit of the land for thy wealth: for the
Lord will turne againe, and reioyce ouer thee to
doe thee good, as he reioyced ouer thy fathers.

10 Because thou shalt obey the voyce of the
Lord thy God, in keeping his commandments,
and his ordinances, which are writtē in the booke
of this Lawe, when thou shalt returne vnto the
Lord thy God with all thine heart and with all
thy soule.

11 ¶ For this commaundment which I com-
maund thee this day, is a yoke hid from thee, nei-
ther is it farre off.

12 It is not in heauen, that thou shouldst say,
* Who shall goe vp for vs to heauen, and bring
it vs, and cause vs to heare it, that we may doe it?

13 Neither is it beyonde the sea, that thou
shouldst say, Who shall goe ouer the sea for vs, &
bring it vs, & cause vs to heare it, & we may doe it?

14 But the word is very neere vnto thee, which
is in thy mouth and in thine heart, for to doe it.

15 Behold, I haue set before thee this day life
and good, death and euill.

16 In that I commaund thee this day to
loue the Lord thy God, to walke in his wayes,
and to keepe his commandments, & his ordinan-
ces, and his lawes, that thou mayest liue, and be
multiplied, and that the Lord thy God may lesse
thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou
wilt not obey, but shalt be seduced and worship
other gods, and serue them,

18 I pronounce vnto you this day, that ye shall
surely perish, yee shall not prolong your dayes in
the lande, whither thou passest ouer Iordan to
possesse it.

19 * I call heauen and earth to reorde this
day against you, that I haue set before you life
and death, blessing and cursing: therefore chuse
life, that both thou and thy feede may liue,

20 By louing the Lord thy God, & by obeying
his voyce, and by cleauing vnto him: for hee is
thy life, and the length of thy dayes: that thou
mayest dwell in the lande which the Lord sware
vnto thy fathers, Abraham, Izhak, and Iacob,
to giue them.

CHAP. XXXI.

21 * Moses preparing himselfe to die, opposeth Iehoua to
rule the people. 2. He giueth the law to the Levites, that they
should read it to the people. 3. God giueth them as a
witness betwene him and them. 4. God comforteth Iehoua.
5. Hee comforteth them that should rebel after his death.

Then Moses went and spake these wordes vnto
all Israel,

2 And I said vnto them, I am an hundred and
twentie yeere old this day: I can no more goe
out and in: also the Lord hath said vnto mee,

* Thou shalt not goe ouer this Iordan.

3 The Lord thy God he will goe ouer before
thee: hee will destroy these nations before thee,
and thou shalt possesse them. * Iehoua, he shall go
before thee, as the Lord hath said.

4 And the Lord shall doe vnto them, as hee
did to * Sihon and to Og kings of the Amorites,
and vnto their land whom he destroyed.

5 And the Lord shall giue them * before you

that ye may doe vnto them according vnto euery
* commaundment which I haue commaunded you.

6 Plucke vp your hearts therefore, and bee
strong: dread not, nor bee afraid of them: for the
Lord thy God himselfe doeth pce with thee: hee
will not faile thee, nor forsake thee.

7 ¶ And Moses called Ioshua, and said vnto
him in the sight of all Israel, Be of a good cou-
rage and strong: for thou shalt goe with this peo-
ple vnto the lande which the Lord hath sworn
vnto their fathers, to giue them, and thou shalt
giue it them to inherite.

8 And the Lord himselfe doeth * goe before
thee: he will be with thee: he will not faile thee,
neither forsake thee: feare not therefore, nor be
discouraged.

9 ¶ And Moses wrote this Law, and deli-
uered it vnto the Priests the sonnes of Levi (which
bare the Arke of the couenant of the Lord) and
vnto all the Elders of Israel,

10 And Moses commaunded them, saying, * E-
uery seuenth yeere * when the yeere of freedome
shall be in the feast of the Tabernacles:

11 When all Israel shall come to appeare * be-
fore the Lord thy God, in the place which hee
shall chuse, thou shalt read this Law before all
Israel that they may heare it.

12 Gather the people together: men, and wo-
men, and children, and thy stranger that is within
thy gates, that they may heare, and that they may
learne, and feare the Lord your God, and keepe
and obserue all the wordes of this Law.

13 And that their children which I haue not
knowne it, may heare it, and learne to feare the
Lord your God, as long as ye liue in the land, whi-
ther ye goe ouer Iordan to possesse it.

14 ¶ Then the Lord said vnto Moses, Be-
hold, thy dayes are come, that thou must die:
Call Ioshua, and stand yee in the Tabernacle
of the Congregation that I may giue him * a charge.
So Moses and Ioshua went, and stood in the
Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle,
in the pillar of a cloud: and the pillar of the
cloud stood ouer the doore of the Tabernacle.

16 ¶ And the Lord said vnto Moses, Behold,
thou shalt sleepe with thy fathers, and this people
will rise vp, and goe a whoring after the gods of a
strange lande (whither they goe to dwell therein)
and will forsake mee, and breake my couenant
which I haue made with them.

17 Wherefore my wrath will waxe hot against
them at that day, and I will forsake them,
and will hide my face from them: then they shall
be consumed, and many aduersities and tribula-
tions shall come vpon them: so then they will say,
Are not these troubles come vpon mee, because
God is not with mee?

18 ¶ And I will surely hide my face in that day,
because of all the euill, which they shall commit,
in that they are turned vnto other gods.

19 Now therefore write yee this song for
you, and teach it the children of Israel: put it in
their mouths, that this song may be my witness
against the children of Israel.

20 For I will bring them into the land (which
I swore vnto their fathers) that floweth with milke
and hony, and they shall eate, and fill themselves,
and waxe fat: * then shall they turne vnto other
gods, and serue them; and contemne mee, and
breake

* Chap. 32.
i Verse of good
courage.

c For hee that
will gouerne the
people, hath
need to be vali-
ant, to repress
vice, and constant
to maintaine
vertue.
d Signifying that
man can neuer be
of good courage,
except hee be per-
suaded of Gods
favour and assi-
stance.

* Chap. 32.
e Chap. 31.

e Before the Arke
of the couenant,
which was the
figure of Gods
presence and the
figure of Christ.

f Which word
not borne when
the lawe was gi-
uen.

g In a cloud
that was figured
like a pillar.

h That is I will
take my fauour
from them: so
then his face to-
ward vs into the
vs his fauour.

i To preserve
you and your
children from
idolatry by re-
membring Gods
benefits.

k For this is the
nature of flesh,
no longer to ser-
ue God, when it
is vnder the rod.

breakemy couenant.

1 That these euils are come vpon them, because they forsooke me.

21 And then when many aduersities and tribulations shall come vpon them, this song shall be a witness to their face as a witness: for it shall not be forgotten out of the mouthes of their posteritie: for I knowe their imagination, which they go about euen now, before I haue brought them into the land which I swaie.

22 ¶ Moses therefore wrote this song the same day and taught it the children of Israell.

23 Iosua 1, 6.

23 And God gaue Ioshua the sonne of Nun a charge, and said, ¶ Be strong, and of a good courage: for thou shalt bring the children of Israell into the land, which I swaie vnto them, and I will be with thee.

24 ¶ And when Moses had made an ende of writing the wordes of this Lawe in a booke vntill he had finished them,

25 Then Moses commanded the Leuites which bare the Arke of the couenant of the Lord, saying,

m Of thine infidelitie, when thou shalt turne away from the doctrine contained therein.

26 Take the booke of this Lawe, and put yee it in the side of the Arke of the couenant of the Lord your God, that it may be there for a witness against thee.

27 For I knowe thy rebellion and thy stifte necke: beholde, I bring yet a liue with you this day, yee are rebellious against the Lorde: how much more then after my death?

n As gouernours, judges, and magistrates.

28 Gather vnto mee all the Elders of your tribes, and your officers, that I may speake these wordes to their audience, and call heauen and earth to recorde against them.

29 For I am sure that after my death yee will vtterly be corrupt and turne from the way, which I haue commanded you: therefore euil will come vpon you at the length, because yee will commit euil in the sight of the Lord, by prouoking him to anger through the works of your hands.

o By Idolatrie, and worshipping Images, when thou art the worke of your hands.

30 Thus Moses spake in the audience of all the congregation of Israell the wordes of this song, vntill he had ended them.

CHAP. XXXII.

7 The song of Moses concerning Gods benefites toward the people, 15 and their ingratitude toward him. 20 God menaceth them, as and speaketh of the vocation of the Gentiles. 40 Moses commandeth to teach the Lawe to the children. 49 God firmer than death.

a As witnesses of this peoples ingratitude. b He desireth that he may speake to Gods glory, and that the people as the greene graffe, may receive the dewe of his doctrine. c The Ebrue word is rocke, noting that God only is mighty, faithfull and constant in his promise.

Hearken, ye heavens, and I will speake: and let the earth heare the wordes of my mouth.

2 My doctrine shall drop as the raine, and my speech shall fall as the dew, as the shewre vpon the herbes, and as the great raine vpon the graffe.

3 For I will publish the name of the Lorde: giue ye glorie vnto our God.

4 Perfect is the worke of the mighty God: for all his wayes are iudgement. God is true, and without wickednesse: iust, and righteous is he.

5 They haue corrupted themselves toward him by their vice, not being his children, but a froward and crooked generation.

d Not according to the common creation, but hee hath made there a new creature by his Spirit.

6 Doe yee so reward the Lorde, O foolish people and vnwise? is not he thy father, that hath bought thee? hee hath made thee, and proportioned thee.

7 ¶ Remember the dayes of olde: consider the yeeres of so many generations: aske thy father, and hee will shewe thee thine Elders; and they will tell thee.

8 When the most hie God diuided to the na-

tions their inheritance, when hee separated the sonnes of Adam, he appointed the borders of the people, according to the number of the children of Israell.

9 For the Lorde portioned his people: Issakob is the lot of his inheritance.

10 He found him in the lande of the wilderness, in a waste, and roaring wilderness: hee led him about, he taught him, and kept him as the apple of his eye.

11 As an eagle stretcheth vp her nest, flieth over her birds, stretcheth out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him, and there was no || strange god with him.

13 Hee caried him vp to the hie places of the earth, that he might eate the fruits of the fields, and hee caused him to sucke honny out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat of the lambs, and rammes fed in Balhan, and goates, with the fat of the graines of wheate, and the red || liquor of the grape hath thou drunk.

15 ¶ Put he that should haue bene i vpright, when he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fumes: therefore hee forsooke God that made him, and regarded not the strong God of his saluation.

16 They prouoked him with strange gods: they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, but to gods whom they knewe not: I new gods that came newly vp, whom their fathers leard not.

18 Thou hast forgotten the mighty God, that begate thee, and hast forgotten God that formed thee.

19 The Lorde then saw it, and was angry, for the prouocation of his sonnes and of his daughters.

20 And he said, I will hide my face from them: I will see what their ende shall be: for they are a froward generation, children in whom is no faith.

21 They haue moued me to ielousie with that which is not God: they haue prouoked me to anger with their vanities: * and I will moue them to ielousie with those which are no people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottome of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will spend plagues vpon them: I will bestowe mine arrows vpon them.

24 They shall be burnt with hunger, and consumed with heate, and with bitter destruction: I will also send the teeth of beasts vpon them, with the venime of serpents creeping in the dust.

25 The sword shall kill them without, & in the chambers feare: both the yong man and the yong woman, the suckling with the man of gray haire.

26 I haue said, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Saue that I feared the furie of the enemy, lest their aduersaries should waxe proude, and lest they should say: Our hie hand and not the Lord hath done all this:

28 For they are a nation voyde of counsell, neither is there any vnderstanding in them.

29 Oh if they were wise, then they would stand

e When God by his prouidence diuided the world he leaue for a time that portion to the Canaanites, which should after be an inheritance for all his people Israell. I To teach them to lie.

for god of strange nations.

g Meaning of the land of Canaan, which was his in respect of Egypt. h That abundance of all things euen in the very rocks.

i Ebr. blood. k He sheweth what is the principall end of our vocation.

k By changing his seruice for their superstitions.

l Scripture calleth new, whatsoever man nourisheth, hee the error neuer so olde.

m Hee calleth them Gods children, not to honour them, but to shew them from what dig-nitie they are fallen.

n Rom. 10, 19. o Which I haue not favoured, nor giuen my lawes vnto them.

p They shall be slaine both in the field and at home.

q Reloycing to see the godly afflicted, and attributing that to their misfortune, which is wrought by Gods hand.

q They would consider the felicity, that was prepared for them if they had obeyed God.

r To deliver them from their enemies.

s The fruites of the wicked are as payson, destructive to God and dangerous for man.

t Eccles. 8. 11. rom. 12. 19. Hebr. 10. 30.

u Or, change his mind.

v When neither strong nor weak in a manner reasonable.

w 1 Sam. 3. 6. Job. 13. 3. Ps. 116. 13.

x That is, I swear, made Gen. 14. 22.

y Num. 15. 16.

z Whether the blood of Gods people be shed for their sinnes, or trial of their faith, he promitteth to revenge it.

107. 10. 16.

a Chap. 6. 6 and 11. 18.

b For I will performe my promise to you, Isa. 55. 10.

c 107. 10. 13.

d Gen. 32. 8. Num. 30. 35. 18. and 35. 18.

e Num. 33. 13. 13. and 37. 24.

derstand this: they would consider their latter end.

30 How should one chase a thousand, & two put ten thousand to flight, except their strong God had sold them, and the Lord had ^{not} thrust them vp?

31 For their god was not as our God, even our enemies might judge.

32 For their vine is of the vine of Sodom, and of the vines of Gomorrah: their grapes are grapes of gall, their clusters be bitter.

33 Their wine is the payson of dragons, and the cruell call of apes.

34 Is not this layd in store with me, and sealed vp among my treasures?

35 Vengeance and recompence are mine: their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them, make haste.

36 For the Lord shall iudge his people, and repent vnto his seruants, when hee seeth that their power is gone, and none shut vp in hold nor left abroad.

37 When men shall say, Where are their gods, their mighty God in whom they trusted,

38 Which did eat the fat of their sacrifices, and did drinke the wine of their drinke offering? let them rise vp, & helpe vnto let him be your refuge.

39 Behold now, for I, I am he, and there is no gods with me: I kill, and giue life: I wound, and I make whole: neither is there any that can deliuer out of mine hand.

40 For I lift vp mine hand to heaven, and say, I liue for euer.

41 If I whet my glittering sword, & mine hand take hold on iudgement, I will execute vengeance on mine enemies, and will reward them hate me.

42 I will make mine arrows drunke with blood, (and my sword shall eat flesh) for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enemy.

43 Ye nations, praise his people: for he will avenge the blood of his seruants, and will execute vengeance vpon his aduersaries, and will be mercifull vnto his land, and to his people.

44 ¶ Then Moses came and spake all the words of this song in the audience of the people, he and Hophni the sonne of Nun.

45 When Moses had made an end of speaking all these words to all Israel,

46 Then he sayd vnto them, Set your hearts vnto all these words which I testifie against you this day, that ye may command them vnto your children, that they may obferue and doe all the words of this Lawe.

47 For it is no vaine word concerning you, but it is your life, and by this word yee shall prolong your dayes in the land, whither yee goe ouer Iorden to possesse it.

48 ¶ And the Lord spake vnto Moses the selfe same day, saying,

49 Goe vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer against Iericho: and behold the land of Canaan, which I giue vnto the children of Israel for a possession.

50 And die in the mount which thou goest vp vnto, and thou shalt be gathered vnto thy people, as Aaron thy brother died in mount Hor, and was gathered vnto his people,

51 Because yee trespassed against mee among

the children of Israel, at the waters of Meribah, at Kadesh in the wilderness of Zin: for ye fancied me not among the children of Israel.

52 Thou shalt therefore see the land before thee, but shalt not goe thither, I meane, into the land which I giue the children of Israel.

CHAP. XXXIIL

1 Moses before hee drath blefseth all the tribes of Israel, as there is no god like to the God of Israel: 29 Not any people like vnto him.

NOW this is the blessing wherewith Moses the man of God blefseth the children of Israel before his death, and sayd,

1 The Lord came from Sinai, and rose vp from Seir vnto them, and appeared clearly from mount Paran, and hee came with tenne thousands of Saints, and at his right hand a firie Law for them.

2 Though hee loue the people, yet all thy Saints are in thine hands: and they are humbled at thy seete, to receiue thy wordes.

3 Moses commanded vs a Law for an inheritance of the Congregation of Iaakob.

4 Then he was among the righteous people, as King, when the heads of the people, and the tribes of Israel were assembled.

5 ¶ Let Reuben liue, and not die, though his men be a small number.

6 ¶ And thou blefsted Iudah, and said, Heare, O Lord, the voyce of Iudah, and bring him vnto his people: his hands shall be sufficient for him, if thou helpe him against his enemies.

7 ¶ And of Levi he said, Let thy Thummin and thine Vrim be with thee Holy one, whome thou diddest proue in Massah, & didst cause him to strue at the waters of Meribah.

8 ¶ Who said vnto his father & to his mother, I haue not seene him, neither knewe he is brethren, nor knew his owne children: for they observed thy word, and kept thy couenant.

9 They shall teach Iaakob thy iudgements, and Israel thy Law: they shall put incense before thy face, and the burnt offering vpon thine altar.

10 Blesses, O Lord, his substance, and accept the worke of his hands: I smite thorow the ioints of them that rise against him, and of them that hate him, that they rise not againe.

11 ¶ Of Benjamin he said, The beloued of the Lord shall dwell in Safetie by him: the Lord shall couer him all the day long, and dwell betwene his shoulders.

12 ¶ And of Ioseph hee said, Bleffed of the Lord is his land for the sweetnesse of heauen, for the dewe, and for the depth lying beneath.

13 And for the sweete increafe of the sunne, and for the sweete increafe of the moone,

14 And for the sweetnesse of the top of the ancient mountaines, and for the sweetnesse of the olde hilles.

15 And for the sweetnesse of the earth, and abundance thereof: and the good will of him that dwelt in the bush: shall come vpon the head of Ioseph, and vpon the toppe of the head of him that was separated from his brethren.

16 His beautie shall be like his first borne bullocke, and his homes as the homes of an unicorn: with them hee shall smite the people together, even the endes of the world: there are also the ten thousand of Ephraim, and these are the thousands of Manaseth.

107. 10. 16.

y Ye were not earnest and constant to maine trine mine honour.

a This blessing contineth not onely a single prayer, but also of the substance of the blessing thereof.

b Meaning, infinite Angells.

c Ezech. his fathers, that is, the children of Israel.

d As thy disciples.

e To vs and our successours.

f 107. 10. 16.

g Reuben shall be one of the tribes of Gods people, though for his sinne his house be diminished, and his familie but small.

h Signifying that he should hardly obtaine Iaakobs promise, Gen. 49. 22.

i He preferred Gods glory to all natural affections.

Exod. 3. 1. 2.

j Hee declareth that the ministers of God have many enemies, and therefore have neede to be prayed for.

k Because the temple should be built in Zion, which was in the tribe of Benjamin, he therewith that God should dwell with him there.

107. 10. 16.

l Which was Gad appearing vnto Moses, Exod. 3. 1.

m Gen. 49. 24.

107. 10. 16.

13 ¶ And

m In thy prosperous voia-
ges upon the Sea, Gen. 49. 13.
107, mount Zion.

n The tribe of
Zebulun.

o So that the po-
sition, and the di-
rection, and others
on this side Iordan
was Gods, though
it was not so
known.

p Meaning, neere
the sea.

q Thou shalt be
strong, or thy
country full of
metals. It seeth
that Simeon is left
out, because he
was under Iudah,
and his portion of
his inheritance,
Iosh. 19. 50.

r Who was pleas-
ant in due as a
fountain.

f Thine enemies
for feare shall be
and faint to be in
subjection.

18 ¶ And of Zebulun he said, Reioyce, Zebu-
lun, in thy going out, and thou Iſſachar in thy
tent.

19 They shall call the people vnto the ſoun-
taine: there they shall offer the sacrifices of right-
eousnesse: for they shall sucke of the abundance
of the ſea, and of the treasures hid in the ſand.

20 ¶ Also of Gad he ſayd, bleſſed be he that
enlargeth Gad: he dwelleth as a lion, that catch-
eth for his praye the arme with the head.

21 And hee looked to himſelfe at the begin-
ning, becauſe there was a portion of the Lawgi-
uer hid: yet he ſhall come with the heads of the
people, to execute the iuſtice of the Lord, and his
iudgements with Iſrael.

22 ¶ And of Dan he ſaid, Dan is a lions whelp:
he ſhall leape from Baſhan.

23 ¶ Also of Naphtali hee ſaid, O Naphtali,
ſatiſhed with ſuauer, and filled with the bleſſing
of the Lorde, to poſſeſſe the Weſt and the
South.

24 ¶ And of Aſher he ſayd, Aſher ſhall be bleſ-
ſed with children: hee ſhall be acceptable vnto his
brethren, and ſhall bid his foote in oyle.

25 Thy ſhoes ſhall be ſilver and braſſe, and
thy ſtrength ſhall continue as long as thou liueſt.

26 ¶ There is none like Gad, O righteous
people, which rideſh vpon the heavens for thine
help, and on the cloudes in his glory.

27 The eternall God is thy refuge, and vnder
his armes thou art for euer: hee ſhall caſt out the
emie before thee, and will ſay, Deſtroy them.

28 Then Iſrael the fountaine of Iakob ſhall
dwel alone in ſafety in a land of wheate, and
wine: alſo his heavens ſhall drop the dewe.

29 Bleſſed art thou, O Iſſachar: who is like vnto
thee, O people ſued by the Lorde, the ſhield
of thine help, and which is the ſword of thy glo-
rie? therefore thy thine enemies ſhall be in ſub-
jection to thee, and thou ſhalt tread vpon their
high places.

CHAP. XXXIII.

1. Moſes ſeeſh all the land of Canaan. 3. Hee dieth. 8. Iſſa-

chachar. 9. Ioshua ſucceedeth in Moſes ſhoe, 10. The
prophet of Moſes.

Then Moſes went from the plaine of Moab vnto
the mount * Nebo vnto the top of Piſgah
that is ouer againſt Iericho: and the Lord ſhewed
him * all the land of Gilead vnto Dan.

2 And alſo Naphtali and the land of Ephraim
and Manaſſeh, and all the land of Iudah, vnto the
vtmoſt ſea:

3 And the South, and the plaine of the valley
of Iericho, the cite of palme trees, vnto Zoar.

4 And the Lord ſayd vnto him, * This is the
land which I ſware vnto Abraham, to Iſhak and
to Iakob, ſaying, I will giue it vnto thy ſeede: I
haue cauſed thee to ſee it with thine eyes, but
thou ſhalt not goe out thither.

5 So Moſes the ſeruant of the Lord died there
in the land of Moab, according to the word of
the Lord.

6 And hee buried him in a valley in the
land of Moab ouer againſt Beth-peor, but no man
knoweth of his ſepulchre vnto this day.

7 Moſes was nowe an hundredth and twentie
yeere olde when he died, his eye was not dimme,
nor his naturall force abated.

8 And the children of Iſrael wept for Moſes
in the plaine of Moab thirtie dayes: ſo the dayes
of weeping and mourning for Moſes were ended.

9 And * Ioshua the ſonne of Nun was full of
the ſpirit of wiſdome: for Moſes had put his hands
vpon him. And the children of Iſrael were obedi-
ent vnto him, and did as the Lord had com-
manded Moſes.

10 But there aroſe not a Prophet ſince in Iſ-
rael like vnto Moſes (whome the Lord knewe
face to face)

11 In all the miracles and wonders which the
Lord ſent him to doe in the land of Egypt be-
fore Pharaoh and before all his ſeruants, and be-
fore all his land,

12 And in all that mightie hand and all that
great feare, which Moſes wrought in the fight of
all Iſrael.

a Which was a
part of mount A-
barim, Num. 37. 11.
* Chap. 3. 24.
2. Mac. 1. 24.

b Called Medi-
terranean.

* Gen. 12. 7. and
13. 15.

c To wit, the
Angel of the
Lord, Iude 9.
d That the Iew
might not haue
occafion thereby
to commit Ido-
latrie.

e Hereby appea-
reth the fauour
God that leaueſh
not his Church
deſtitute of a ge-
nerous.

f Vnto whom the
Lord did reueale
himſelfe fo plainly
ly, Exod. 33. 11.

g Meaning the
power of God
working by Moſi
in the wilderneſſe.

THE BOOKE OF IOSHUA.

THE ARGUMENT.

IN this booke the holy Ghoſt ſeteth moſt lively before our eyes the accompliſhment of Gods promiſe,
who at her promiſed by the mouth of Moſes, that a Prophet ſhould be raiſed vp vnto the people like
vnto him, whom he willeth to obey, Deut. 34. 15: ſo hee ſheweth himſelfe here true in his promiſe, as at
all other times, and after the death of Moſes his faithfull ſeruant, he raiſeth vp Ioshua to be ruler and
gouernour ouer his people, that neither they ſhould be diſcouraged for lacke of a captaine, nor haue oc-
caſion to diſtruſt Gods promiſes hereafter. And becauſe that Ioshua might be confirmed in his voca-
tion, and the people alſo might haue none occaſion to grudge, although he were not approved of God: hee
was adorned with moſt excellent gifts and graces of God, both to gouerne the people with counſell, and to
deſtroy them with ſtrength, that hee lacked nothing which either belonged to a valiant captaine, or a
faithfull miniſter. So hee overcometh all difficulties, and bringeth them into the land of Canaan: the
which according to Gods ordinance he diuideth among the people and appointeth their borders: hee eſta-
bliſheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, aſſuring
them of his grace and fauour if they obey God, and contrariwiſe of his plagues and vengeance, if they
diſobey him. This hiſtorie doeth repreſent Ieſus Chriſt the true Ioshua, who leadeſh vs into eternal ſa-
lutarie, which is ſignified vnto vs by this land of Canaan. From the beginning of the Genetiſ to the end of
this booke are contained 2576. yeeres. For from Adam vnto the flood are 1656. from the flood vnto
the departure of Abraham out of Caldea, 423. and from thence to the death of Ioſeph, 290. So that
the Genetiſ containeth 2369. Exodus 140. the other three bookes of Moſes 40. Ioshua 27. So the
whole maketh 2576. yeeres.

you to die, if yee utter not this our businesse: and when the Lorde hath giuen vs the land, wee will deale mercifully and truly with thee.

15 Then shée let them downe by a corde thorow the window: for her house was vpon the towne wall, and she dwelt vpon the wall.

16 And the fildie vnto them, Goe you into the mountaine, lest the pursuers meete with you, and hide your selues there three dayes, vntill the pursuers bee returned: then afterward may ye goe your way.

17 And the men said vnto her, We will bee blamelesse of this thine othe, which thou hast made vs swear.

18 Behold, when we come into this land, thou shalt bind this cord of red threed in the window, whereby thou lettest vs downe, and thou shalt bring thy father & thy mother, & thy brethren, and all thy Ethers household hometo thee.

19 And whosoever then doeth goe out at the doores of thine house into the streete, his blood shalbe vpon his head, & we will be guiltlesse: but whosoever shall be with thee in the house, his blood shalbe on our head, if any hand touch him.

20 And if thou utter this our matter, we will bee quite of thine othe, which thou hast made vs swear.

21 And thee answered, According vnto your words, so be it: then the sent them away, & they departed, and shée bound the redde corde in the window.

22 And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: and the pursuers fought them throughout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed Iouer, and came to Ioshua the sonne of Nun, and tolde him all things that came vnto them.

24 Also they tolde vnto Ioshua, Surely the Lord hath deliuered into our handes all the land: for euermall the inhabitants of the countrey feare because of vs.

CHAP. III.

3 Ioshua commaundeth them to depart when the Akereueneth. 7 The Lord promitteth to exalt Ioshua before the people. 9 Ioshua exhortatiō to the people. 10 The waters part asunder vntill the people passe.

Then Ioshua rose vey earlye, and they removed from Shittim, and came to Iorden, hee, and all the children of Israel, and lodged there, before they went ouer.

2 And after three dayes the officers went throughout the hoste.

3 And commanded the people, saying, When yee see the Arke of the couenant of the Lord your God, and the Priests of the Leuites bearing it, ye shall depart from your place, and go after it.

4 Yet there shall be a space betwene you and it, aboute thre thousand cubites by measure: yee shall not come neere vnto it, that yee may knowe the way, by the which ye shall goe: for yee haue not gone this way in times past.

5 (Now Ioshua had said vnto the people, Sanctifie your selues: for to morrow the Lord will doe wonders among you.)

6 Also Ioshua spake vnto the Priests, saying, Take vp the Arke of the couenant, and goe ouer before the people: so they tooke vp the Arke of the couenant, and went before the people.

7 Then the Lord said vnto Ioshua, This day will I begin to magnifie thee in the sight of all Israel, which shall knowe, that as I was with Moses, so will I be with thee.

8 Thou shalt therefore command the Priests that beare the Arke of the Couenant, saying, When yee come to the brink of the waters of Iorden, ye shall stand still: Iordan.

9 Then Ioshua said vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Ioshua said, Hereby yee shall knowe that the liuing God is among you, and that he will certainly call out before you the Canaanites, and the Hittites, and the Hanzes, and the Perizzites, and the Girgassites, and the Amorites, and the Ielutites.

11 Beholde, the Arke of the couenant of the Lorde of all the worlde passeth before you into Iorden.

12 Nowe therefore take from among you twelue men out of the tribes of Israel, out of euery tribe a man.

13 And as soone as the soles of the feete of the Priests that beare the Arke of the Lord God the Lord of all the worlde shall stay in the waters of Iorden, the waters of Iorden shall bee cut off: for the waters that come from above, shall stand still vpon an heape.

14 Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the Arke of the Couenant, went before the people.

15 And as they that bare the Arke came vnto Iorden, and the feete of the Priests that bare the arke were dipped in the brink of the water, for Iorden vsith to fill all his banks all the time of hauesty.

16 Then the waters that came downe from above, stayed and rose vpon an heape and departed farre from the cite of Adam, that was betwixt Zaretan: but the waters that came downe toward the Sea of the wildernes, euen the salt sea, failed, and were cut off: so the people went right ouer against Iericho.

17 But the Priests that bare the Arke of the couenant of the Lorde, stood dry within Iorden: ready prepared, and all the Israelites went ouer dry, vntill all the people were gone cleane ouer through Iorden.

CHAP. IIIII.

3 God commaundeth Ioshua to sit vpon twelve stones in Iorden. 10 The waters returne to their chanel. 11 The twelve stones are set vpon Gilgal. 12 The miracle shall be declared in the posteritie.

And when all the people were wholly gone ouer Iorden, (after the Lorde had spoken vnto Ioshua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And commaund you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priests stood in a readinesse, twelve stones, which ye shall take away with you, and leane them in the I lodging where you shall lodge this night.)

4 Then Ioshua called the twelue men, whome he had prepared of the children of Israel, out of euery tribe a man,

5 And Ioshua said vnto them, Go ouer before the

g Which was meete vnto this cite.

h We shal be discharged of our othe, if thou dost performe this condition: for so shalt thou & thine be deliuered.

i He shalbe guiltles of his owne death.

k Somwhat others should thinke to escape by the strong means.

l Of such as coulde not.

m Toward the inner Iorden.

n Which according to the E-brewes was in h. m. h. and about 40. dayes after Moyses death. b Which time was giuen for to prepare them vnto the next day, Chap. 1. 14.

o For a mile.

p Ezech. 40. 7. num. 11. 18. chap. 7. 13. 2. sam. 16. 3.

q Chap. 2. 9.

r Euen in the chanel, where the streame had runne as vsule 17.

d By this miracle in diuiding the water.

e Which should set vp twelve stones in remembrance of the benefite.

f Psal. 114. 3.

g Amos. 7. 14.

h Ezech. 24. 30. 1. chron. 12. 15. f Because the river was accustomed at this time to be full, the miracle is so much the greater.

i Either saying till the people were past or as some reade say, as though they had bene vpon the dry land.

k Deut. 32. 6.

l As Chap. 3. 9.

m Meaning the place where they should campe.

CHAP. V.

1 The Centurions are at the of the Iſraelites. 2 Circumſiſion is commended the ſecond time. 3o The Paſſouer is kept. 32 Manna crafeth. 33 The Angel appeareth vnto Iſhua.

NOW when all the Kings of the Amorites, which were beyond Iorden Weſtward, and all the Kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Iſrael, ſay they were gone out, their heart faint: & there was no courage in them any more becauſe of the children of Iſrael.

2 ¶ That ſame time the Lord ſaid vnto Iſhua, * Make thee ſharpe kniues, & returne, and circumciſe the ſonnes of Iſrael the ſecond time.

3 Then Iſhua made him ſharpe kniues, and circumciſed the ſonnes of Iſrael in the hill of the forekinnes.

4 And this is the cauſe why Iſhua circumciſed all the people, *even* the males that came out of Egypt, becauſe all the men of warre were dead in the wildeerneſſe by the way after they came out of Egypt.

5 For all the people that came out were circumciſed: but all the people that were borne in the wildeynes by the way after they came out of Egypt, were not circumciſed.

6 For the children of Iſrael walked fourty yeeres in the wildeerneſſe, till all the people of the men of warre that came out of Egypt were conſumed, becauſe they obeyed not the voyce of the Lord: vnto whom the Lord ſware, that he would not ſhewe them the land, * which the Lord had ſworne vnto their fathers, that he would giue vs, *even* a land that floweth with milke and hony.

7 So their ſonnes whom hee rayſed vp in their ſtead, Iſhua circumciſed: for they were vncircumciſed, becauſe they circumciſed them not by the way.

8 And when they had made an end of circumciſing all the people, they abode in the places in the campe till they were whole.

9 After, the Lord ſaid vnto Iſhua, This day I haue taken away the ſhame of Egypt from you: wherefore hee called the name of that place Gilgal, vnto this day.

10 ¶ So the children of Iſrael abode in Gilgal, and kept the feaſt of the Paſſouer the fourteenth day of the month at euen in y^e plaine of Iericho.

11 And they did eate of the corne of the land, on the morowe after the Paſſouer, vnto leaue bread, and parched corne in the ſame day.

12 And the M A N caſted on the morowe after they had eaten of the corne of the land, neither had the children of Iſrael M A N any more, but did eate of the fruit of the land of Canaan that yeere.

13 ¶ And when Iſhua was by Iericho, hee liſt vp his eyes, and looked: and behold, there ſtood a man againſt him, hauing a ſword: drawn in his hand: and Iſhua went vnto him, and ſaide vnto him, Art thou on our ſide, or on our aduerſaries?

14 And he ſaide, Nay, but as a captain of the hoſt of the Lord: am I now come: then Iſhua fell on his face to the earth and ſaid worſhip, and ſayde vnto him, What ſaith my Lord vnto his ſeruant?

15 And the captain of the Lords hoſt ſaid vnto Iſhua, * Loofe thy ſhoe off thy foot: for the place whereon thou ſandeſt, is holy: and Iſhua did ſo.

CHAP.

the Arke of the Lord your God, *even* thorow the middes of Iorden, and take vp euery man of you a ſtone vpon his ſhoulder according vnto the number of the tribes of the children of Iſrael,

6 That this may be a ſigne among you, that when your children ſhal aſke their fathers in time to come, ſaying, What *mean* you by theſe ſtones?

7 Then ye may anſwere them, That the waters of Iorden were cut off before the Arke of the couenant of the Lord: for when it paſſed thorow Iorden, the waters of Iorden were cut off: therefore theſe ſtones are a memoriall vnto the children of Iſrael for euer.

8 Then the children of Iſrael did *even* ſo as Iſhua had commanded, and tooke: vp twelve ſtones out of the middes of Iorden, as the Lord had ſaid vnto Iſhua, according to the number of the tribes of the children of Iſrael, and carried them away with them vnto the lodging, and layed them downe there.

9 And Iſhua ſet vp 12 twelve ſtones in the middes of Iorden, in the place where the feet of the Priests, which bare the Arke of the couenant ſtood, & there haue they continued vnto this day.

10 ¶ So the Priests, which bare the Arke, ſtood in the middes of Iorden, vntill euery thing was finiſhed that the Lord had commanded Iſhua to ſay vnto the people, according to all that Moſes charged Iſhua: then the people haſted & went ouer.

11 When all the people were cleane paſſed ouer, the Arke of the Lord went ouer alſo, and the Priests before the people.

12 * And the ſonnes of Reuben, & the ſonnes of Gad, & halfe the trib: of Manaſſeh went ouer before the children of Iſrael armed, as Moſes had charged them.

13 *Even* forty thouſand prepared for warre, went before the Lord vnto battell, into the plaine of Iericho.

14 That day the Lord magnified Iſhua in the fight of all Iſrael, and they feared him, as they feared Moſes all dayes of his life.

15 And the Lord ſpoke vnto Iſhua, ſaying,

16 Command the Priests that bea^r the Arke of the teſtimony, to come vp out of Iord n.

17 Iſhua therefore commanded the Priests, ſaying, Come ye vp out of Iorden.

18 And when the Priests that bare the Arke of the couenant of the Lord were come vp out of the middes of Iorden, and alſo as the ſoles of the Priests feet were ſet on the drie land, the waters of Iorden returned vnto their place, and ſtood ouer all the banks thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth day of the 1^{ſt} month, and pitched in Gilgal, in the Eaſtſide of Iericho.

20 Also the twelve ſtones, which they tooke out of Iorden, did Iſhua pitch in Gilgal.

21 And he ſpoke vnto the children of Iſrael, ſaying, When your children ſhal aſke their fathers, in time to come, & ſay, What *mean* theſe ſtones?

22 Then ye ſhal ſhew your children, and ſay, Iſrael came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer as the Lord your God did the red Sea, * which hee dried vp before vs, till we were gone ouer.

24 That all the people of the world may know that the hand of the Lord is mightie, that ye might feare the Lord your God continually.

1 God commanded, that not only we our ſelues pro. ſe by his wonder. full works, but that our poſterity may know the cauſe whereof, and glorie in his Name.

4 Beſides theſe twelve ſtones which were carryed by the tribes, and ſet vp in Gilgal.

6 Meaning, in the preſence or ſight of the people. (Num. 32. 32.)

7 That is, before the Arke.

10 Remembred day.

16 Becauſe the Arke ſignified Gods preſence, and the tables of the lawe contained therein, ſignified Gods will toward his people.

18 Called Abib or Nisan, containing part of March and part of April.

23 Exod. 14. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 The Amorites were on both ſides Iorden, whereof two Kings were ſlaine alſo on the ſide toward Moab.

2 Exod. 32. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

4 For they looked daily to remove at the Lords commandments, which thing they that were neuer circumciſed, could not doe without great danger. (Num. 10. 29.)

6 For their heart was ſo giuous that they were not able to remove. 7 By bringing you into this promiſed land contrary to the wicked opinion on of the Egyptians, and the forſkinner, whereby you were like to the Egyptians.

23 Exod. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

C H A P. VII.

The Lord instructeth Joshua what he should do as touching Jericho. & Joshua commandeth the Priests and warriors what to do. 20 The walls fall, 33 Rahab is saved, 24 All is burnt save gold and metals, 26 The curse of God that buildeth the cite.

a That none could go out.
b That none could come in.
c For lease of the Israelites.

NOW Jericho was shut up, & closed, because of the children of Israel: none might go out nor enter in.

d Every day once.

3 And the Lord said vnto Joshua, Beholde, I have given into thine hand Jericho and the King thereof, and the strong men of warre.

e That the conquest might not be assigned to mans power but to the mercie of God, which with most weak things can overcome that which seemeth most strong.

3 All ye there ore that be men of warre, shall compass the cite, in going round about the cite
4 once: thus shall ye do six dayes:

f This is chiefly meant by the Reubenites, Gadites, and half the tribe of Manassah.

4 And seven Priests shall beare seven trumpets of rammes horns before the Arke: and the seventh day ye shall compass the cite seven times, and the Priests shall blowe with the trumpets.

g Meaning, the sword wherein was the standard of the tribe of Dan, Num. 10. 25.

5 And when they make a long blast with the rams horns, & ye heare the sound of the trumpet, all the people shall shout with a great shout: then shall the wall of the city fall down flat, & the people shall ascend vp, euery man straight before him.

h For that day.

6 Then Joshua the sonne of Nun called the Priests & said vnto them, Take vp the Arke of the covenant, and let seven Priests beare seven trumpets of rams horns before the Arke of the Lord.

i The tribe of Dan was so called, because it marched last, and gathered up what was left of others.

7 But he said vnto the people, Go and compass the cite: and let him that is armed, go forth before the Arke of the Lord.

k Besides every day once for the space of six dayes.

8 ¶ And when Joshua had spoken vnto the people, the seven Priests bare the seven trumpets of rams horns, and went forth before the Arke of the Lord, and blew with the trumpets, and the Arke of the covenant of the Lord followed them.

l That is appointed wholly to be destroyed.

9 ¶ And the men of armes went before the Priests, that blew the trumpets: then the gathering hoste came after the Arke; as they went and blew the trumpets.

m Chap. 9.

10 (Now Joshua had commanded the people, saying, Ye shall not fight, neither make any noise with your voice, neither shall a word proceed out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout.)

messengers that went.

18 Notwithstanding, be ye ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing, make also the hoste of Israel ^{execrable}, and trouble it.

19 But all silver and gold, & vessels of brasie, and yron shall be consecrate vnto the Lord, and shall come into the Lords treasure.

20 So 7 people shouted, which they had blown trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the wall fell downe flat: so the people went vp into the cite, euery man straight before him: and they tooke the cite.

21 And they utterly destroyed all that was in the cite, both man and woman, yong & old, and ox, & sheepe, & asse, with the edge of the sword.
22 But Joshua had said vnto the two men that had spied out the countrey, Goe into the harlots house, and bring out thence the woman, and all that she hath, as ye sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father, and her mother, & her brethren, and all that she had: also they brought out all her familie, and put them without the hoste of Israel.

24 After they burnt the cite with fire, and all that was therein: onely the silver and the golde, and the vessels of brasie and yron, they put vnto the treasure of the house of the Lord.

25 So Joshua sued Rahab the harlot, and her fathers household, and all that shee had, and these dwelt in Israel euen vnto this day, because shee had hid the messengers, which Joshua sent to spy out Jericho.

26 ¶ And Joshua sware at that time, saying, Cursed be the man before the Lord; that nith vp, and buildeth the cite Jericho: the shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shall he set vp the gates of it.

27 So the Lord was with Joshua, and hee was famous through all the world.

C H A P. V I I.

The Lord is angry with Achan. & Tir of Achan the Israelites to fight. & Joshua prayeth to the Lord, and Joshua subverteth and burneth that sinners, and throweth him and all his.

Vt the children of Israel comitted a heinous sinne: & excommunicate things: for Achan the sonne of Cami, the sonne of Zarahi, the sonne of Zerah of the tribe of Iuda tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Achan, which is beside Bethaim, on the Eastside of Beth-el, and spake vnto them, saying, Goe vp, and view the countrey. And the men went vp, and viewed Ai.

3 And returned to Joshua, and said vnto him, Let not all the people goe vp, for let as it were two or three thousand men goe vp, and smite Ai, and make not all the people labour thither, for they are few.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the men of Ai smote of them vpon a thirtie and fixe men: for they chafed them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

** Levit. 24. 10, 11.*

** Num. 31. 7, 8.*
** Gen. 12. 5, 6, 7.*
m And therefore can not be put to any prime vice, but must be first mortified and then given for the Tabernacle.
** Heb. 11. 30.*

** 2. Cor. 11. 15, 16.*

** Chap. 9. 24.*
be. 11. 31.

n For it was not lawful for sinners to dwell among the Israelites, till they were purged.
o Meaning the Tabernacle.

p For he was married to Salmon, prince of the tribe of Iuda, Math. 1. 5.

q He shall build to the destruction of all his flesh, which thing was fulfilled in Achan, Beth-el, King 24. 3.

r The Lord is angry with Achan. & Tir of Achan the Israelites to fight. & Joshua prayeth to the Lord, and Joshua subverteth and burneth that sinners, and throweth him and all his.

s In taking that, which was commanded to be destroyed.
** Gen. 22. 24.*
t Gen. 2. 7.

u This was a sin of the Amorites, for they were wicked, for calling upon the name of Baal, Gen. 31. 28. The first Achan led Achan, Gen. 31. 28.

v God would by this contribute to make them more careful to search out and punish the same sinners.

6 Then

6 ¶ Then Iofhua rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntill the euening, he, and the Elders of Ifrael, and put duft vpon their heads.

7 And Iofhua faid, Alas, O Lord God, wherefore haft thou brought this people oyer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God we had bene content to dwell on the other fide Iorden.

8 Oh Lord, what fhall I fay, when Ifrael turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land fhall heare of it, and fhall compaffe vs, and destroy our name out of the earth: and what wilt thou do vnto thy mighty Name?

10 ¶ And the Lord faid vnto Iofhua, Get thee vp: wherefore lieft thou thus vpon thy face?

11 Ifrael hath finned, and they haue transgrefsed my couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue alfo ftollen, and diftembled alfo, and haue put it euen with their owne luffe.

12 Therefore the children of Ifrael cannot ftand before their enemies, but haue turned their backs before their enemies, becaufe they be execrable: neither will I be with you any more, except ye destroy the excommunicate from among you.

13 Vp therefore, fincife the people, and fay, Sanctifye your felues againft to morrow: for thus faith the Lord God of Ifrael, There is an execrable thing among you, O Ifrael, therefore ye can not ftand againft your enemies, vntill ye haue put the execrable thing from among you.

14 In the morning therefore ye fhall come according to your tribes, and the tribe which the Lord taketh, fhall come according to the families: and the familie which the Lord fhall take, fhall come by the housholds: and the houfhould which the Lord fhall take, fhall come man by man.

15 And he that is taken with the excommunicate thing, fhall be burne with fire, he, and all that he hath, becaufe he hath transgrefsed the couenant of the Lord, and becaufe he hath wrought folly in Ifrael.

16 ¶ So Iofhua rofe vp early in the morning, and brought Ifrael by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the familie of the Zarhites, and he brought the familie of the Zarhites, man by man; and Zabdi was taken.

18 And he brought his houfhould, man by man, & Achan the foune of Carmi, the foune of Zabdi, the foune of Zerah of the tribe of Iudah was taken.

19 Then Iofhua faid vnto Achan, My fonne, I befeech thee, giue glory to the Lord God of Ifrael, and I make confefion vnto him, and shew me now what thou haft done: hide is not from me.

20 And Achan answered Iofhua, and faid, In deed, I haue finned againft the Lord God of Ifrael, and thus, and thus haue I done.

21 I faw among the fpoyle a goodly Babylonifh garment, and two hundredth shekels of filuer, and a weighe of golde of fifty shekels weighe, and I couered them, and tooke them: and beholde, they lie hid in the earth in the mids of my tent, and the filuer vnder it.

22 ¶ Then Iofhua fent meffengers, which ran vnto the tent, and beholde, it was hid in his tent, and the filuer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Iofhua, and vnto all the children of Ifrael, & layd them before the Lord.

24 Then Iofhua tooke Achan the fonne of Zerah, and the filuer, and the garment and the wedge of golde and his wifonnes, and his daughters, and his oxen, and his affes, and his fheepe, and his tent, and all that he had: and all Ifrael with him brought them vnto the valley of Achor.

25 And Iofhua faid, In as much as thou haft troubled vs, the Lord fhall trouble thee this day: and all Ifrael threw ftones at him, and burned them with fire, and ftoned them with ftones.

26 And they caft vpon him a great heape of ftones vnto this day: and fo the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

The flight, 19 and winning of Ai. 29 The King thereof is hanged, 30 Iofhua fitteth up an altar, 31 He writeth his Law vpon ftones, 32 and readeth it to all the people.

After, the Lord faid vnto Iofhua, ¶ Fear not, neither be thou faint hearted: take all the men of warre with thee, and arife, go vp to Ai: behold, I haue giuen into thine hand the King of Ai, and his people, and his city, and his land.

2 And thou fhalt doe to Ai and to the King thereof, as thou didft vnto Jericho and to the King thereof: nearetheleffe the fpoyle thereof and the cartel thereof fhall ye take vnto you for a pray: thou fhalt lie in wait againft the city on the back fide thereof.

3 ¶ Then Iofhua arofe, and all the men of warre to go vp againft Ai: and Iofhua chofe out thirty thoufand ftrong men, and valiant, and fent them away by night.

4 And he commanded them, faying, Beholde, ye fhall lie in wait againft the city on the back fide of the city: go not very farre from the city, but be ye all in a readineffe.

5 And I and all the people that are with me, will approach vnto the city: and when they fhall come out againft vs, as they did at the firft time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the city: for they will fay, They flee before vs as at the firft time: fo we will flee before them.

7 Then you fhall rife vp from lying in wait, and fhall destroy the city: for the Lord your God will deliuer it into your hand.

8 And when you haue taken the city, ye fhall fet it on fire: according to the commandement of the Lord fhall ye do: behold, I haue charged you.

9 ¶ Iofhua then fent them forth, and they went to lie in wait, and abode between Beth-el and Ai, on the Weft fide of Ai: but Iofhua lodged that night among the people.

10 And Iofhua rofe vp early in the morning, and numbred the people: and he and the Elders of Ifrael went vp before the people againft Ai.

11 Alfo all the men of warre that were with him went vp and drew nere, and came againft the city, and pitched on the North fide of Ai: and there was a valley between them and Ai.

12 And hee tooke about five thoufand men, and fet them to lie in wait between Beth-el and Ai, on the Weft fide of the city.

13 And the people for all the hofte that was on the North fide againft the city, and the lieft in wait.

For prophesie.
Some reade a place: others a rod, and fome a tongue.
m This indgement only appeareth to God, Ato whom he will reueile it: to man he hath commanded not to go with the child for the fathers fault, Deut. 24. 16.
n He declarcth that this is Gods indgement, becaufe he had offered, and cauted others to be flaine.

Drut. 1. 31, 38, and 7. 18.

** Chap. 22.*

** Drut. 30. 36.*

a Meaning, on the Weft fide, as ver. 9.

b God would not deliuer Ai by minis- terie, as Jericho to the intent that other nations might feare the power and policie of his people.

Drut. 20. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

c With the rest of the armie.

d That is, viewed or confidered them, and let them in way.

e He fent the few, that the others which lay in wait might not be difcouered.

d This infortitude of his faith sheweth how we are inclined of nature to dillect.

e When thine enemies shall blaspheme thee, and by that thou wilt not be able to defend vs from them.

f Then, to suffer wickedness unpunished, it to refuse God willingly.

g Meaning, the man that touches of the thing forbidden.

h That is, found guilty, either by lot, or by the indgement of 12 men, Num. 37. 21.

i By declaring the truth: for God is glorified when the truth is coufessed.

k Such a rich garment, as the States of Babylon did wear.

f To the intent
that they in the
day might the let-
ter discover his
aim.

g As they which
sawd to see for
saure.

h O, likep the
batter, to signifie
when they shall
inade the cite.

i Or toward the
batter.

i Which came out
of the quibb.

o Dent 2, 34

k For the fire
which they had
before set in the
cite, was not to
consume it, but to
signifie unto Ios-
hua that they
were entred.

o Dent 31, 21, 26
20/12

m That I could
as easily be built
again.

n According as it
was commanded,
Deut. 3, 27
o Chap. 7, 25, 26

wait on the West, against the city: and Ioshua went the same night into the mids of the valley.

14 ¶ And when the King of Ai saw it, then the men of the city halted and rose vp early, and went out against Ioshua to battell, he and all his people at the time appointed, before the plaine: for he knew not that any lay in wait against him on the backside of the city.

15 Then Ioshua and all Israel saw beaten before them, fled by the way of the wilderness.

16 And all the people of the city were called together, to pursue after them: and they pursued after Ioshua, & were drawn away out of the city,

17 So that there was not a man left in Ai, nor in Beth-el, that went not after Israel: and they left the city open, and pursued after Israel.

18 Then the Lord said vnto Ioshua, b Stretch out the spear that is in thine hand, toward Ai: for I will giue it into thine hand: and Ioshua stretched out the spear that he had in his hand, toward the city.

19 And they that lay in wait, arose quickly out of their place, and ranne asfoone as he had stretched out his hand, and they entred into the city, and tooke it, and halted, and set the city on fire.

20 And the men of Ai looked behind them, and saw it: for loe, the smoke of the city ascended vp ¶ to heaven, & they had no power to see this way or that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

21 When Ioshua and all Israel saw that they that lay in wait, had taken the city, and that the smoke of the city mounted vp, then they turned againe and slew the men of Ai.

22 Also the Ioshier issued out of the city against them: so were they in the mids of Israel, these being on the one side, and therest on the other side: and they slew them, so that they let none of them * remain nor escape.

23 And the King of Ai they tooke alive, and brought him to Ioshua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the field, *that is*, in the wilderness, where they chased them, & when they were all fallen on the edge of the sword, vntill they were consumed, all the Israelites returned vnto Ai, and b smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Ioshua drew not his hand backe againe which he had stretched out with the spear, vntill he had vterly destroyed all the inhabitants of Ai.

27 * Onely the cattell and the spoile of this city, Ioshua tooke for a pray vnto theuelues, according vnto the word of the Lord, which hee commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for leues, and a wilderness vnto this day.

29 And the King of Ai hee hanged on a tree, vnto the euenig. And asfoone as the sunne was downe, Ioshua commanded * that they should take his parkes downe from the tree, and cast it at the entring of the gate of the city, and * lay thereon a great heape of stones, *that remaineth* vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had com-

manded the children of Israel, as it is written in the * booke of the Law of Moyses, an altar of whole stone, ouer which no man had life: an yron: and they offered thereon burnt offerings vnto the Lord, and sacrificed peace offerings.

32 Also he wrote there vpon the stones, a * remembrance of the Law of Moyses, which he wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Iudges stood on this side of the Arke, and on that side, before the Priests of the Leuites, which bare the Arke of the couenant of the Lord) aswell the stranger, as he that is borne in the country: halfe of them were ouer-against mount Gerizim, and halfe of them ouer-against mount Ebal, * as Moses the seruant of the Lord had commanded before, that they should likewise the people of Israel.

34 Then afterward he read all the words of the Law, the blessings and cursings, according to all that is written in the booke of the Law.

35 There was not a word of all that Moses had commanded, which Ioshua read not before all the Congregation of Israel, * aswell before the women and the children, as * the stranger that was conseruant among them.

CHAP. IX.

1 *Disuers Kings assemble themselves against Ioshua, 2 The craft of the Gilemites, 25 Ioshua maketh a league with them, 33 For their craft they are condemned to perpetual slauerie,*

And when all the Kings that were beyond Iordan, in the mountains and in the valleys, and by all the coasts of the b great Sea ouer-against Lebanon (as the Hittites, & the Amorites, the Canaanites, the Perizzites, the Hiuities, & the Iebusites) heard thereof,

2 they gathered themselves together, to fight against Ioshua, & against Israel with one accord.

3 ¶ But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho, and to Ai.

4 And therefore they wrought craftily: for they went, and fained themselves as buffalours, and rooke olde facks vpon their asses, and olde bottles for wine, both rent and c bound vp.

5 And olde shoes and clouted vpon their feet: also the raiment vpon them, was olde, & all their prouision of bread was dried, and moulded.

6 So they came vnto Ioshua into the hofte of Gilegal, and layd vnto him, and vnto the men of Israel, We be come from a farre country: now therefore make a league with vs.

7 Then the men of Israel said vnto the Hiuities, It may be that thou dwellest among vs, how then can I make a league with thee?

8 And they said vnto Ioshua, We are thy seruants. Then Ioshua said vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very farre country thy seruants are come for the * Name of the Lord thy God: for we haue heard his fame and all that he hath done in Egypt,

20 And all that he hath done to the two Kings of the Amorites that were beyond Iordan, to Sihon King of Heshbon, & to Og King of Bashan, which were at Ashteroth.

11 Wherefore our elders, and all the inhabitants of our country spake to vs, saying, Take vi-
tals ¶ with you for the iourney, and go to meet them, and say vnto them, We are your seruants: now therefore make yea a league with vs.

* Exod. 34, 19
dnt. 27, 5.

a Meaning, the
ten command-
ments, which are
the summe of the
whole Law.

* Dent. 17, 39,
and 27, 13, 19.

* Dent. 31, 19, 21
o So neither young
nor olde, man nor
woman were ex-
empted from keep-
ing the word of
the Lord.

a In respect of the
plaine of Moab.

b The wine was
called Mediana
utrum.

f Else our maner.

* 2 Sam. 31, 4.

c Because they
were all women.

d For the Gibe-
onites and the Hiu-
ities were all one
people.

e Enue the idola-
ters for feare of
death, will persue
to honour the true
God and recuse
his religion.

f As ye saw him.

Five Kings hanged.

Ioshua.

Cities and countries taken by Ioshua.

the mouth of the caue, and set men by it for to keepe them.

19 But stand ye not still: followe after your enemies, and ¶ smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

20 And when Ioshua and the children of Israel had made an ende of slaying them with an exceeding great slaughter till they were confounded, and the rest that remained of them were entered into walled cities,

21 Then all the people returned to the campe, to Ioshua at Makkedah in peace: no man moued his tongue against the children of Israel.

22 After, Ioshua said, Open the mouth of the caue, and bring out these five Kings vnto mee forth of the caue.

23 And they did so, and brought out those five Kings vnto him forth of the caue, *men* the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon.

24 And when they had brought out those Kings vnto Ioshua, Ioshua called for all the men of Israel, and said vnto the chiefe of the men of warre, which went with him, Come nere, let your feete vpon the ^h neckes of these Kings: and they came nere and set their feete vpon their neckes.

25 And Ioshua said vnto them, Feare not, nor be faint hearted, *but* be strong & of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on five trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Ioshua gaue commandement, that they should take ^a them downe off the trees, and cast them into the caue, (wherin they had bene hid) and they laid great stones vpon the caues mouth, which remaine vntill this day.

28 ¶ And that same day Ioshua tooke ^h Makkedah, & smote it with the edge of the sword, and the King thereof destroyed he with them, and all the soules that were therein, he let none remaine: for hee did to the King of Makkedah ^a as he had done vnto the King of Iericho.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue ^h it also and the King thereof into the hand of Israel: and hee smote it with the edge of the sword, and all the ^h soules that were therein: he let none remaine in it: for hee did vnto the King thereof, as he had done vnto the King of Iericho.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue ^h Lachish into the hand of Israel, which tooke it the second day, & smote it with the edge of the sword, and all the soules that were therein, according to all as he had done to Libnah.

33 ¶ Then Horam King of ^h Gezer came vp to helpe Lachish: but Ioshua smote him and his people, vntill none of his remained.

34 ¶ And from Lachish Ioshua departed vnto Eglon, and all Israel with him, & they besieged it, and assaulted it,

35 And they tooke it the same day, and smote

it with the edge of the sword, and all the soules that were therein: hee utterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken ^h it, they smote it with the edge of the sword, and the King thereof, and all the cities thereof, & all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for hee destroyed it utterly, and all the soules that were therein.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when hee had taken ^h it, and the King thereof, & all the cities thereof, they smote them with the edge of the sword, and utterly destroyed all the soules that were therein, hee let none remaine: as hee did to Hebron, so hee did to Debir, and to the King thereof, as hee had also done to Libnah, and to the King thereof.

40 ¶ So Ioshua smote all the hill countreys, and the South countreys, and the valleys, and the hill sides, and all their Kings, and let none remaine, but utterly destroyed euery soule, as the Lord God of Israel had commanded.

41 And Ioshua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these Kings, and their land did Ioshua take at ^a one time, because the Lord God of Israel fought for Israel.

43 Afterward, Ioshua and all Israel with him returned vnto the campe in ^h Gilgal.

CHAP. XI.

^a *Diuerse Kings, and cities, and countreys overcome by Ioshua.*
^h *Ioshua did all that Moses had commanded him. So God hardned the enemies hearts that they might be a prey.*

And when Iabin King of Hazor had heard this, then he sent to Iobab King of Madon, and to the King of Shimron, and to the King of Achthaph,

2 And vnto the Kings that were by the North in the mountaines and plaines toward the South-side of Cinneroth, and in the valleys, and in the borders of Dor Westward,

3 And vnto the Canaanites, *both* by East, & by West, & vnto the Amorites, & Hittites, & Perizzites, & Iebusites in the mountaines, & vnto the Hiuites vnder ^a Hermon in the land of Mizpeh.

4 And they came out and all their hostes with them, many people as the sand that is on the Sea shore for multitude, with horses and charets exceeding many.

5 So all these Kings met together, and came and pitched together at the waters of Merom, for to fight against Ioshua.

6 ¶ Then the Lord said vnto Ioshua, Bee not afraid for them: for to morowe about this time will I deliuer them all slaine before Israel: thou shalt ^a hough their hostes, and turne their charets with fire.

7 Then came Ioshua and all the men of warre with him against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, & chased them vnto great Zidon: and vnto ^a Mispheothaim, & vnto the valley of Mizpeh Eastward, and smote them vntill they had none remaining of them.

^h Hebron is taken

^h Debir is taken

ⁱ Some read, A sherd, which signifieth the cleueness of the hills.

^h In one bottell

ⁱ Where the Ark was, there to give thanks for their victories.

^a The more that Gods power appeareth, the more the wicked rage against it.
^b Which the Evangelists call the lake of Gennesareth, or Tiberias.

^c Which was mount Sion, ^h Deut. 4. 48.

^d That neither they should trust to the use of war, nor the Israelites should put their trust in them.

^e Which signifieth, hot warres, according to some, becaus pin.

^h *Ere our off all there traine, w tye.*

^g *Or, In safetie, fo that none gaue them as much as an euill worde.*

^h *Signifying what should become of the rest of Gods enemies, seeing that Kings themselves were not spared.*

^a *Deut. 32. 34. chap. 8. 29.*

^h *Ioshua took Makkedah.*

^h *Or, many person.*

^h *chap. 6. 21.*

^h *Libnah is taken.*

^h *Or, persons.*

^h *Lachish is taken.*

^h *The King of Gezer is slaine.*

^h *Eglon is taken.*

9 And Ioshua did vnto them as the Lord bade him: he houghed their horses, and burnt their charrets with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Hazer, and smote the King thereof with the sword: for Hazer beforetime was the head of all those kingdomes.

11 Moreover, they smote all the persons that were therein with the edge of the sword, vterly destroying all, leauing none aliue, and hee burnt Hazer with fire.

12 So all the cities of those kings, & all the kings of them did Ioshua take, & smote them with the edge of the sword, and vterly destroyed them, as Moses the seruant of the Lord had comanded.

13 But Israel burnt none of the cities that stood still in their strength, saue Hazer onely, that Ioshua burnt.

14 And all the spoyle of these cities and the cattell the children of Israel tooke for their praye, but they smote euery man with the edge of the sword vntill they had destroyed them, not leauing one aliue.

15 ¶ As the Lord * had comanded Moses his seruant so did Moses * comand Ioshua, and so did Ioshua: he left nothing ydone of all that the Lord had comanded Moses.

16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the lowe country, and the plaine, and the i mountaine of Israel, and the lowe country of the fame,

17 From the mount ^b Halak, that goeth vp to Seir, cuen vnto the Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their Kings he tooke, and smote them, and slew them.

18 Ioshua made warre long time with all those Kings.

19 Neither was there any citie that made peace with the children of Israel, * saue those Hiuites that inhabited Gibcon: all other they tooke by battell.

20 For it came of the Lord, to harden their hearts that they should come against Israel in b tell to the intent that they should destroy them vterly, and shew them no mercy, but that they should bring them to nought: as the Lord had comanded Moses.

21 ¶ And that same season came Ioshua, and destroyed the Aukims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Ioshua destroyed them vterly with their cities.

22 There was no Anakim left in the land of the children of Israel: only in Azzah, ^m in Gath, and in Ashdod were they left.

23 So Ioshua tooke the whole land, according to all that the Lord had sayd vnto Moses: and Ioshua gaue it for an inheritance vnto Israel * according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII.

1. 7 What Kings Ioshua and the children of Israel killed on both sides of Iordan. 2. 4 Which were in number thirtie and one.

And these are the Kings of the land, which the children of Israel smote and possessed their land, on the * other side Iordan toward the rising of the sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

2 * Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the sea of Cinne-roth Eastward, & vnto the Sea of the plaine, euen the salt sea Eastward, the way to Beth-ieshimoth, and from the South vnder the springs of * Pif-gah.

4 ¶ They conquered also the coast of Og king of Bashan of the * remnant of the gyants, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salchah, and in all Basan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon King of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lord gaue their land for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

7 ¶ These also are the Kings of the country, which Ioshua and the children of Israel smote on this side Iordan, Westward, from Baal-gad in the valley of Lebanon, euen vnto the mount ^b Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

8 In the mountaines, and in the valleys, and in the plaines, and in the hill sides, and in the wilderness, & in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

9 ¶ The King of Jericho was one: * the King of Ai, which is beside Beth-el, one:

10 The * King of Ierusalem, one: the King of Hebron, one:

11 The King of Iarmuth, one: the King of Lachish, one:

12 The King of Egion, one: the * King of Gezer, one:

13 The * King of Debir, one: the King of Geder, one:

14 The King of Hormah, one: the King of Arad, one:

15 The * King of Libnah, one: the King of Adullam, one:

16 The * King of Makkedah, one: the King of Beth-el, one:

17 The King of Tappuah, one: the King of Hopher, one:

18 The King of Aphek, one: the King of Latharon, one:

19 The King of Madon, one: the * King of Hazer, one:

20 The King of Shimron-meron, one: the King of Achishap, one:

21 The King of Taanach, one: the King of Megiddo, one:

22 The King of Kedesh, one: the King of Jokneam of Carmel, one:

23 The King of Dor, in the country of Dor, one: the King of the * nations of Gilgal, one:

24 The King of Tirzah, one: all the Kings were thirtie and one.

CHAP. XIII.

1 The borders and coasts of the land of Canaan. 2 The possession of the Reubenites, Gadites, & of the halfe tribe of Manasseh. 3 The Lord is the inheritance of Lewis. 40 Balaban was slain.

* Num. 32. 34. deui. 3. 4.

[Or, wilderness]

[Or, hill side]

* Deut. 3. 17. and 4. 43

* Deut. 3. 11.

chap. 13. 1, 2.

* Num. 32. 39.

deut. 3. 17. chap. 13. 8.

b Reade Chap. 1. verse 17.

[Or, in Ashlah]

* Chap. 8. 2.

* Chap. 8. 29.

* Chap. 10. 33.

* Chap. 10. 33.

* Chap. 10. 33.

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* Chap. 10. 33.

* Chap. 10. 33.

* Num. 32. 34. deui. 3. 4.

* Which were strong by situation and not hurt by warre.

b All mankind.

* Gen. 34. 11.

* Deut. 7. 2.

i That is, Samaria.

k So called, because it was bare and without trees.

[Or, the valley of Gath]

* Chap. 9. 2.

l That is, to give them one: to them selves: and therefore they could not but rebell against God and secke their owne destruction.

m Out of the which came Goliath, 1 Sam. 17. 4.

* Num. 16. 33. 35.

n From Gilgal where Ioshua camped.

^a Being almost an hundred and ten yeere olde.
^b For commen in to yeeres.
^c After that the enemies are ouercomen.

^d Or, Iordan.
^e For, upon the face of Egypt.

^f Or, Iordan.
^g For, upon the face of Egypt.

^h Or, Iordan.
ⁱ For, upon the face of Egypt.

^j Or, Iordan.
^k For, upon the face of Egypt.

^l Or, Iordan.
^m For, upon the face of Egypt.

ⁿ Or, Iordan.
^o For, upon the face of Egypt.

^p Or, Iordan.
^q For, upon the face of Egypt.

^r Or, Iordan.
^s For, upon the face of Egypt.

^t Or, Iordan.
^u For, upon the face of Egypt.

^v Or, Iordan.
^w For, upon the face of Egypt.

^x Or, Iordan.
^y For, upon the face of Egypt.

^z Or, Iordan.
^{aa} For, upon the face of Egypt.

^{ab} Or, Iordan.
^{ac} For, upon the face of Egypt.

^{ad} Or, Iordan.
^{ae} For, upon the face of Egypt.

^{af} Or, Iordan.
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^{ah} Or, Iordan.
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^{al} Or, Iordan.
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^{av} Or, Iordan.
^{aw} For, upon the face of Egypt.

^{ax} Or, Iordan.
^{ay} For, upon the face of Egypt.

^{az} Or, Iordan.
^{ba} For, upon the face of Egypt.

^{bb} Or, Iordan.
^{bc} For, upon the face of Egypt.

^{bd} Or, Iordan.
^{be} For, upon the face of Egypt.

^{bf} Or, Iordan.
^{bg} For, upon the face of Egypt.

^{bh} Or, Iordan.
^{bi} For, upon the face of Egypt.

^{bj} Or, Iordan.
^{bk} For, upon the face of Egypt.

^{bl} Or, Iordan.
^{bm} For, upon the face of Egypt.

Now when Ioshua was olde, and stricken in yeeres, the Lorde sayd vnto him, Thou art olde and growen in age, and there remaineth exceeding much land to be possessed:

This is the land that remaineth, all the regions of the Philistines, and all Gethuiri,

From J Nilus which is in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen sine Lordships of the Philistines, the Azzitites, and the Ashdodites, the Eshkelonites, the Giritites, and the Ekronites, and the Auites:

From the South, all the land of the Canaanites, and the cause that is beside the Sidonians, vnto Aphak, and to the borders of the Amorites:

All the land of the Gibilites, and all Lebanon, toward the sunne rising from Bahal-gad vnder mount Hermon, untill one come to Hamath.

All the inhabitants of the mountaines from Lebanon vnto Misrephothaim, and all the Sidonians, I will cast them out from before the children of Israel: only diuide thou it by lot vnto the Israelites, to inherit, as I haue com randed thee.

Nowe therefore diuide this land to inherit, vnto the nine tribes, and to the halfe tribe of Manassih.

For with halfe thercof the Reubenites & the Gadites haue receiued their inheritance, * which Moses gaue them beyond Iorden Eastward, euen as Moses the seruant of the Lord had giuen them,

From Aroer that is on y brink of the riuer Arnon, & from the cite that is in the mids of the riuer, & all the plaine of Medeba vnto Dibon,

And all the cities of Sihon King of the Amorites, which reigned in Hehbon, vnto the borders of the children of Ammon,

All Gilead, and the borders of the Geshurites and of the Maachathites, and all mount Hermon, with all Bashan vnto Salech:

All the kingdome of Og in Bashan, which reigned in Ahterach & in Edrei: (who remained of the * rest of the gyants) for these did Moses smite, and cast them out.

But the children of Israel expelled not the Geshurites nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites euen vnto this day.

Onely vnto the tribe of Leui he gaue none inheritance, but the sacrifices of the Lord God of Israel are his inheritance, as he sayd vnto him.

Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.

And their coast was from Aroer, that is on the brink of the riuer Arnon, and from the cite that is in the middes of the riuer, and all the plaine which is by Medeba:

Hehbon with all the cities thereof, that are in the plaine: Dibon and Bamoth-baal, and Beth-iabal-meon:

And Iahazah, & Kedemoth & Mephath: Kiriaathaim also, and Sibmah, and Zerech-shahar in the mount of Emek:

And Beth-peor, and Ashdod-pisgab, and Beth-jeshimoth:

And all the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Hehbon, whom Moses smote * with the Princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling

in the country.

And Balaam the sonne of Beor the soothsayer did the children of Israel slay with the sword, among them that were slaine.

And the Lorde of the children of Reuben was Iorden with the coastes. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

Also Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.

And their coastes were Iazer, & all the cities of Gilead, and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

And from Hehbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

And in the valley Beth-arani, & Beth-nimrah, and Succoth, & Zaphon, the rest of the kingdome of Sihon King of Hehbon, vnto Iorden and the borders euen vnto the Sea coast of Cinnereth, & beyond Iorden Eastward.

This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

Also Moses gaue inheritance vnto the halfe tribe of Manassih: and this belonged to the halfe tribe of the children of Manassih according to their families.

And their border was from Mahanaim, euen all ashan, to wit, all the kingdome of Og King of Bashan, and all the townes of Iair which are in Bashan, three coores cities.

And halfe Gilead, and Ahterach, and Edrei, cities of the kingdome of Og in Bashan, were giuen vnto the children of Machir the sonne of Manassih, to halfe of the children of Machir after their families.

These are the heritages, which Moses did distribute in the plaine of Moab beyond Iorden, toward Iericho Eastward.

But vnto the tribe of Leui Moses gaue none inheritance: for the Lord God of Israel is their inheritance, * as he sayd vnto them.

CHAP. XIII.

The land of Canaan was diuided among the nine tribes and the halfe. * And he requieth the heritage that was promised him. * Hehbon was giuen him.

These also are y places which the children of Israel inherited in y land of Canaan, * which Elcazar the Priest, and Ioshua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel, distributed vnto them,

By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

For Moses had giuen inheritance vnto two tribes & an halfe tribe, beyond Iord: but vnto the Leuites hee gaue none inheritance among them.

For the children of Ioseph were two tribes, Manassih and Ephraim: therefore they gaue no part vnto the Leuites in the land, saue cities to dwell in, with the suburbs of the same for their bestialles and their substance.

As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

Then the children of Iudah came vnto Ioshua in Gilgal: and Caleb the sonne of Ierhunch the Kenezite sayd vnto him, Thou knowest what the Lord sayd vnto Moses the man of God,

concerning

f So that both they which obeyed wicked counsel, and the wicked counsellor perished by the iust iudgement of God.

g That is, in the land of Moab.

h Meaning, his nephews and posteritie.

i Chap. 18. 7.

k Num. 33. 32.

l Num. 34. 7.

m Num. 36. 19.

n Num. 35. 14.

o As Reuben and Gad and halfe the tribe of Manassih Num. 33. 55.

p So though Leui lacked a part there still twain tribes by this manner,

q Num. 33. 55.

r Chap. 21. 33.

s The Lord God of Israel

t The Lord God of Israel

u The Lord God of Israel

a Which was, that they two ovelly should enter into the land, Numb. 14. 34.

d Which were the sea other spits.

concerning me and thee in Kadesh-barnea.

7 Fourtie yeere olde was I, when Moses the servant of the Lord sent me from Kadesh-barnea to espie the land; and I brought him word againe, as I thought in mine heart.

8 But my brethren that went vp with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses swore the same day, saying, Certainly the land whercon thy feet haue troden, shall be thine inheritance. and thy childrens for ever, because thou hast followed constantly the Lord my God.

10 Therefore beholde now, the Lord hath kept me aliuie, as he promised: this is the fourtie and fift yeere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wilderness: and now loe, I am this day foure score and fife yeere olde.

11 And yet am as * strong at this time, as I

was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or for gouernement.

12 Nowe therefore giue mee this mountaine whereof the Lord spake in that day (for thou heardest in that day, howe the || Anakims were there, and the cities great and walled) * if so be the Lord will be with me, that I may drine them out, as the Lord said.

13 Then Iosua blessed him, and gaue vnto Caleb the forme of Ierhunnah, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the sonne of Iephunnah the Kenzite, vnto this day: because he followed constantly the Lord God of Israel.

15 And the name of * Hebron was before time, Kiriath-arba: which Arba was a great man among the Anakims: thus the land crafed from warre.

† Efr. as got out and came in.

¶ This be spake of modetie, and not of doubting.

* Chap. 31. 32. Iosua. 3. 58.

* Chap. 15. 13. † Either for his power or person

* Ezech. 48. 9.

NORTH.



SOUTH.

CHAP. XV.

1 The lot of the children of Iudah, & the names of the cities and villages of the same. 15 Caleb's portion. 18 The request of Achish.

THis then was the lot of the tribe of the children of Iudah by their families: *euen* * to the border of Edom and the wilderness of * Zin, Southward on the South-coast.

2 And their South-border was the salt Sea coast, from the * poynt that looketh Southward.

3 And it went out on the Southside toward Maaleth-akrabim, and went along to Zin, and ascended vp on the Southside vnto Kadesh-barnea, and went along to Hezron, and went vp to Adar, and for a compass to Karkaa.

4 From thence went it along to Azmon, & rea-

ched vnto the riuer of Egypt, & the end of * coast was on the Westside: this shall be your South coast.

5 Also the Eastborder shall be the salt Sea, vnto the * end of Iordan: and the border on the North quarter from the point of the Sea, & from the end of Iordan.

6 And this border goeth vp to Beth-hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the * floue of Iordan the sonne of Reuben.

7 Again this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lyeth before the going vp to Adummim, which is on the South-side of the riuer: also this border goeth vp to the waters of

b Meaning, the mouth of the riuer where it runneth into the salt Sea.

c Which was a make to part their countrey.

* Numb. 34. 3.

* Numb. 33. 6.

a The Hebrew word signifies tongue, whereby it means either the name of the Sea that cometh into the land, or a rock or cape that goeth into the Sea.

The bounds

Joshua

of Iudahs portion.

1 Or, the fountain of the source.
** 1 King. 1.9.*

† Ebr. Ephraim.

Or, the cite of woods.

d Meaning to ward Syria.

** Chap. 14. 15.*

e This was done after the death of Ioshua, Iudg. 1. 10, 20.

† Or, Ephraim.

f Because her husband varied too long.

g Or, grant me this petition.

h Because her country was barren, the desired of her fathers fields that had springs, Iudges 1. 13, 15.

k Which before was called Zephath, Iudg. 1. 17.

¶ En-themesh, and endeth at * En-rogel.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the Southside of the Iebusites: the same is Ierusalem, also this border goeth vp to the top of the mountaine that lieth before the valley of Hinnom Westward, which is by the end of the valley of the ¶ sants Northward.

9 So this border compasseth from the top of the mountaine vnto the fontaine of the water of Nephtoi, and goeth out to the cities of mount Eplon: and this border draweth to Baalah which is ¶ Kiriath-jearam.

10 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on the Northside: so it cometh downe to Beth-themesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Iabneel: and the ends of this coast are to the ¶ Sea.

12 And the West-border ¶ to the great Sea: so this border shalbe the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Ioshua giue a part among the children of Iudah, as the Lord commanded him, ¶ euen * Kiriath-arba of the father of Anak, which is Hebron.

14 And Caleb ¶ droue thence three sonnes of Anak, Shehai, and Ahiman, and Talmi, the sonnes of Anak.

15 And hee went vp thence to the inhabitants of Debir: and the name of Debir before time was Kiriath-sepher.

16 Then Caleb sayd, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the ¶ brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

18 And as she went to him, she moued him, to aske of her father a field: & she lighted off her asse, and Caleb sayd vnto her, What wilt thou?

19 Then she answered, ¶ Giue mee a blessing: for thou hast giuen ¶ mee the South country: giue me also springs of water. And hee gaue her the springs aboue and the springs beneath.

20 This shalbe the inheritance of the tribe of the children of Iudah according to their families.

21 And the vnmort cities of the tribe of the children of Iudah, toward the coastes of Edom Southward were Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, & Kerioth, Hebron (which is Hazor)

26 Anam, & Shema, and Moladah,

27 And Hazar, Gaddah, and Hethmon, and Beth-palet,

28 And Hazar-hual, and Beerheba, & Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Etolad, and Chesil, and Hormah,

31 And Ziklag, & Madmannah, & Sanfannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twentie & nine with their villages.

33 ¶ In the lowe country were Eilatol, and Zorah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Iurmuth, and Adullam, Socoh, & Azekah,

36 And Shatrim, and Adichaim, and Gederah, and Gedorathaim: fourteene cities with their villages.

37 Zenan, and Hadashah, and Migdal-gad, and Dileam, and Mizpeh, and Ioktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kichlish,

41 And Gederoth, Berh-dagon, and Naamah, and Makkedah: sixteene cities with their villages.

42 Lebnah, and Ether, and Athan,

43 And Iiphthah, and Ashnah, and Neziib,

44 And Keilah, and Aczib, & Marsibah: nine cities with their villages.

45 Ekron with her ¶ townes and her villages, ¶ ebr daughters.

46 From Ekron euen vnto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azrah with her townes and her villages, vnto the ¶ ruer of Egypt, & the great Sea was their coast.

48 ¶ And in the mountains were Shamir, and Iattir, and Socoh,

49 And Dannah, & * Kiriath-sannath (which is Debir)

50 And Anab, and Aftethmoth, and Anim,

51 And Gothen, and Holon, & Giloh: eleuen cities with their villages,

52 Arab, and Dumah, and Ethean,

53 And Lunum, & Beth-tappuah, & Aphekah,

54 And Humtah, and * Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, and Ziph, and Irtah, ¶ Chap. 14. 15.

56 And Izreel, and Ioktean, and Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedur,

59 And Maarah, and Beth-anoth, & Eltekon: six cities with their villages.

60 Kiriath-baal, which is Kiriath-icram, and Rahbah: two cities with their villages.

61 ¶ In the wilderness were Beth-arabah, Mid-din, and Secacah,

62 And Nibhan, and the ¶ cite of salt, & Engedi: six cities with their villages.

63 Neuertheless, the Iebusites that were the inhabitants of Ierusalem, could not the children of Iudah cast out: but the Iebusites dwell with the children of Iudah at Ierusalem vnto this day.

CHAP. XVI.

x The list or part of Ephraim, so The Canaanites dwelled among them.

¶ And the lot fell to the ¶ children of Ioseph from Iorden by Iericho vnto the water of Iericho Eastward, & to the wilderness that goeth vp from Iericho by the mount Beth-el:

2 And goeth out from Beth-el to * Luz, and runneth along vnto the borders of Archiaroth,

3 And goeth down Westward to the coast of Iaphleti, vnto the coast of Beth-horon the nether, and to Gezer: & the ends ¶ thereof are at the Sea.

4 So the children of Ioseph, Manasseh and Ephraim ¶ tooke their inheritance.

5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the Eastside, were Atroth-addar, vnto Beth-horon the vpper.

6 And

† ebr daughters.

i Meaning, Nilus as Chap. 12. 3.

k Which is also called Kiriath-spher, vers. 13.

** Chap. 14. 15.*

l Of this cite the salt sea hath his name.

m That is, vnto the moor past and burnt their cite, Iudges 1. 8.

a That is, to Ephraim and his children: for Manasseh's portion followeth.

** Iudg. 1. 34.*

b Of their inheritance.

c Generally, full Ephraim, and Manasseh.

6 And this border goeth out to the Sea vnto Michmethah on the Northside, and this border returneth Eastward vnto Taanath-shiloh, and passeth it on the Eastside vnto Ianohah.

d For so saith the coast to Iache.

7 And goeth downe from Ianohah to Aza-roth and Naarath, and cometh to Iericho, and goeth out at Iorden.

e Because Ephraim's tribe was more greater then Manasse's therefore he had more cities.

8 And this border goeth frō Tappuah Westward vnto the riuer Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasse: shall the cities with their villages.

10 And they call not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt with the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the half-tribe of Manasse, 2 The daughters of Zelophehad, 3 The Canaanites who come to inherit, 4 Manasse and Ephraim require a greater portion of heritage.

THIS was also the lot of the tribe of Manasse: for he was the first borne of Ioseph, so was of Machir the first borne of Manasse, and the father of Gilead: now because hee was a man of warre, he had Gilead and Bashan.

* Gen. 31. 17. and 49. 21. and 10. 13. Manasse 32. 35.

* Num. 16. 9. a For the other half tribe had their portion beyond Iorden.

* Num. 32. 3. and 27. 4. and 34. 11.

2 And also of the rest of the sonnes of Manasse by their families, even of the sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Aziel, and of the sonnes of Shechem, and of the sonnes of Hepher, and of the sonnes of Shemida: these were the males of Manasse, the house of Ioseph according to their families.

3 ¶ But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, sonne of Manasse, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

b Among them of our tribe.

4 Which came before Eleazar the Priest, and before Iosua the sonne of Nun, and before the princes, saying, The Lord commanded Moses to give vs an inheritance among our brethren: therefore according to the commandement of the Lord he gaue them an inheritance among the brethren of their father.

e In the land of Canaan: first to the males, and to their issue: to the daughters of Zelophehad.

5 And there fell ten portions to Manasse, beside the land of Gilead and Bashan, which is on the other side Iorden,

6 Because the daughters of Manasse did inherit among his sonnes: and Manasse's other sonnes had the land of Gilead.

d Meaning the cities of it selfe.

7 ¶ So the borders of Manasse were from Ather to Michmethah that lieth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of En-tappuah.

¶ For the borders of the river.

8 The land of Tappuah belonged to Manasse, but of Tappuah beside the border of Manasse belongeth to the sonnes of Ephraim.

e That is toward the maine sea.

9 Also this border goeth downe vnto the riuer Kanah Southward to the riuer: these cities of Ephraim are among the cities of Manasse: and the border of Manasse is on the Northside of the riuer, and the endes of it are at the Sea,

f In the tribe of Ather and tribe of Machir.

10 The South perteineth to Ephraim, and the North to Manasse, and the Sea is his border: and they met together in Ather Northward, and in Issachar Eastward.

11 And Manasse had in Issachar and in Ather,

Beth-Ithan, and her townes, and Ibleam, and her townes, and the inhabitants of Dor, and the townes thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, *even three* countreies.

g For at the first they lacked courage, and after agreed with them on condition, contrary to Gods commandment.

12 Yet the children of Manasse could not destroy those cities, but the Canaanites dwelled still in that land.

13 Neuertheless, when the children of Israel were strong, they put the Canaanites vnder tribute, but call them not out wholly.

14 Then the children of Ioseph spake vnto Iosua, saying, Why hast thou giuen me but one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath blessed me hitherto?

h According to my father Iacob's prophesie, Gen. 48. 19.

15 Iosua then answered them, If thou beest much people, get thee vp to the wood, and cut trees for thy selfe there in the lande of the Perizzites, and of the giants, if mount Ephraim be too narrowe for thee.

i If this mount be not large enough, why dost thou then get more by destroying Gods enemies, as he hath commanded?

16 Then the children of Ioseph said, The mountain wil not be ynough for vs: and all the Canaanites that dwell in the low countrey haue charters of yron, aswell they in Beth-Ithan, and in the townes of the same, as they in the valley of Izrael.

17 And Iosua spake vnto the house of Ioseph, to Ephraim, and to Manasse, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

k So that thou shalt enlarge thy portion thereby.

18 Therefore the mountain shall bee thine: for it is a wood, and thou shalt cut it downe: and the endes of it shalbe thine, and thou shalt cast out the Canaanites, though they haue yron charers, and though they be strong.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 2 Certaine are sent to divide the land to the other seven tribes. 3 The lot of the children of Benjamin.

AND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the Tabernacle of the Congregation there, after the land was subiect vnto them.

2 Now there remained among the children of Israel *euē* tribes, to whom *b* they had not diuided their inheritance.

a For they had now removed it from Gilgal, and set it vp in Shiloh. b As Eleazar, Iosua, and the heads of the tribes had done to Iudah, Ephraim, and half of Manasse.

3 Therefore Iosua said vnto the children of Israel, How long are yon so slacke to enter and possesse the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for *euery* tribe three men, that I may send them, and that they may rise, and walke through the land, and distribute it according to their inheritance, & returne to me.

c That is into *ten* euē portions, to euery tribe one.

5 And that they may diuide it vnto them into *ten* partes, (Judah shall abide in his coast at the South, and the house of Ioseph shall stand in their coastes at the North)

d For these had their inheritance already appointed.

6 Yee shall diuide the land therefore into *ten* partes, and shal bring them hither to me, and I will cast lots for you here before the Lord our God.

e Before the Ark of the Lord.

7 But the Leuites shall haue no part among you: for the Priesthood of the Lord is their inheritance: also Gad and Reuben, and halfe the tribe of Manasse haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gaue them.

f That is, the sacrifices and offerings, Chap. 13. 14.

8 ¶ Then the men arose, and went their way: and

The portion of Benjamin,

Ioshua.

Simeon, Zebulun, Issachar,

g By writing the names of every country and city.

h Ther every one should be content with Gods appointment.

i Their inheritance bordered upon Iudah and Ioseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

l Or so the sea.

Or, Ephraim.

Or, Jerusalem.

l Which is in the tribe of Ephraim. Chap. 15. 6.

m To the very fount, where the river runneth into the salt sea.

and Ioshua charged them that went to describe the land, saying, Depart, and go through the land, and describe it, and returne to mee, that I may here caſt lots for you before the Lord in Shiloh.

9 So the men departed, and paſſed through the land, and deſcribed it: by cities into ſeven partes in a booke, and returned to Ioshua into the campe at Shiloh.

10 ¶ Then Ioshua ^b caſt lots for them in Shiloh before the Lorde, and there Ioshua divided the land vnto the children of Iſrael, according to their portions:

11 ¶ And the lot of the tribe of the children of Benjamin came fourth according to their families, & the coaſt of their lot lay ⁱ betweene the children of Iudah, and the children of Ioseph.

12 And their coaſt on the Northſide was from Iorden, and the border went vp to the ſide of Iericho on the North part, and went vp through the mountains Weſtward, and the endes thereof are in the wilderneſſe of Beth-aun:

13 And this border goeth along from thence to Luz, ^uuen to the Southſide of Luz (the ſame is ^b Beth-el) and this border deſcendeth to Atroth-addar, nere the mount, that lieth on the Southſide of Beth-horon the nether.

14 So the border turneth, and compaſſeth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the endes thereof are at Kiriath-baal (which is Kiriath-icriam) a cite of the children of Iudah: this is the Weſt quarter.

15 And the South quarter ^u is from the ende of Kiriath-icriam, and this border goeth out ^u Weſtward, and cometh to the fountaine of waters of Nephtoa.

16 And this border deſcendeth at the ende of the mountaine, that lyeth before the valley of Ben-hinnom, which is in the valley of the ^ugiants Northward, and deſcendeth into the valley of Hinnom by the ſide of ^uIebuſ Southward, and goeth downe to En-rogel.

17 And compaſſeth from the North, and goeth forth to Ben-themesh, and ſtrecheth to Geliath, which is toward the going vp vnto Adamim, and goeth downe to the ^u ſtone of Bohan the ſonne of Reuben.

18 So it goeth along to the ſide ouer againſt the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the ſide of Beth-hoglah Northward: and the endes thereof, ^u that is, of the border, reach to the point of the ſalt Sea Northward, and to the ^u ende of Iorden Southward: this is the South coaſt.

20 Alſo Iorden is the border of it on the Eaſtſide: this is the inheritance of the children of Benjamin by the coaſtes thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Azmonai, and Ophni, and Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Ipeel, and Taralah,

28 And Zela, Eleph, and Iebuſ, (which is ^u Ieruſalem) Gibeath, and Kiriath: foureteen cities with their villages: this is the inheritance of the children of Benjamin, according to their families.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Iſſachar, 24 Of Aſſer, 32 Of Zabulon, 40 Of Dan, 49 The poſſeſſion of Iuſhua.

And the ſecond lot came out to Simeon, ^uuen for the tribe of the children of Simeon, according to their families: and their inheritance was in the ^u middes of the inheritance of the children of Iudah.

2 Now they had in their inheritance, Beerſheba, and Sheba, and Moladah,

3 And Hazar-ſhual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-ſulah,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 Ain, Rimon, and Ether, and Aſhan: foure cities with their villages.

8 And all the villages that were round about theſe cities, vnto Baalathbeer, & ^u Ramath Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for ^u part of the children of Iudah was too much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Alſo the third lot aroſe for the children of Zebulun, according to their families: and the coaſtes of their inheritance came to Sarid,

11 And their border goeth vp ^u Weſtward, euen to Maralah, and reacheth to Dabbatheth, and meeteth with the riuer that lyeth before Iokneam,

12 And turneth from Sarid Eaſtward toward the ſunne riſing vnto the border of Chiloth-tabor, and goeth out to Daberath, and aſcendeth to Iaphia,

13 And from thence goeth along Eaſtward toward the ſunne riſing to Gittah-hepher to Itah-kazin, and goeth forth to Kimmom, and turneth to Neah.

14 And this border compaſſeth it on ^u North ſide to Hannathon, and the endes thereof are in the valley of Iſphrah-el,

15 And Kattath, and Nah-llal, and Shimron, and Idalah, and ^u Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families: ^u that is, theſe cities and their villages.

17 ¶ The fourth lot came out to Iſſachar, ^uuen for the children of Iſſachar, according to their families.

18 And their coaſt was Izreclah, and Cheſul-loth, and Shimon,

19 And Hapharaim, and Shion, and Anaharath,

20 And Harabith, and Kiſhion, and Abez,

21 And Remeth, and ^u En-gannim, and En-haddah, and Beth-pazzez.

22 And this coaſt reacheth to Tabor, and Shazimath, and Beth-ſhemesh, and the endes of their coaſt reach to Iorden: ſixteene cities with their villages.

n Which was not wholly in the tribe of Benjamin, but part of it was alſo in the tribe of Iudah.

o According to Iſaiah propheth, that he ſhould be ſcattered among the other tribes, Gen. 49. 7.

Or, Ramath-gib.

b But this large portion was giuen them by Gods providence to declare their increaſe in time to come.

c Meaning, toward the great Sea.

d There was no other Beth-lehem in the tribe of Iudah.

e There was another cite of this name in the tribe of Iudah: for ſeveral diuers tribes certain cities had all one name and were diſtinguiſhed by the tribe only.

23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is*, the cities and their villages.

24 ¶ Also the fifth lot came out for the tribe of the children of Aher according to their families.

25 And their coast was Helcath, and Hali, and Beton, and Achilaph.

26 And Alammuelech, and Amad, and Mitheral, and came to Carmel Westward, and to Shihor Libnath,

27 And turneth toward the sunne rising to Beth-dagon, and cometh to ^f Zebulun, and to the valley of Ispthah-el, toward the Northside of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, unto Great Zidon.

29 Then the coast turneth to Ramah and to the strong cite of ^g Zor, and this border turneth to Hoshah, and the ends thereof are at the Sea from Hebel to Achziib,

30 Vmmah also and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Ather, according to their families: *that is*, these cities, and their villages.

32 ¶ The sixth lot came out to the children of Naphtali, *even* unto the children of Naphtali according to their families.

33 And their coast was from ^h Heleph, and from Allon in Zaananim, and Adaminketh, and Iabneel, even to Lakum, and the ends thereof are at Iordan,

34 So this coast turneth Westward to Aznoth-tabor, and goeth out from thence to Huk-kok, and reacheth to Zebulun on the Southside, and goeth to Aher on the Westside, and to Iudah || by Iordan toward the sunne rising.

35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and ⁱ Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, & Beth-mah, and Beth-shebeth: nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is*, the cities of their villages.

40 ¶ The seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Ethzeol, and ⁱ El-shebeth,

42 And Shalabbin, and Aialon, and Ithlah,

43 And Elon, and Tannath, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Ichtah, and Bene-brak, and Gath-rimmon,

46 And Me-iarkon, and Rakkon, with the border that lieth before ^k Iapho.

47 But the coastes of the children of Dan fell out *too little* for them: therefore the children of Dan went vp to ^l fight against Leshem, and tooke it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem ^m Dan after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families: *that is*, these cities and their villages.

49 ¶ When they had made an end of diui-

ding the land by the coastes thereof, then the children of Issachar gaue an inheritance vnto Ioshua the sonne of Nun among them.

50 According to the word of the Lord they gaue him the cite which hee asked, *even* * Timnath-herah in mount Ephraim: and hee built the cite and dwelt therein.

51 * These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun, & the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of diuiding the cuntry.

CHAP. XX.

1 The Lord commaundeth Ioshua to appoint cities of refuge.
2 The rest thereof, 7 and their names.

THE Lord also spake vnto Ioshua, saying,

2 Speake to the children of Israel, and say, * Appoynt you cities of refuge, whereof I spake vnto you by the hand of Moses,

3 That the slaier that killeth any person by ^a ignorance, and vnwittingly may flee thither, and they shall bee your refuge from the auenger of blood.

4 And hee that doeth flee vnto one of those cities, shall stand at the entring of the gate of the cite, and shall shew his cause ^b to the Elders of the cite: and they shall receiue him into the cite vnto them, and giue him a place, that hee may dwell with them.

5 And if the ^b auenger of blood pursue ^c after him, they shall not deliuer the slayer into his hand, because he smote his neighbour ignorantly, neither hated he him before time:

6 But hee shall dwell in that cite vntill hee stand before the Congregation in ^c iudgement, ^d or, vntill the death of the hie Priest that shall bee in those dayes: then shall the slayer returne, and come vnto his owne cite, and vnto his owne house, *even* vnto the cite from whence he fled.

7 ¶ Then they appointed Kedesh in || Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

8 And on the other side Iordan toward Iericho Eastward, they appoynted * Bezer in the wilderness vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, & Golan in Bashan, out of the ^d tribe of Manassah.

9 These were the cities appoynted for all the children of Israel, and for the stranger that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill hee stood before the ^e Congregation.

CHAP. XXI.

1 The cities giuen to the Leuites, in number eight and fourtie.
2 The Lord according to his promise gaue the children of Israel the rest.

THEN came the || principall fathers of the Leuites vnto Eleazar the Priest, and vnto Ioshua the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lord commaunded ^a by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattell.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commande-

^f Ieremyah to the tribe of Zebulun, which lay more Eastward.

^g Which was Tyrus a strong cite in the sea.

^h These cities were in the country of Zaananim.

ⁱ Or, in the tribe of Iordan.

^j Of the which, the Lake of Gennesareth had his name.

^k Called Ioppe.

^l According as Iakob had prophesied Gen 39. 21. ^m Judg 18. 29.

ⁿ By Moses, by whose ministrarie God shewed his power.

* Chap. 14. 30.

* Num. 34. 17.

* Exod. 21. 12. Num. 35. 1, 6, 11, 14. Deut. 19. 2.

^a At vnwares, and bearing him no gudge.

^b He is the earer of the tiler.

^c That is, the nearest kinsman of him that is slaine.

^d Till his cause were prouced. * Num. 35. 12.

^e Or, Gath.

^f Deut. 4. 43. 1. Chron. 6. 76.

^g Out of the halfe tribe of Manassah beyond Iordan.

^h Before the lodges.

ⁱ Or, the chiefe of the tribes.

* Num. 35. 2.

^j By Moses, by whose ministrarie God shewed his power.

Cities given to the Levites

Joshua.

with their suburbs.

b Hee meaneth them that were Priests for those were but Levites, c Every tribe gave mo or fewer cities according as their inheritance was great or litle, Num. 35.8.

d For Aaron came of Kohath, and therefore the Priests office remained in that familie.

* Chap. 14. 14. s. Chron. 6. 56.

e That is, the familie of the Kohathites of whom Aaron was chiefe.

f The suburbs were a thousand cubites from the wall of the cite round about, Num. 35.4.

g That were not Priests.

h Hebron and Shechem were the two cities of refuge under the Kohathites.

i Which dwelt in Canaan.

ment of the Lord these cities with their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron ^f Priest, which were of the Levites, had by lot, out of the tribe of Judah, & out of the tribe of Simeon, and out of the tribe of Benjamin: thirteen cities.

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.

6 Also the children of Gerson had by lot out of the families of the tribe of Issachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Baſhan, thirteene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and but of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 So the children of Israel gave by lot vnto the Levites these cities with their suburbs, as the Lord had commanded by the hand of Moſes.

9 ¶ And they gave out of the tribe of the children of Judah, & out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the children of ^d Aaron being of the families of the Kohathites, and of the ſonnes of Leui, (for theirs was the first lot)

11 So they gaue them Kirjath-arba of the father of Anok (which is Hebron) in the mountaine of Judah, with the suburbs of the same round about it.

12 (But the land of the cite, and the villages thereof, gaue they to * Caleb the ſonne of Iephunneh to be his poſſeſſion)

13 ¶ Thus they gaue to the children of Aaron the Priest, a cite of refuge for the ſlaier, ^{euen} Hebron with her suburbs, and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eſtemoa and her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Iuttah with her suburbs, Beth-ſhemeth with their suburbs: nine cities out of thoſe two tribes.

17 And out of the tribe of Benjamin they gaue Gibeon with her ^f suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: four cities.

19 All the cities of the children of Aaron Priests, were thirteene cities with their suburbs.

20 ¶ But to the families of the children of Kohath of the Levites, g which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 They gaue them the cite of refuge for the ſlaier, ^h Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gil-eſhon with her suburbs.

24 Aſſalon with her suburbs, Gath-rimmon with her suburbs: four cities.

25 And out of the i halfe tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the

children of Kohath were ten with their suburbs.

27 ¶ Also vnto the children of Gerson of the families of the Levites, they gaue out of the halfe tribe of Manasseh, the cite of refuge for the ſlaier, ^k Golan in Baſhan with her suburbs, and Beſtherah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kithon with her suburbs, Daberah with her suburbs,

29 Iarmuth with her suburbs, Engannim with her suburbs: four cities.

30 And out of the tribe of Aſher, Miſhal with her suburbs, Abdon with her suburbs.

31 Helkah with her suburbs, and Rehob with her suburbs: four cities.

32 And out of the tribe of Naphtali, the cite of refuge for the ſlaier, Kedesh in ^l Galil, with her suburbs, and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gersonites according to their families, were thirteene cities with their suburbs.

34 ¶ Also vnto the families of the children of Merari the rest of the Levites, they gaue out of the tribe of Zebulun, Tokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal, with her suburbs: four cities.

36 And out of the tribe of Reuben, in Bezer with her suburbs, and Lahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephath with her suburbs: four cities.

38 And out of the tribe of Gad they gaue for a cite of refuge for the ſlaier, Ramoth in Gilcad with her suburbs, and Mahanaim with her suburbs,

39 Heſhbon with her suburbs, ^l & Iazer with her suburbs: four cities in all.

40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Levites) were by their lot, twelve cities.

41 And all the cities of the Levites ⁿ within the poſſeſſion of the children of Iſrael, were eight and fourtie with their suburbs.

42 These cities lay euerie one ^o ſeuerali with their suburbs round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Iſrael all the land, which he had ſworne to giue vnto their fathers: and they poſſeſſed it, and dwelt therein.

44 Also the Lord gaue them rest round about according to all that he had ſworne vnto their fathers: and there flood not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

45 * There ſayled nothing of all the good things, which the Lord had ſaid vnto the houſe of Iſrael, but all came to paſſe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their poſſeſſions, 10 They build an altar for a memoriall, 14 The Iſraelites reprove them, 21 Their anſwer for defence of the ſame.

Then ^a Joshua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And ſaid vnto them, Ye haue kept all that Moſes the ſeruant of the Lord ^b commanded you, and haue obeyed my voice in all that I commanded you:

3 Ye haue not forſaken your brethren this long ſeaſon vnto this day, but haue diligently kept

k Golan and Kedesh were the cities of refuge vnder the Gersonites.

l Or, Galile.

l They are here called the rest, because they are not numbered, and Merari was the youngest brother, Gen. 46. 11. n Bezer and Iazer were the cities of refuge vnder the Merari and beyond Iordan, Chap. 38.8.

n Thus according to Iſaiah prophetic, they were scattered through out the country, which God ſaid to his people might be instructed in the true religion by them.

* Chap. 23. 19. 30.

b N the Iſraelites enjoyed the lande of Canaan. i Me the Iſraelites enjoyed the lande of Canaan. b Which were the cities of refuge vnder the Gersonites.

kept the commandment of the Lord your God.

4 And now the Lord hath given rest unto your brethren as hee promised them: therefore now returne ye and goe to your tents, to the land of your possession, which Moses the servant of the Lord hath given you beyond Jordan.

5 But take diligent heede, to do the commandment and Law, which Moses the servant of the Lord commanded you: *Thou art,* that ye loue the Lord your God, and walke in all his wayes, and keepe his commandments, and cleaue vnto him, and serue him with all your heart, and with all your soule.

6 So Iosua blessed them, and sent them away, and they went vnto their tents.

7 ¶ Nowe vnto one halfe of the tribe of Manassh Moses had giuen a possession in Bashan: and vnto the other halfe thereof gaue Iosua among their brethren on this side Iordan Westward: therefore when Iosua sent them away vnto their tents, and blessed them,

8 Thus hee spake vnto them, saying, Returne with much riches vnto your tents, & with a great multitude of cattell, with siluer and with golde, with brasse and with yron, and with great abundance of raiment: diuide the spoyle of your enemies with your brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manassh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the lande of their possession, which they had obtained, according to y^e word of the Lord by the hand of Moses.

10 ¶ And when they came vnto the borders of Iordan (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manassh, built there an altar by Iordan, a great altar to see to.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manassh haue built an altar in the forefront of the land of Canaan vpon the borders of Iordan at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh to goe vp to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, & to the halfe tribe of Manassh into the land of Gilead, Phineas the sonne of Eleazar the Priest,

14 And with him ten princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one was chiefe of their fathers house hold among the thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manassh, vnto the lande of Gilead, and spake with them, saying,

16 Thus saith the whole congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord: in that ye haue built you an altar for to rebeel this day against the Lord?

17 Hane we too little for the wickednesse of Peor, whereof we are not cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Ye also are turned away this day from the Lord: and seeing ye rebeel to day against the Lord, euen to morrow hee will be wroth with all the Congregation of Israel.

19 Nowe standing if the lande of your possession be vsclenue, come ye our vnto the land of the possession of the Lord, wherein the Lordes Tabernacle dwelleth, and take possession among vs: but I rebeel not against the Lord, nor rebeel not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespass grievously in the execrable thing, and wrath fell on all the Congregation of Israel? and this man alone perished not in his wickednesse.

21 ¶ Then the children of Reuben, and the children of Gad, and halfe the tribe of Manassh answered, and saide vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord we haue done it, saue thou vs not this day.

23 If we haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord himselfe require it:

24 And if we haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our children, What haue ye to doe with the Lord God of Israel?

25 For the Lord hath made Iordan a border betwene vs and you, ye children of Reuben, and of Gad: therefore ye haue no part in the Lord: so shal your children make our children cleafe from fearing the Lord.

26 Therefore we said, We will now goe about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shall be a witness betwene vs and you, and betwene our generations after vs, to execute the seruice of the Lord before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Yee haue no part in the Lord.

28 Therefore said we, If so be that they should say to vs or to our generations in time to come, then will we answer, Behold the facion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witness betwene vs and you.

29 God forbid, that we should rebeel against the Lord, and turne this day away from the Lord, to build an altar for burnt offering, or for meate offering, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phineas the Priest, and the princes of the Congregation and heads ouer the thousands of Israel which were with him, heard the wordes, that the children of Reuben, and children of Gad, and the children of Manassh spake, they were wel content.

31 And Phineas the sonne of Eleazar the Priest saide vnto the children of Reuben, and to the children of Gad, and to the children of Manassh, This day we perceive, that the Lord is among vs, because ye haue not done this trespass against the Lord: now ye haue dulcified the children of Israel out of the hand of the Lord.

32 ¶ Then

¶ Num. 32. chap. 13. 3.

¶ Deut. 10. 13. c He sheweth wherein consisteth the fulfilling of the lawe.

¶ He commended them to God, and prayed for them.

¶ Which remained at home and went not to the warre, Num. 32. 87. 1. Sam. 30. 24.

¶ Eliaz Gileath, which countrey also was called Canaan because the Amorites dwelling there were called Canaanites, & Thers beyond Jordan: for sometime the countrey on both sides of Iordan is meet by Canaan.

¶ Such now was their state that they would rather lose their lines, when suffer the true religion to be changed or corrupted.

¶ By multitude.

h Not onely of the princes, but also of the common people.

¶ Num. 32. 4.

¶ Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednes and idolatry.

¶ In your indignation.

¶ To see any other seruice then God hath appointed, is to rebeel against God, 1. Sam. 15. 22.

¶ Chap. 27. 1. 26.

m Signifying, that if many suffered for one mans fault, for the fault of many all should suffer.

¶ Let him punish vs.

¶ Or, to turne backe from the true God.

¶ Gen. 32. 8. chap. 34. 27. vs 34.

p They signifie a witness, such that they bursenward their posterity, that they might liue in the true seruice of God.

¶ It is as good as their eyes.

q By preferring vs and generating vs, Whom if ye had offended he would haue punished with you.

Canaanites dwell with the Israelites.

4 And when the Angel of the Lord spake these words vnto all the children of Israel, the people lift vp their voyce, and went.

Dent. 7.2
Dent. 11.7

1 As the
lebanites
rites, &c.
m So the
outward
and false
we buy a
prone our
Deut. 12-3
chap 3-4

10^r weeping.

b After that hee had dividedd every man his portion by lot, Iosh. 14. 28.

c Meaning, the woodnes and miracles.

d Heres by turning the letters backward in Sereh, as Iosh. 14. 20.

e That is all manner of idoles.

f Chap. 10. 6. f These were Idoles, which had the forme of an ewe or sheepe among the Sidonians.

g In all their enterprises.

h The vengeance.

i Or, May I raise, f. I. raised.

j Meaning, from the true religion.

k Hee repented, k Seeing their cruelty.

l Chap. 1. 12. f. Elor, corrupts himself.

m As the Hittites, Amorites, &c.

n So that both outward enemies and false prophets are but a trial to prove our faith, Iosh. 13. 22 and Chap. 1. 14.

place, || Bochim, and offered sacrifices there vnto the Lord.

6 ¶ Nowe when Ioshua had ^b sent the people away, the children of Israel went every man into his inheritance, to possesse the land.

7 And the people had serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that outlived Ioshua, which had sene all the great ^c workes of the Lord that he did for Israel.

8 But Ioshua the sonne of Nun the seruant of the Lord dyed, when he was an hundredth and ten yeeres olde:

9 And they buried him in the coastes of his inheritance, in ^d Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lord, and serued ^e Baalim,

12 And forsooke ^f y Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, ^g even the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lord, and serued ^h Baal, and ⁱ Ashtaroth.

14 And the wrath of the Lord was hote against Israel, and hee deliuered them into the hands of spoylers, that spoyled them, and he ^j sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

15 ¶ Whither soeuer they went out, the ^k hand of the Lord was fore against them, as the Lord had sayd, and as the Lord had sworn vnto them: so he punished them fore.

16 ¶ Notwithstanding, the Lord rayed vp ^l Iudges, which ^m deliuered them out of the hands of their oppressours.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, & worshipped them, & turned quickly out of the way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, & deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lord ⁿ had compassion of their groynings, ^o because of them that oppressed them and tormented them)

19 Yet ^p when the Iudge was dead, they returned, and ^q did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore ^r wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my covenante, which I commanded their fathers, and hath not obeyed my voyce.

21 Therefore will I no more cast out before them any of the ^s nations, which Ioshua left when hee died,

22 That through them I may ^t prouee Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and droue them not out immediately, neither deliuered them into the hand of Ioshua.

C H A P. II.

1 The Canaanites were left to triu I Israel, 2 Othniel deliuereth Israel, 3 Ehud killeth King Eglon, 4 Shamgar killeth the Philistines.

T Hese nowe are the nations which the Lord left, that he might proue Israel by them (as was many of Israel as had not knownen all the ^a warres of Canaan,

2 Onely to make the generations of the children of Israel to know, and to teach them warre, which doubtlesse their predecessors knew ^b not)

3 Five princes of the Philistines, and all the Canaanites, and the Sidonians, & the Hittites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hamath.

4 And these remained to prouee Israel by them, to wit, whether they would obey the commandements of the Lord, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, & the Amorites, and the Perizzites, and the Hittites, and the Iebusites,

6 And they tooke ^c their daughters to bee their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and serued Baalim, and ^d Ashtaroth.

8 Therefore the wrath of the Lord was kindled against Israel, and hee sold them into the hand of Chushan rishathaim King of ^e Aram-naharaim, and the children of Israel serued Chushan rishathaim eight yeeres.

9 ¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a sauiour to the children of Israel, & he saued them, ^f even Othniel the sonne of Kenaz, Caneas yonger brother.

10 And the ^g spirit of the Lord came vpon him, and he iudged Israel, and went out to warre: and the Lord deliuered Chushan rishathaim king of ^h Aram into his hand, and his hand preuailed against Chushan rishathaim.

11 So the land had rest ⁱ fourtie yeeres, and Othniel the sonne of Kenaz died.

12 ¶ Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord ^j strengthened Eglon King of Moab against Israel, because they had committed wickednesse before the Lord.

13 And he gathered vnto him the children of Aunon, and Amalek, and went and smote Israel, and they possessed the cite of palme trees.

14 So the children of Israel serued Eglon king of Moab eightene yeeres.

15 But when the children of Israel cried vnto the Lord, the Lord stirred them vp a sauiour, Ehud the sonne of Gera the sonne of ^k Iemini, a man ^l lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

16 And Ehud ^m made him a dagger with two edges of a cubite length, and hee did gird it vnder his raiment vpon his right thigh,

17 And he presented the gift vnto Eglon king of Moab (and Eglon was a very fat man)

18 And when hee had now presented the present, he sent away the people that bare the present,

19 But hee turned againe from the ⁿ quarters, that were by Gilgal, & said, I haue a secret errand vnto thee, O King. Who said, Keepe ^o silence, and

a Which were achieved by the hand of God, and not by the power of man.

b For they trusted in God, and hee fought for them.

c Contrary to Gods commandments, Deut. 7. 3.

d Trees or woods erected for idoles.

e Or, Mr. Sepasmia.

f He was stirred up by the Spirit of the Lord.

g Or, Arim.

h That is, a ruler of Ioshua, and might vnder Othniel.

i So that the enemies of Gods people have no power over them, but by Gods appointment meet.

k Or, Beniamin.

l Or, left handed.

m Or, carried a dagger to be made.

n Or, so they read, from the places obsolesc.

o Till all be done.

all that stood about him, went out from him.

20 Then Ehud came vnto him. (and he sat alone in a former parlor, which he had) and Ehud sayd, I haue a message vnto thee from God. Then he arose out of his throne,

21 And Ehud put forth his left hand, & tooke the dagger from his right thigh, and thrust it into his belly.

22 So that the haile went in after the blade, and the fauce closed about the blade, so that hee could not drawe the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him our into the porch, and shut the doores of the parlor vpon him, and locked them.

24 And when hee was gone out, his seruants came: who seeing that the doores of the parlor were locked, they said, Surely he doeth his easement in his former chamber.

25 And they tarried till they were ashamed: and seeing hee opened not the doores of the parlor, they tooke the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped (while they tarried) and was passed the quarris, and escaped vnto Seirath.

27 And when hee came home, he blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said hee vnto them, Follow me: for the Lord hath deliuered your enemies, even Moab into your hand. So they went downe after him, and tooke the passages of Jordan toward Moab, and suffered not a man to passe ouer.

29 And they slewe of the Moabites the same time about ten thousand men, all ffed men, and all were warriours, and there escaped one man.

30 So Moab was subdued that day, vnder the hand of Israel: and the land had rest foure-score yeeres.

31 ¶ And after him was Shamgar the sonne of Anath, which slewe of the Philistines fixe hundred men with an oxe goad, and hee also deliuered Israel.

CHAP. IIIL

1 Israel floue and are giuen into the hands of Iabin, a Deborah iudgeth Israel, and delivereth Barak to deliuer the people. 15 Sisera fleeth, 17 and is killed by Iael.

And the children of Israel began againe to doe wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord fought them into the hand of Iabin King of Canaan, that reigned in Hazor, whose chiefe Captaine was called Sisera, which dwelt in Harosheth of the Gentiles.

3 Then the children of Israel cried vnto the Lord: (for he had nine hundred charres of yron, and twentie yeeres he had vexed the children of Israel very sore)

4 ¶ And at that time Deborah a Prophetesse the wife of Lapidoth iudgeth Israel.

5 And this Deborah dwelt vnder a palme tree, betwene Ramah and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then hee sent and called Barak the sonne of Abinoam out of Kedeth of Naphtali, and said vnto him, Hath not the Lord God of Israel commanded, saying, Goe, and drawe toward mount Tabor, and take with thee ten thousand

men of the children of Naphtali and of the children of Zebulun?

7 And I will drawe vnto thee to the *rriuer Kishon Sisera the captaine of Iabins armie, with his charres, and his multitude, and will deliuer him into thine hand.

8 And Barak said vnto her, If thou wilt goe with me, I will goe: but if thou wilt not goe with me, I will not goe.

9 Then shee answered, I will surely goe with thee, but this journey that thou takest, I shall not be for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedeth.

10 ¶ And Barak called Zebulun and Naphtali to Kedeth, and he went vp on his feete, with ten thousand men, and Deborah went vp with him.

11 (Now Heber the Kenite, which was of the children of * Hobab the father in law of Moses, was departed from the Kenites, and pitched his tent vntill the plaine of Zanaim, which is by Kedeth.)

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charres, even nine hundred charres of yron, and all the people that were with him from Harosheth of the Gentiles, vnto the riuer Kishon.

14 Then Deborah sayd vnto Barak, ¶ Vp: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sisera and all his charres, and all his hoste with the edge of the sword, before Barak, so that Sisera lighted downe off his charer, and fled away on his feete.

16 But * Barak pursued after the charres, and after the hoste vnto Harosheth of the Gentiles: and all the hoste of Sisera fell vpon the edge of the sword: there was not a man left.

17 Howbeit, Sisera fled away on his feete to the tent of Iael the wife of * Heber the Kenite: (for peace was betwene Iabin the King of Hazor, & betwene the house of Heber the Kenite)

18 And Iael went out to meete Sisera, & sayd vnto him, Turne in, my lord, turne in to me: feare not. And when hee had turned in vnto her into her tent, she couered him with a mantle.

19 And he said vnto her, Giue me, I pray thee, a lide water to drinke: for I am thirlic. And she opened * a bottel of milke, and gaue him drinke, and couered him.

20 Again hee sayd vnto her, Stand in the doore of the tent, & when any man doeth come and enquire of thee, saying, Is any man here? thou shalt say, Nay.

21 Then Iael Hebers wife tooke a * nayle of the tent, and tooke an hammer in her hand, and went softly vnto him, & smote the nayle into his temples, and fastened it into the ground, (for he was fast asleepe, and weary) and she died.

22 And behold, as Barak pursued after Sisera, Iael came out to meete him, and sayd vnto him, Come, and I will shew thee the man, whom thou seekst: and when he came into her tent, behold, Sisera lay dead, and the nayle in his temples.

23 So God brought downe Iabin the king of Canaan that day before the children of Israel.

24 And the hand of the children of Israel prospered,

100, 600.

† 100, 600.

100, 600.

100, 600.

100, 600.

100, 600.

100, 600.

100, 600.

100, 600.

100, 600.

100, 600.

100, 600.

100, 600.

100, 600.

100, 600.

100, 600.

100, 600.

100, 600.

100, 600.

100, 600.

100, 600.

† *He went and was strong.*

† prospered, and prevailed against Iabin the King of Canaan, vntill they had destroyed Iabin King of Canaan.

CHAP. V.

1 The song of Deborah, and Barak the sonne of Abinoam the same day, saying,

2 Praise ye the Lord for the auenging of Israel, and for the people that offered themselves willingly.

3 Heare, ye Kings, hearken ye princes: I ouen I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

4 Lord, * when thou wentest out of Scir, when thou departedst out of the field of * Edom, the earth trembled, and the heauens rained, the cloudes also dropped water.

5 * The mountaines melted before the Lord, * as did that Sinai before the Lord God of Israel.

6 In the dayes of * Shamgar the sonne of Anath, in the dayes of * Iael the hie wayes were vnoccupied, and the travellers walked through by-wayes.

7 The townes were not inhabited: they decayed, I say, in Israel, vntill I Deborah came vp, which rofe vp a * mother in Israel.

8 They chose newe gods: then was warre in the gates. Was there a * shield or speare scene among fourtie thousand of Israel.

9 Mine heart was * fit on the gouernours of Israel, and on them that are willing among the people: praye ye the Lord.

10 Speake ye that ride on * white asses, ye that dwell in by Middin, and that walke by the way.

11 For the noyfe of the archers appeared among the drawers of water: there shall they reache the righteousness of the Lord, his righteousness of his townes in Israel: then did the people of the Lord goe downe to the gates.

12 Vp, Deborah vp, arise, and sing a song: arise Barak, and leade his captiuitie captiue, thou sonne of Abinoam.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen me dominion ouer the strong.

14 Of Ephraim their roote arose against Amalek: and after thee, Benjamin shall fight against thy people, O Amalek: of Machir came rulers, and of Zebulun they that handle the pen of the * writer.

15 And the Princes of Issachar were with Deborah, and Issachar, also Barak: he was set on his feete in the valley: for the diuisions of Reuben were great * thoughts of heart.

16 Why abodest thou among the sheep folds, to heare the bleatings of the flockes? for the diuisions of Reuben were great thoughts of heart.

17 * Gilead abode beyond Iordan: and why doeth Dan remaine in thippes? Asher fate on the sea shoare, and taried in his * decayed places.

18 But the people of Zebulun and Naphtali haue leaped their liues vnto the death in the hie places of the field.

19 The Kings came and fought: then fought the Kings of Canaan in Taanach by the waters of Megiddo: they recieued no gaine of money.

20 They fought from heauen, * as the fharres in their courses fought against Sifera.

21 The Riuer Kishon swept them away, that

ancient riuer the riuer Kishon. O my soule, thou hast marched valiantly.

22 Then were the horsehooues broken with the oft beating together of their mightie men.

23 Curse ye * Meroz, (sayd the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

24 Iael the wife of Heber the Kenite shall be blessed above other women: blessed shall hee be aboute women dwelling in tents.

25 He asked water, and she gaue him milke: she brought forth butter in a lordly dish.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Sifera: the smote off his head, after she had wounded and peaced his temples.

27 He bowed him downe at her feete, he fell downe, and lay still: at her feete hee bowed him downe, and fell: and when hee had sunke downe, he lay there * dead.

28 The mother of Sifera looked out at a window, and cryed thorow the lattise, Why is his chariot so long a coming? why tary the * wheelies of his charies?

29 Her wife ladies answered her, Yea, * shee answered her selfe with her owne wordes,

30 Haue they not gotten, and they diuide the spoyle? eury man hath a mayde or two. Sifera hath a praye of diuers coloured garments, a praye of sundry colours made of needle worke: of diuers colours of needle worke on both sides, * for the chiefe of the spoyle.

31 So let all thine enemies perish, O Lorde: but they that loue him, shall be as the * Sunne when he riseth in his might, and the land had rest fourtie yeeres.

CHAP. VI.

1 Ifrael is oppressed of the Midianites for their wickednesse. 19 Gideon is first to be their deliverer. 37 He aseth a sign.

2 Afterward the children of Israel commited wickednesse in the sight of the Lord, and the Lord gaue them into the hands of Midian seuen yeeres.

3 And the hand of Midian prevailed against Israel, * and because of the Midianites the children of Israel made them dens in the mountaines, and caues, and strong holdes.

4 When Israel had sowed, then came vp the Midianites, the Amalekites, & they of the * East, and came vpon them,

5 And camped by them, and destroyed the fruit of the earth, euen till thou came vnto * Bazarah, and left no foode for Israel, neither sheepe, nor oxe, nor asse.

6 For they went vp, and their cattell, & came with their tentes as grahoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

7 So was Israel exceedingly impoverished by the Midianites: therefore the * children of Israel cryed vnto the Lord.

8 ¶ And when the children of Israel cried vnto the Lord because of the Midianites,

9 The Lorde sent vnto the children of Israel a Prophet, who sayd vnto them, Thus sayth the Lord God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,

10 And I haue deliuered you out of the hand

a To wit, the two tribes of Zebulun and Naphtali.

* Dent. 4. 11.
* Dent. 33.

* P. 97. 9.

* Gen. 19. 18.

* Chap. 3. 31.

* Chap. 4. 18.

b For feare of the enemies.

c Miraculously stirred vp of God to pritt them and deliuer them.
d They had no heart to resist their enemies.

e Ye gouernours, f As in danger of your enemies.

g For now you may draw water without feare of your enemies.

h To wit them that kept thy people in captiuitie.

i Joshua first fought against Amalek, and Sam destroyed him.

k Euen the leaues did helpe to fight.

l Euen the whole tribe, m They married, that they came not ouer Iordan to helpe them.

n The reproach all them that came not to helpe their brethren in their necessitie.

o Either by beating of the Sea, or by mining.

p They were nothing, but lost all, q Asa became down the fish of the house.

r It was a chide nere Tabur, where they fought.

f Some made, champed milke in a great cup.

† *He destroyed.*

† *Or, from.*

† That is, those comforted her selfe.

n Because he was chiefe of the spoyle.

o Shall growe daily more and more in Gods fauour.

a For feare of the Midianites, they hidde into the denses of the mountaines.

† *Or, of Kishon.*

b Euen almost the whole country.

c This is the end of Gods punishments, to call him to repentance, that they may seeke for helpe of him.

of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

^a 2. (Num. 17-35) 38.
3072, 10.2.

10 And I sayde vnto you, I am the Lord your God: * feare not the gods of the Amorites in whose land you dwell: but yee haue not obeyed my voyce.

^h Or, to prepare his
figure.

11 ¶ And the Angel of the Lord came, and sate vnder the oke which was in Ophrah, that pertained vnto Iosah the father of the Ezrites, and his sonne Iosah threshed wheate by the winepresse, to hide it from the Midianites.

^d This came not
of diffult, but of
weakenesse of
faith, which is in
the most perfect:
for no man in this
life can haue a per-
fect faith: yee the
children of God
haue a true faith
whereby they be
iustified.
^e That is, Christ
appearing in vi-
sible forme.
^f Which I haue
giuen thee,
^g Or, familie.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord ^u with thee, thou valiant man.

13 To whome Gideon answered, ^d Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be al his miracles which our fathers tolde vs of, and said, Did not the Lord bring vs out of Egypt? but nowe the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the ^e Lord looked vpon him, and said, Goe in this thy might, and thou shalt saue Israel out of the handes of the Midianites: haue not I sent thee?

15 And hee answered him, Ah my Lord, whereby shall I saue Israel? behold, my ^f father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord said vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

^g So that we see
how the flesh is
enemie vnto Gods
vocation which
cannot be persua-
ded without
signes.

17 And he answered him, I pray thee, if I haue found fauour in thy sight, then shew me ^g a signe, that thou talkest with me.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And he said, I will tary vntill thou come againe.

^h Of Ephraim, reade
Exod. 16.38.

19 ¶ Then Gideon went in, and made ready a kiddie, and vleauened bread of an ^h Ephah of floure, and put the flesh in a baskett, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

20 And the Angel of God sayde vnto him, Take the flesh and the vleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.

ⁱ By the power
of God onely, as
in the Sacrifice of
Melchizedek
28.38.

21 ¶ Then the Angel of the Lord put forth the end of the staffe that he held in his hand, and touched the flesh and the vleauened bread: and there arose vp fire: out of the stone, & consumed the flesh and the vleauened bread: so the Angel of the Lord departed out of his sight.

^k Exod. 37.30.
chap. 37.23.

22 And when Gideon perceived that it was an Angel of the Lord, Gideon then saide, Alas, my Lord God: * for because I haue seene an Angel of the Lord face to face, I shall die.

^l Or, the Lord of
peace.

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, ^l Jehouah shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

^k That is, as the
Chalde text writ-
eth, few seuen
yeeres.

25 ¶ And the same night the Lord sayd vnto him, Take thy fathers yong bullocke, and an othar bullocke ^k of seuen yeeres olde, and destroy the altar of Baal that thy father hath, and cut downe the groue that is by it.

26 And build an altar vnto the Lord thy God

vp on the top of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the ^l groue, which thou shalt cut downe.

^l Which growed
about Baals alt.

27 Then Gideon tooke ten men of his seruants, and did as the Lord bade him: but because hee feared to doe it by day for his fathers householde, and the men of the citie, hee did it by night.

28 ¶ And when the men of the citie arose early in the morning, beholde, the altar of Baal was broken, and the groue cut downe that was by it, and the ^m second bullocke offered vpon the altar that was made.

^m Meaning, the
fat bull, which
was kept to be
offered vnto Baal.

29 Therefore they sayd one to another, Who hath done this thing? and when they inquired and asked, they said, Gideon the sonne of Iosah hath done this thing.

30 Then the men of the citie said vnto Iosah, Bring out thy sonne, that he may die: for he hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.

31 And Iosah said vnto all that stood by him, Will yee pleade Baals cause? or will ye saue him? ⁿ he that will contend for him, let him die or the morning. If he be God, let him pleade for himselfe against him that hath cut downe his altar.

ⁿ Thus we ought
to iustifie them,
that are zealous
of Gods cause,
though all the
multitude be
against vs.

32 And in that day was Gideon called Jerubbaal, that is, Let Baal pleade for himselfe because he hath broken downe his altar.

33 Then all the Midianites and the Amalekites & they of the East, were gathered together, and went and pitched in the valley of Izrael.

34 But the Spirit of the Lord ^o came vpon Gideon, and he blew a trumpet, and ^p Abiezer was ioyned with him.

^o Or, called Gideon,
2 Sam. 11.3.
chap. 3.37.
^p The familie of
Abiezer, wherof
he was.

35 And he sent messengers thorowout all Manasseh, which also was ioyned with him, and hee sent messengers vnto Aher, and to Zebulun and to Naphtali, and they came vp to meete them.

36 Then Gideon saide vnto God, ^p If thou wilt saue Israel by mine hand, as thou hast said,

^p This request
proceeded not of
infidelitie, but
that he might be
confirmed in his
vocation.

37 Beholde, I will put a fleece of wooll in the threshing place: if the dew come on the fleece onely, and it be drie vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for hee rose vp early on the morowe, and thrust the fleece together, and wringed the dewe out of the fleece, and filled a bowle of water.

39 Again, Gideon said vnto God, Be not angry with me, that * I may speake once more: let mee prouee once againe, I pray thee, with the fleece: let it now be drie onely vpon the fleece, and let dew be vpon all the ground.

^q Gen. 18.32.

40 And God did so: for that same night: for it was drie vpon the fleece onely, and there was dewe on all the ground.

^q Whereby he
was assured that
it was a miracle
of God.

CHAP. VII.

² The Lord commandeth Gideon to send away a great part of his company. 23 The Midianites are discomfited by a wonderfull ioke. 25 Oreb and Zeeb are slaine.

THEN Jerubbaal (who is Gideon) rose vp early, and all the people that were with him, and pitched beside ^r the well of Harod, so that the hoste of the Midianites was on the Northside of them in the valley by the hill of ^r Morch.

² Chap. 11.37.

^r Harod, En-harod.

^r Har, Harmerch.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for mee to giue the Midianites into their hands, lest Israel make

their

a God will not
shar any creature
deprive him of
his glorie.
b 11. 10. 8.
c 11. 11. 34

their *vaunt against me, and say, Mine hand hath
faucd me.

3 Now therefore proclame in the audience
of the people, and say, * Who so is timorous or
fearfull, let him returne, and depart carely from
mount Gilead. And there returned of the people
which were at mount Gilead, two and twentie
thousand : so ten thousand remained.

4 And the Lord saide vnto Gideon, The peo-
ple are yet too many : bring them downe vnto the
water, and I will brie them for thee there : and of
whom I say vnto thee, This man shall goe with
thee, the same shall goe with thee : and of whom
I say vnto thee, This man shall not goe
with thee, the same shall not goe.

5 So he brought downe the people vnto the
water, And the Lord said vnto Gideon, As many
as lap the water with their tongues, as a dog lap-
peth, them put by themselves, and euery one that
shall bow downe his knees to drinke, put apart.

6 And the number of them that lapped by
putting their hands to their mouths, were three
hundred men : but all the remnant of the people
kneled downe vpon their knees to drinke water.

7 Then the Lord said vnto Gideon, By these
three hundred men that I pped, will I saue you,
and deliuer the Midianites into thine hand : & let
all the other people goe euery man vnto his place.

8 ¶ So the people tooke vires with them, and
their trumpets : and he sent all the rest of Is-
rael, euery man vnto his tent, and retained the
three hundred men : and the hoste of Midian was
beneath him in a valley.

9 ¶ And the same night the Lord sayd vnto
him, Arise, & get thee downe vnto the hoste : for I
haue deliuered it into thine hand.

10 But if thou feare to goe downe, then goe thou,
and Phurah thy seruant downe to the hoste.

11 And thou shalt hearken what they say, and
so shall thine hands be strong to goe downe vnto
the hoste. Then went he downe and Phurah his
seruant vnto the outside of the fouldiers that were
in the hoste.

12 ¶ And the Midianites, and the Amalekites,
and all * they of the East, lay in the valley like
grasshoppers in multitude, and their camels were
without number, as the sand which is by the sea
side for multitude.

13 And when Gideon was come, beholde, a
man tolde a dreame vnto his neighbour, and said,
Behold, I dreamed a dreame, & lo, a cake of bar-
ley bread tumbled from aboue into the hoste of
Midian, and came vnto a tent, and fnoted it that it
fell, and ouertumed it, that the tent fell downe.

14 And his fellow answered and sayd, This is
nothing els, saue the sword of Gideon the sonne
of Ioash a man of Israel : for into his hand hath
God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame tolde,
and the interpretation of the same, he g worship-
ped, and returned vnto the hoste of Israel, & sayd,
Vp : for the Lord hath deliuered into your hand
the hoste of Midian.

16 And hee diuided the three hundred men
into three bands, and gaue euery man a trumpet
in his hand with empty pitchers, and || lances
b within the pitchers.

17 And he sayd vnto them, Look on me, and
do likewise, when I come to the side of the hoste :
c then as I do, so do you.

18 When I blowe with a trumpet and all that
are with me, blowe ye with trumpets also on euery
side of the hoste, and say, ¶ For the Lord, and
for Gideon.

19 ¶ So Gideon and the hundred men that
were with him, came vnto the outside of the
hoste, in the beginning of the middle watch, and
they raised vp the watchmen, and they blew with
their trumpets, and brake the pitchers that were
in their hands.

20 And the three companies blew with trum-
pets and brake the pitchers, and held the lances
in their left hands, and the trumpets in their right
hands to blowe withall : and they cried, The
sword of the Lord and of Gideon.

21 And they stood, euery man in his place
round about the hoste : and all the hoste || ranne,
and cried, and fled.

22 And the three hundred blew with trum-
pets, and * the Lord fet euery mans sword vpon
his neighbour, and vpon all the host : so the host
fled to Beth-habhtar in Zerah, and to the bor-
der of Abel-meholah, vnto Tabbath.

23 Then the men of Israel being gathered to-
gether out of Naphthali, and out of Asher, and out
of all Manassih, pursued after the M^dianites.

24 And Gideon sent messengers vnto all
mount Ephraim, saying, Come downe : gainst the
Midianites, and take before them the * waters
vnto Beth-barah, and Jorfen. Then all the men
of Ephraim gathered together, and tooke the wa-
ters vnto Beth-barah, and Jorfen.

25 And they tooke two * princes of the M^dian-
ites, Oreb, & Zeeb, & slew Oreb vpon the rocke
Oreb, and slew Zeeb at the vinepresse of Zeeb,
and pursued the Midianites, and brought the heads
of Oreb and Zeeb to Gideon beyond Iordan.

CHAP. VIII.

1 Ephraim manereth against Gideon, & what appeareth them.
2 He passeth the Iordan. 3 He reuengeth himselfe on them
of Succoth and Peniel. 4 He maketh an Ephod which was
the cause of idolatry. 5 Of Gideons sonnes, and of his wife.

Then the me of Ephraim said vnto him, * Why
hast thou serued vs thus that thou calledst vs
not, when thou wentest to fight with the M^dian-
ites ? and they chode with him sharply.

2 To whom he said, What haue I now done
in comparison of you ? is not the gleanings of
grapes of Ephraim better, then the vintage of
Abiezra ?

3 God hath deliuered into you hands the
princes of Midian, Oreb and Zeeb : and what was
I able to doe in comparison of you ? and when
he had thus spoken, then their spiries abated to-
ward him.

4 ¶ And Gideon came to Iorden to passe o-
uer, hee, and the three hundred men that were
with him, weary, yet pursuing them.

5 And he said vnto the men of Succoth, Chie-
f I pray you, 4 morsels of bread vnto the people
that follow me (for they be weary) that I may
follow after Zeeb, & Zalmona kings of Midian.

6 And the princes of Succoth sayd, Are the
hands of Zeeb & Zalmona now in thine hands,
that we should giue bread vnto thine army ?

7 Gideon then sayd, Therefore when the
Lord hath deliuered Zeeb and Zalmona into
mine hand, I will reare your flesh with thornes
of the wilderness and with brics.

i That is, the vi-
ctorie shall be the
Lordes and Gide-
ons his.

k Shall deliue
the prizes.
l Or, brake their
aray.

m If 94.
n The Lord call-
ed the M^dianites to
kill one another.

m Meaning, the
passages of the
fords, that they
should not escape.

n Their priues
had their names
of the ads which
were done there.

a They began to
cavill, because he
had the glory of
the victorie.

b Which name
signifies two princes
Oreb and Zeeb.
c This last of the
whole chapter
more properly than
the whole chapter
prize of one man
of one familie.

d Or, how shall
I pray you ?

e That is, how
shall we come to
handell, shall we
then have our
come the whole
chapter.

b I will giue thee
a profile to know
them that shall go
with thee.

c Thus they depart
as vanes for this
enterprise.

d That is, he one
and thirtie thou-
sand & seven hun-
dred. Looker ver-
ses 3. and 4.
e I.e., in their
hands.
f Or, pursued.

e Thus the Lord
by diuers means
doth strengthen
him that he faist
not in to great an
enterprise.

¶ Chap. 8. 33.

f Some reade, a
winning of a
barley bread :
meaning, that one
of reputation
should make their
great armie to
winne.

g Or, gaue God
thanks as it is in
the Child text.

h Or, Gideons.
i These weak
men God vied
to signifye that
the whole victorie
came of him.

8 ¶ And he went vp thence to Peniel, and spake vnto them likewise, and the men of Peniel answered him, as the men of Succoth answered.

9 And he sayd also vnto the men of Peniel, When I come againe in peace; I will breake downe this towre.

10 ¶ Now Zebah & Zalmunna were in Karior, and their hostes with them, about fiftene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundred and twenty thousand men, that drew words.

11 ¶ And Gideon went: thorow them that dwell in Tabernacles on the East side of Nobah and Iogbehah, and smote the hoste: for the hoste was careless.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battell, the sunne being yet hie,

14 And tooke a seruant of the men of Succoth, and inquired of him: and hee wrote to him the princes of Succoth and the Elders thereof, *even* fowenty and seuen men.

15 And he came vnto the men of Succoth, and said, Beholde Zebah and Zalmunna, by whom ye vpbraided me, saying, Are the hands of Zebah & Zalmunna already in thine hands, that we should giue bread vnto thy weary men?

16 Then he tooke the Elders of the city, and thornes of the wilderness and briars, and did teare the men of Succoth with them.

17 Also hee brake downe the towre of Peniel, and slew the men of the city.

18 ¶ Then said he vnto Zebah and Zalmunna, What manner of men were they, whom ye slew at Tabor? and they answered, ¶ As thou art, so were they: *every* one was like the children of a King.

19 And he said, They were my brethren, euen my mothers children: as the Lord lieth, if ye had saved their liues, I would not slay you.

20 Then hee sayd vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for I as the man is, so is his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the ornaments, that were on their camels necks.

22 ¶ Then the men of Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy sons sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon sayd vnto them, I will not reigne ouer you, neither shall my childe reigne ouer you, but the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, ¶ I would desire a request of you, that you would giue me euery man the ear-rings of his pray (for they had golden ear-rings, because they were Ismaelites).

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euery man the ear-rings of his pray.

26 And the weight of the golden ear-rings that he required, was a thousand and seuen hundred shekels of gold, beside collars, and iewels, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels necks.

27 And Gideon made an Ephod thereof, and put it in Ophrah his city: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought lowe before the children of Israel, so that they lift vp their heads no more: and the country was in quietnesse forty yeres in the dayes of Gideon.

29 Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seventy sonnes that begotten of his body: for he had many wives.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away and went a whoring after Baalim, and made ¶ Baal-berith their God.

34 And the children of Israel remembered not the Lord their God, which had deliuered the out of the hands of all their enemies on every side.

35 Neither shewed they mercy on the house of Ierubbaal, ¶ Gideon, according to all the goodnesse which hee had shewed vnto Israel.

CHAP. IX.

¶ Abimelech usurpeth the kingdom, and putteth his brethren to death. ¶ Iotham propheseth a parable. ¶ Heareth betweene Abimelech and the Shechemites. ¶ Gideon's death. ¶ Iotham's counsel. ¶ Abimelech is wounded to death by a stone.

¶ Then Abimelech the sonne of Ierubbaal went to Shechem vnto his mothers brethren, and communed with them, and with all the familie, and house of his mothers father, saying,

3 Say, I pray you, in the audience of all the men of Shech, whether is better for you, that all the sonnes of Ierubbaal, which are seventy persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your ¶ lone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were moued to follow Abimelech: for he said they, He is our brother.

4 And they gaue him seventy pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired ¶ vaine & light fellows which followed him.

5 And he went vnto his fathers house at Ophrah, and slew his brethren, the sonnes of Ierubbaal, about seventy persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hid himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of ¶ Millo, and came and made Abimelech King in the plaine, where the thestone was erected in Shechem.

7 And when they tolde it to Iotham, he went and stood in the top of mount Gerizim, and lift vp his voice, and cried, and said vnto them, Hearken vnto me, you men of Shechem, for God may hearken vnto you.

8 ¶ The trees went forth to anoynt a King ouer them, and sayd vnto the oliue tree, Reigne thou ouer vs.

9 But the oliue tree sayd vnto them, Should I leane my fatnesse, wherewith by me they honour God & man, & go to aduance me about the trees?

10 Then

¶ That is, such things as pertained to the vie of the Tabernacle. Look more of Exod. 25. 18. and 1 Sam. 6. 14. and chap. 17. 5.

¶ Eliv, which came out of his thigh.

¶ Which eliv he longer to the familie of the Ezrites.

¶ That is Baalim whom they had bound themselves by covenant.

¶ They were ministers of God & walked toward him, by who they had received so great a benefit.

¶ To practise with his kindred in the attaining of the kingdom.

¶ Of your kind by my mouth said.

¶ Iotham's counsel and vengeance.

¶ Thus Iotham establisheth their forged power, spake not the innocent blood. King 10. 7. a. ch. 10. 7.

¶ Which was the round hall, or common hall, which he called the tower of the shechem, next 9.

¶ By this parable he declareth that those that are not anoynted, are worthy of honour. ¶ That the ambitious about their honour build to their own destruction & others.

¶ Having gotten the victory.

¶ Aciric Eastward beyond Iordan.

¶ He went by the wilderness where the Arabians dwell in tents.

¶ Some read, before the sunne rose up. ¶ Or, as Ierubbaal.

¶ Iotham's counsel to his brethren.

¶ Iotham's counsel to his brethren.

¶ We came all out of one belly: therefore I will be revenged.

¶ Meaning, that they would be rid out of their paine at once, or els to shew a valiant man to put them to death.

¶ Or, Iotham's counsel to his brethren.

¶ His intent was to shew himselfe for this victory by restoring of religion, which, because it was not according to God had commanded, turned to their destruction.

¶ Or, Iotham's counsel.

10 Then the trees said to the figtree, Come thou, and be King over vs.

11 But the fig tree answered them, Should I forsake my sweetnesse, and my good fruit, and goe to aduancee me about the trees?

12 Then said the trees vnto the Vine, Come thou, and be King over vs.

13 But the Vine said vnto them, Should I leaue my wine, whereby I cheere God and man, and goe to aduancee me about the trees?

14 Then said all the trees vnto the Bramble, Come thou, and reigne over vs.

15 And the bramble said vnto the trees, If yee will in deede annoynt mee King over you, come, and put your trust vnder my shadow: and if not, the fire shall come out of the bramble, and consume the Cedars of Lebanon.

16 Now therefore, if ye do truly and vncorruptly to make Abimelech King, and if yee haue dealt well with Ierubbah, and with his house, and haue done vnto him according to the deserting of his hands,

17 (For my father fought for you, and I aduantaged his life, and deliuered you out of the hands of Midian.

18 And ye are risen vp against my fathers house this day, & haue slaine his children, & haue feuted persons vpon one stone, and haue made Abimelech the sonne of his maid seruant, King over the men of Shechem, because he is your brother)

19 If ye then haue dealt truly and purely with Ierubbah, and with his house this day, then I reioyce ye with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem, and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ranne away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God b^e sent an euill spirit betwene Abimelech and the men of Shechem: and the men of Shechem braketh their promise to Abimelech.

24 That the cruellie toward the seuenie sonnes of Ierubbah, and their blood might come, and he laid vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had aided him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they went out into the felde, and gathered in their grapes and troade them, and made merrie, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that wee should feare him? Is hee not the sonne of Ierubbah? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should we feare him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he said to Abimelech, Increase thine armie, and come out.

30 ¶ And when Zebul the ruler of the cite heard the wordes of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore he sent messengers vnto Abimelech priuily, saying, Behold, Gaal the sonne of Ebed, and his brethren be come to Shechem, and behold, they fortifie the cite against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lye in waite in the field.

33 And rise early in the morning assoone as the sunne is vp, and assaile the cite: and when be and the people that is with him, shall come out against thee, doe with him what thou canst.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, and stood in the entring of the gate of the cite: and Abimelech rose vp, and the folke that were with him, from lying in waite.

36 And when Gaal saw the people, he said to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul said vnto him, The shadow of the mountaines seeme men vnto thee.

37 And Gaal spake againe, and said, See, there come folke downe by the middle of the lande, and another band cometh by the way of the plaine of Meonenim.

38 Then said Zebul vnto him, Where is now thy mouth, that said, Who is Abimelech, that we should feare him? Is not this the people that thou hast despised? Go out now, I pray thee, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and he fled before him, and many were overthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arunah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 ¶ And on the morowe, the people went out into the field: which was told Abimelech.

43 And hee tooke the people, and diuided them into three bandes, and laide waite in the field, and looked, and beholde, the people were come out of the cite, and he rose vp against them, and slaine them.

44 And Abimelech, and the bandes that were with him, rushed forward, and stood in the entring of the gate of the cite: and the two other bandes ranne vpon all the people that were in the field and slew them.

45 And when Abimelech had fought against the cite all that day, he tooke the cite, and slewe the people that was therein, and destroyed the cite, and sowed a salt in it.

46 ¶ And when all the men of the towne of Shechem heard it, they curred into an holde of the house of the god Berith.

47 And it was told Abimelech, that all the men of the towne of Shechem were gathered together.

48 And Abimelech gave him vp to mount Zalmon,

h Braggingly, as though hee had beene present, as to his captaine Zebul,

Or, craftily.

h He, as hee shewd hand can finde.

l They are afraid of a shadow.

h He, by the sound,

Or, charmers.

m As their captaine,

n Which were of his company.

o That it should be a profitable and better seruice to saye.

p There is of Berith, as chap. 8. 33.

Or, slightly per
uerr.

f Abimelech shall
deliuey the nobles
of Shechem.

h He, he call his
left hand from him.

g. That he is your
King, and you his
subjects.

h Because the
people contended
with the King in
shedding innocent
blood: therefore
God destroyeth
both the one and
the other.

l Before they
were afraid of
Abimelech power,
and durst not
goe out of the
cite.

Zaimon, hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughes of trees, and tooke them, and bare them on his shoulder, & said vnto the folke that were with him, What ye haue seene me doe, make haste, and doe like me.

49 Then all the people also cut downe every man his bough, and followed Abimelech, and put them to the holde, and set the holde on fire with them: so all the men of the towre of Shechem q died also about a thousand men and women.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong towre within the cite, and thither fled all the men and women, and all the chiefe of the cite, and shut it to them, and went vp to the top of the towre.

52 And Abimelech came vnto the towre and fought against it, and went hard vnto the doore of the towre to set it on fire.

53 But a certaine woman * cast a piece of a millstone vpon Abimelechs head, and brake his braine pan.

54 Then Abimelech called hastily his page that bare his harness, and saide vnto him, Draw thy sword and slay me, that men say not of me, A woman slewe him. And his page thrust him thorow, and he died.

55 And when the men of Israel sawe that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father, in slaying his seuentie brethren.

57 Also all the wickednesse of the men of Shechem did God bring vpon their heads. So vpon them came the curse of Iotham the sonne of Jerubbaal.

CHAP. X.

Tolatheth. 3. Jaira also dieth. 7 The Israelites are punished for their faith. 10 They cry vnto God, 16 and hee hath saide vnto them.

After Abimelech there arose to defend Israel, Tolathie sonne of Puah, the sonne of Jodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And hee || judged Israel three and twentie yeere, and died, and was buried in Shamir.

3 ¶ And after him arose Jaira Gileadite, and indged Israel two and twentie yeere.

4 And hee had thirrie sonnes that rode on thirrie asse colts, and they had thirrie cities, which are called || Haroth-fair vnto this day, and are in the land of Gilead.

5 And Jaira died, and was buried in Kamon.

6 ¶ And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim and * Ahtaroth, and the gods of || A-ram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistins, and forsooke the Lord and serued not him:

7 Therefore the wrath of the Lord was kindled against Israel, and hee || sold them into the hands of the Philistins, and into the hands of the children of Ammon:

8 Who from that yeere vexed and oppressed the children of Israel: eighteen yeeres, * when all the children of Israel that were beyond Iordan, in the land of the Amorites, which is in Gilead,

9 Moreover, the children of Ammon went ouer Iordan to fight against Iudah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel crie vnto the Lord, saying, Wee haue sinned against thee, men because wee haue forsaken our owne God, and haue serued Baalim.

11 And the Lord d said vnto the children of Israel, Did not I deliuer you from the Egyptians and from the Amorites, from the children of Ammon and from the Philistims?

12 The Zidonians also, and the Amalokites, and the Maonites did oppress you, and yete cried to me and I saued you out of their hands.

13 Yet ye * haue forsaken mee, and serued other gods: wherefore I wil deliuer you no more.

14 Goe, and crie vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel saide vnto the Lord, Wee haue sinned: doe thou vnto vs whatsoever please thee: onely we pray thee to deliuer vs * this day.

16 Then they put away the strange gods from among them, & || serued the Lord: and || his soule was grieved for the miserie of Israel.

17 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themseleues, and pitched in Mizpeh.

18 And the people of Princes of Gilead said one to another, Whosoever will beginne the battell against the children of Ammon, the same shall be * head ouer all the inhabitants of Gilead.

CHAP. XI.

Jiphrah being chased away by his brethren, was after made captain ouer Israel. 30 Hemelath araiseth vnto. 32 Hee vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

Then Gilead begate Iphrah, and Iphrah the Gileadite was a valiant man, but the sonne of an Harlot. And his wife bare him sonnes, and when the womans children were come to age, they thrust out Iphrah, and said vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a * strange woman.

3 Then Iphrah fled from his brethren, and dwelt in the land of b Tob: and there gathered idle fellows to Iphrah, and c went out with him:

4 ¶ And in processe of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, d the Elders of Gilead went to fet Iphrah out of the land of Tob.

6 And they saide vnto Iphrah, e Come and be our captain, that we may fight with the children of Ammon.

7 Iphrah then answered the Elders of Gilead, Did not ye hate me, and f expell me out of my fathers house? how then come you vnto me now in time of your tribulation?

8 Then the Elders of Gilead said vnto Iphrah, Therefore we tume againe to thee now, that thou mayest goe with vs, and fight against the children of Ammon, and bee our head ouer all the inhabitants of Gilead.

9 And Iphrah said vnto the Elders of Gilead, If ye bring mee home againe to fight against the children

c They prayed to the Lord, and confessed their sinnes.

d By stirring them vp loose Prophets as Chap. 6, 8.

* That is, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

e That is, from this present day.

f This is, true repentance, to put away the euill, and to serue God as ght.

g Or, best pitched.

* Chap. 11, 12.

h Or, a man of might, his force, or, valiant.

i That is, of an harlot, or, a woman.

k Where the extremity of the country was called Tob.

l Ioynd with him, as some thinke, against his brethren.

m Or, ambassadors, sent for that purpose.

n Men of times are constrained to desire help of them, whose benefice they haue refused.

o Sometimes those things which summe up, God choseth to doe great enterprises by.

q Meaning that all were destroyed, as well they in the tower as the citie.

* 1. Sam. 18. 14.

r Thus God by such miserable death taketh vengeance on tyrants even in this life.

T For making a tyrant their King.

Or, his wife.

Or, governed.

n Signifying, they were men of authority.

Or, the towers of Iair, as Deut. 3. 14.

* Chap. 1. 11, and 3. 7. and 4. 1. and 6. 1. and 13. 1.

¶ Chap. 1. 13.

Or, Syria.

Or, deliuered.

b At the Reubenites, Gadites, and half the tribe of Manassah.

children of Ammon : so the Lord deliuered them into mine hands. Wherefore then are ye come vpon me now to fight against me?

4 Then Iphthah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they faide, Ye Gileadites are runnagates of Ephraim 4 among the Ephraimites, and among the Manassites.

5 Also the Gileadites tooke the passages of Iordan before the Ephraimites, and when the Ephraimites that were escaped, sayd, Let mee passe, then the men of Gilead faide vnto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they vnto him, Say now, Shibboleth: and he said, Sibboleth: for he could not so pronounce: then they tooke him, and slewe him at the passages of Iordan: and there fell at that time of the Ephraimites two and fourtie thousand.

7 And Iphthah iudged Israel fixe yeere: then died Iphthah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ After him f Izbaz of Beth-Ichem iudged Israel,

9 Who had thirtie sonnes and thirtie daughters, which he sent out, and tooke in thirtie daughters from abroad for his sonnes: and he iudged Israel seuen yeere.

10 Then Izbaz died, and was buried at Beth-Ichem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeere.

12 Then Elon the Zebulonite died, and was buried in Ai alon in the country of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fourtie sonnes and thirtie nephewes that rode on fuentie asscoltes: and hee iudged Israel eight yeere.

15 Then died Abdon the sonne of Hillel the Pirathonite, & was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

C H A P. XIII.

3 *Iphthah for their wickednesse is oppressed of the Philistines. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.*

By the children of Israel continued to commit wickednesse in the fight of the Lord, and the Lord deliuered them into the hands of the Philistines fourtie yeere.

2 ¶ Then there was a man in Zorah of the family of the Danites, named Manoah, whose wife was barren and bare not.

3 And the Angel of the Lorde appeared vnto the woman, and said vnto her, Beholde now, thou art barren, and bearest not: but thou shalt conceive, and beare a sonne.

4 And now therefore beware * that thou drinke no wine, nor strong drinke, neither eate any vncleane thing.

5 For loe, thou shalt conceive & beare a sonne, and no rafor shall * come on his head: for the childe shall be a Nazarite vnto God from his birth: and hee shall begin to saue Israel out of the hands of the Philistines.

6 ¶ Then the wife came, and tolde her husband, saying, A man of God came vnto mee, and the facion of him was like the facion of the Angel of God exceeding * fearefull, but I asked him not

whence he was, neither tolde he me his name,

7 But hee sayd vnto mee, Beholde, thou shalt conceive, and beare a sonne, and now thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing: for the childe shall be a Nazarite to God from his birth to the day of his death.

8 Then Manoah prayed to the Lorde, and said, I pray thee, my Lorde, let the man of God, whome thou fatest, come againe nowe vnto vs, and teach vs what wee shall doe vnto the childe when he is borne.

9 And God heard the voyce of Manoah, and the Angel of God came againe vnto the wife, as the fate in the field, but Manoah her husband was not with her.

10 ¶ And the wife made haste and ranne, and shewed her husband and said vnto him, Beholde, the man hath appeared vnto mee, that came vnto me to day.

11 And Manoah arose & went after his wife, and came to the man, and said vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

12 Then Manoah sayd, Nowe let thy saying come to passe: but how shall we order the childe, and doe vnto him?

13 And the Angel of the Lorde said vnto Manoah, The woman must beware of all that I sayd vnto her.

14 She may eate of nothing that cometh of the vine tree: she shall not drinke wine nor strong drinke, nor eate any vncleane thing: let her observe all that I haue commanded her.

15 Manoah then saide vnto the Angel of the Lorde, I pray thee, let vs retaine thee, vntill wee haue made ready a kid for thee.

16 And the Angel of the Lorde said vnto Manoah, Though thou make me abide, I wil not eate of thy bread, and if thou wilt make a burnt offering, offer it vnto the Lorde: for Manoah knew not that it was an Angel of the Lorde.

17 Againe Manoah said vnto the Angel of the Lorde, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lorde said vnto him, Why askest thou thus after my Name, which is secret?

19 Then Manoah tooke a kid with a meate offering, and offered it vpon a stone vnto the Lorde: and the Angel did wonderfully, whilst Manoah and his wife looked on.

20 For when the flame came vp towards heauen from the altar, the Angel of the Lorde ascended vp in the flame of the altar, and Manoah and his wife behelde it, and fell on their faces vnto the ground.

21 (So the Angel of the Lorde did no more appeare vnto Manoah and his wife.) Then Manoah knew that it was an Angel of the Lorde.

22 And Manoah said vnto his wife, * We shall surely die, because we haue seene God.

23 But his wife saide vnto him, If the Lorde would kil vs, he would not haue receiued a burnt offering, and a meate offering of our hands, neither would he haue shewed vs all these things, nor would now haue told vs any such.

24 ¶ And the wife bare a sonne, and called his name Samson: and the childe grew, and the Lorde blessed him.

25 And the Spirit of the Lorde beganne to strengthen

d He sheweth him self ready to obey Gods will, and therefore doth hee to know fathers,

e It remeth that the Angel appeared vnto her in one day. f He called him man, because hee seemed, but he was Christ the eternal word, which in his time appointed became man.

g Any thing is bidden by the Lawe.

h Shewing that he sought not his owne honour, in Gods, which he sought he was,

i Or, murmured.

j God first led from heauen to confesse their offence, to content their faith in his promise.

k Ezechias the chap. 4. 2. 2.

l These words that hee receiued of Gods his crying of our offences, and four tokens of his love towards vs, thus much as hee said.

d Verane from vs, and chose Gilead, and now in respect of vs, ye are nothing.

e Which signifieth the fall of waters, or an ease of care.

f Some thinke that this was the husband of Ruth.

g Or, for the sake of the Lord.

h Chap. 11. and 3. 7. and 4. 1. and 6. 1. and 10. 4.

i Signifying that their deliriance came easily of God, and not by mans power.

j Nam. 4. 3. 1.

k 1. Sam. 1. 11. b Meaning, he should be separate from the world, and dedicate to God.

l If he be not able to abide the sight of an Angel, how much less the presence of God!

For ye came upon him at dinner time.

strengthen him in the hoste of Dan, betwene Zorah, and Ethtaol.

CHAP. XIII.

Samson defraits to have a wife of the Philistims. 4 He killeth a Lion. 13 Hee proposeth a riddle. 19 His kinsith abhorre. 20 His wife forsaketh him and taketh another.

Nowe Samson went downe to Timnath, and found a woman in Timnath of the daughters of the Philistims,

And he came vp and told his father and his mother and sayd, I haue scene a woman in Timnath of the daughters of the Philistims : nowe therefore giue me her to wife.

Then his father and his mother sayde vnto him, Is there a neuer a wife among the daughters of thy brethren, and among all my people, that thou wilt goe to take a wife of the vncircumcised Philistims? And Samson sayd vnto his father, Giue me her, for the pleasest me well.

But his father & his mother knew not that it came of the Lord, that he should seeke an occasion against the Philistims : for at that time the Philistims reigned ouer Israel.

¶ Then went Samson and his father and his mother downe to Timnath, and came to the vineyards at Timnath : and beholde, a yong Lion roared vpon him.

And the Spirit of the Lord came vpon him, and he tare him, as one should haue rent a kid, and had nothing in his hand, neither tolde he his father nor his mother what he had done.

And he went downe, & talked with the woman which was beautiful in the eyes of Samson.

¶ And within a few dayes, when he returned to receiue her, he went aside to see the markes of the Lion : and beholde, there was a swarme of bees, and honey in the body of the Lion.

And he tooke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate : but hee tolde not them, that he had taken the honey out of the body of the Lion.

So his father went downe vnto the woman, and Samson made there a feast : for so vsed the yong men to do.

And when e they saw him, they brought thirtie companions to be with him.

Then Samson said vnto them, I will nowe put forth a riddle vnto you : & if you can declare it me within fouen dayes of the feast, and finde it out, I will giue you thirtie sheetes, and thirtie change of garments.

But if you cannot declare it me, then shall ye giue me thirtie sheetes and thirtie change of garments. And they answered him, Put forth thy riddle, that we may heare it.

And he said vnto them, Out of the eater came meate, and out of the strong came sweetnesse : and they could not in three dayes expound the riddle.

And when the senneth day was come, they said vnto Samsons wife, Eufie thine husband, that he may declare vs the riddle, least we burne thee and thy fathers house with fire. Haue ye called vs, to possesse vs? is it not so?

And Samsons wife wept before him, and said, Surely thou hast mee and I louest me not : for thou hast put forth a riddle vnto me, children of my people, and hast not tolde it me. And hee said vnto her, Behold, I haue not tolde it my fa-

ther, nor my mother, and shall I tell thee?

17 Then Samsons wife wept before him 7 seuen dayes, while their feast lasted : and when the senneth day came, hee tolde her, because shee was importunate vpon him : so she tolde the riddle to the children of her people.

18 And the men of the cite said vnto him the senneth day before the sunne went downe, What is sweeter then honey? and what is stronger then a Lion? Then said he vnto them, If yee had not plowed with my beiffer, yee had not found out my riddle.

19 And the Spirit of the Lorde came vpon him, and he went downe to Ashkelon, and slew thirtie men of them, and spoyled them, and gaue change of garments vnto them, which expounded the riddle : and his wrath was kindled, and he went vp to his fathers house.

20 Then Samsons wife was giuen to his companion, whom he had vifed as his friend.

CHAP. XV.

Samson killeth firebrands in the foxes tails. 4 The Philistims burne his father in lawe, and his wife. 15 What the samson of an affe he killeth a thousand men. 19 Out of a great tooth in the same God gaue him water.

¶ Vt within a while after, in the time of wheate tharuest, Samson visited his wife with a kiddie, saying, I will go in to my wife into the chamber : but her father would not suffer him to go in.

2 And her father sayd, I thought that thou hadst hated her : therefore gaue I her to thy companion. Is not her younger sister fairer then shee? take her, I pray thee, in stead of the other.

3 Then Samson said vnto them, Nowe am I more blamelesse then the Philistims : therefore will I doe them displeasure.

¶ And Samson went out, and tooke three hundreth foxes, and tooke firebrands, and turned them tail to taile, and put a firebrand in the mids betwene two tailes.

5 And when hee had set the brands on fire, hee sent them out into the standing corne of the Philistims, and burnt vp both the rickes & the standing corne with the vineyards and oliues.

¶ Then the Philistims said, Who hath done this? And they answered, Samson the sonne in law of the 4 Timnith, because hee had taken his wife, and giuen her to his companion. Then the Philistims came vp and burnt her and her father with fire.

7 And Samson sayde vnto them, Though yee haue done this, yet will I be auenged of you, and then will I cease.

8 So hee smote them with a mightie plague : then hee went and dwelt in the top of the rocke Etam.

¶ Then the Philistims came vp, and pitched in Iudah, and were spread abroad in Lehi.

10 And the men of Iudah said, Why are yee come vp vnto vs? And they answered, To finde Samson : for we are come vp, and to doe to him as hee hath done to vs.

11 Then three thousand men of Iudah went to the toppe of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs? & wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

12 Again they said vnto him, Wee are come to binde thee, and to deliuer thee into the hand

Or so the senneth day beginning at the fourth.

If ye had not vifed the helpe of my wife.

Which was one of the fine chie cities of the Philistims.

That is, I will vif her as my wife.

For though his father in lawe occasion, he was moved against to take vengeance on the Philistims.

Or, that which was reaped and gathered.

Or, the citizens of Timnath.

So the wicked punish not vice for love of iustice, but for feare of danger, which els might come to them.

Or, for sinners and sinners.

Or, scamped.

And so bring our prisoners to punish him.

Such was their grosse ignorance, that they iudged Gods great benediction to be a plague vnto them.

Else, take her for me to wife.

Though his parents did iustly reprocue him, yet it appeareth that this was the secret worke of the Lord, yet it 4.

To fight against them for the deliuerance of Israel.

Whereby he had strength and boldnesse.

For hee taketh to him a wife.

Meaning when he was married.

That is, her parents or friends.

To weare as feath, or foleme dayes.

Or, drew neere : for it was the fourth day.

Or, is import right to.

Vnto them which are of my nation.

of the Philistims. And Sampson sayd vnto them, Swear vnto me, that ye will not fall vpon mee your felues.

13 And they answered him, saying, No, but we wil binde thee and ^bdeliuer thee vnto their hand, but we will not kill thee. And they bound him with two new cordes, and brought him from the rocke.

14 When he came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, & the cords that were vpon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

15 And he found a new iaw-bone of an asse, and put forth his hand, and caught it, and slew a thousand men therewith.

16 Then Sampson sayd, With the iaw of an asse, are heaps vpon heaps: with the iaw of an asse haue I slaine a thousand men.

17 And when he had left speaking, he cast away the iaw-bone out of his hand, and called that place, || Ramath-Lehi.

18 And he was fore athirst, and ^kcalled on the Lord, and sayd, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirst, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tooth, that was in the iaw, and water came therout: and when he had drunke, his Spirit came againe, and he was requied: wherefore the name thereof is called, || En-hakkore, which is in Lehi vnto this day.

20 And he judged Israel in the dayes of the Philistims twentie yeres.

CHAP. XVI.

3 *Samson carrieth away the gates of Azekah. 18 He was deciev'd by Delilah, & her puthers about the haire vpon the Philistims, and death with them.*

Then went Samson to ^aAzzah, and saw there || an harlot, ^b and went in vnto her.

2 And it was tolde to the Azzahites, Samson is come hither. And they went about, and layed wait for him all night in the gate of the citty, and were quiet all the night, saying, *Abide* || till the morning carely, and we shall kill him.

3 And Samson sleepe till midnight, and arose at midnight, and tocke the doores of the gates of the cite, and the two postes, and lift them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountain that is before Hebron.

4 ¶ And after this he loued a woman by the || riuer of Sorek, whose name was Delilah:

5 Vnto whom came the Princes of the Philistims, and said vnto her, Entice him, & see where in his great strength *lieth*, and by what meane we may overcome him, that we may binde him, and punish him, and enery one of vs shall giue thee eleven hundredth ^c shekels of silver.

6 ¶ And Delilah said to Samson, Tel me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound, to doe thee hurt.

7 Samson then answered vnto her, If they binde me with seven || Greene cordes, that were neuer dried, then shall I be weake, and be as au other man.

8 And the Princes of the Philistims brought her seven Greene cordes that were not drie, & she bound him therewith.

9 (And she had ^d men lying in waite with her in the chamber) Then she said vnto him, The Philistims ^e be vpon thee, Samson. And hee brake the cordes, as a threeedle of towse is broken, when ^f it feeleth fire: for his strength was not knowne.

10 ¶ After, Delilah said vnto Samson, See, thou hast mocked mee, and told mee lies. I pray thee now, tell me wherewith thou mightest be bound.

11 Then hee answered her, If they binde mee with newe ropes that neuer were occupied, then shall I be weake, and be as another man.

12 Delilah therefore tooke newe ropes, and bound him therewith, and saide vnto him, The Philistims be vpon thee, Samson: (and men lay in waite in the chamber) and hee brake them from his armes, as a threeedle.

13 ¶ Afterward Delilah said to Samson, Hitherto thou hast beguiled mee, and told me lies: tell me how thou mightest be bound. 14 And hee said vnto her, If thou plattest seven lockes of mine head with the threeles of the woe.

14 And she fastened it with a pinne, and saide vnto him, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and went away with the pinne of the webbe, and the woe.

15 Again she said vnto him, How canst thou say, ^h I loue thee, when thine heart is not with mee? thou hast mocked mee thefe three times, and hast not tolde me wherein thy great strength *lieth*.

16 And because thee was importunate vpon him with her wordes continually, and vexed him, his soule was pained vnto the death.

17 Therefore hee tolde her all his heart, and said vnto her, There neuer came for vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore I be shauen, my strength will goe from me, and I shall be weake, and be like all other men.

18 And when Delilah sawe that hee had tolde her all his heart, she sent, & called for the Princes of the Philistims, saying, Come vp once againe: for hee hath shewed mee all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in her hands.

19 And shee made him sleepe vpon her knees, and shee called a man, and made him to shauel off the seven lockes of his head, and shee began to vex him, and his strength was ⁱ gone from him.

20 Then she saide, the Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and thought, I will goe out now as at other times, and shake my selfe: but he knewe not that the Lords was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters, and hee did graide in the prison house.

22 And the haire of his head began to ^j grow againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemy into our hands.

24 Also when the people sawe him, they prayed their god: for they sayd, Our god hath deliuered into our hands our enemy and destroyer of our country, which hath slaine many of vs.

^d Certaine Philistims in a secret chamber.

^e When fire cometh neere it.

^f Though her fallshood tended to make him lose his life, yet her affliction so blinded him, that he could not beware.

^g It is impossible, if we give place to our wicked affections, how long we shall be destroyed.

^h For hee.

ⁱ For this Samson vied to sayd loue thee.

^j Thus his inward desire affliction toward a wicked woman caused him to lose Gods excellent gifts, and become him into them whom he should haue ruled.

^k Not for the loss of his haire, but for the contrary of the ordinance of God, which was the cause that he departed from him.

^l Yet had he not his strength: for hee called vpon God, and reconciled himselfe.

^a Thus they had rather betray their brother, then vnto the meane that God had giuen for their deliuerance.

^b That is, of an asse lately slaine.

^c Or she lifting up of the iaw.
^k Whereby appeareth that hee did these things in faith, and so with a true zeale to glorifie God, and deliuer his country.

^l Or she fountain of him that prayed.

^a One of the five chief cities of the Philistims.
^b Or, a harlot.
^c That is hee lodged with her.
^d Or, in the light of the morning.

^e Or plain.

^e Of the value of a shekel, 20 s. Gene. 33. 15.

^h Or, new wife.

15 And when their hearts were merry, they said, Call Samson, that he may make vs pastime. So they called Samson out of the prison house, and he ^{was} a laughing stocke vnto them, and they set him betwene the pillars.

16 Then Samson said vnto the seruant that led him by the hand, Leade me, that I may touch the pillars, that the house standeth vpon, and that I may leane to them.

17 (Now the house was full of men and women, and there were all the princes of the Philistines: also vpon therofore were about three thousand men and women, that beheld while Samson [played])

18 Then Samson called vnto the Lorde, and said, O Lord God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen me at this time onely, that I may be [†] at once ^a auenged of the Philistines for my two eyes.

19 And Samson laide hold on the two middle pillars whereupon the house stood, and on which it was borne vp: on the one with his right hand, and on the other with his left.

20 Then said Samson, ^a Let me lose my life with the Philistines: and hee bowed him with all his might, and the house fell vpon the princes, and vpon all the people that were therein: so the dead which hee slew at his death were more then they which he had slaine in his life.

21 Then his brethren, and all the house of his father came downe and tooke him, and brought him vp and buried him betwene Zorah and Elhataol, in the sepulchre of Manoah his father: now he had iudged Israel twentie yeeres.

CHAP. XVII.

^a Michahs mother according to her vow made her sonne a priest, 20 and after hee hired a Leuite.

There was a man of mount Ephraim, whose name was Michah,

2 And hee saide vnto his mother, The eleuen hundred shekels of silver that were taken from thee, for the which thou cursedst, and spakest it, even in my hearing, behold, the silver ^a with me, I tooke it. Then his mother said, Blessed be my portion of the Lord.

3 And when he had restored the eleuen hundred shekels of silver to his mother, his mother said, I had dedicated the silver to [†] Lord of mine hand for my sonne, to make ^a grauen and molten image. Now therefore I will giue it thee againe.

4 And when he had restored the money vnto his mother, his mother tooke two hundred shekels of silver, and gaue the to the founder, which made therof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an ^a Ephod, and ^a Teraphim, and [†] consecrated one of his sonnes, who was his Priest.

6 ^a In those dayes there was no ^a King in Israel, but every man did that which was good in his owne eyes.

7 [†] There was also a young man out of Beth-lehem Iudah [†] of the familie of Iudah: who was a Leuite, and sojournd there.

8 And the man departed out of the citie, even out of Beth-lehem Iudah, to dwell where he could finde a place: and as hee journeyed, hee

came to mount Ephraim to the house of Michah.

9 And Michah said vnto him, Whence comest thou? and the Leuite answered him, I come from Beth-lehem Iudah, and I goe now dwell where I may finde a place.

10 Then Michah saide vnto him, Dwell with me, and be vnto me a father and a Priest, and I will giue thee ten shekels of silver by yeere, and a sure of appaell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was ^b content to dwell with the man, and the young man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the young man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will be [†] good vnto me, seeing I haue a Leuite to my Priest.

CHAP. XVIII.

^a The children of Dan sent men to search the lands, 11 Then came the first hundred and take the gods, and the Drift of Michah away, 27 They destroy Laish, 28 They take in Agass, 30 And set up idols in it.

In those dayes there was no ^a King in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their familie, five men out of their coastes, ^a men expert in warre, out of Zorah and Elhataol, to view the land and search it out, and sayde vnto them, ^b Goe, and search out the land. Then they came to mount Ephraim to the house of Michah, and lodged there.

3 When they were in the house of Michah, they knewe the ^a voyce of the young man the Leuite: and being turned in thither, they saide vnto him, Who brought thee hither? or what maketh thou in this place? and what hast thou to doe here?

4 And he answered them, This and thus dealeth Michah with me, and hath hired mee, and I am his Priest.

5 Again they saide vnto him, Aske counsell now of God, that we may know whether the way which we goe shalbe prosperous.

6 And the Priest saide vnto them, ^a Goe in peace: for the Lorde guideth your way which ye goe.

7 Then the five men departed, and came to Laish, and sawe the people that were therein, which dwelt carelesly, after the manner of the Zidonians, quiet and sure, because no man [†] made any trouble in the land, or vsurped any dominion: also they were farr from the Zidonians, and had no businesse with other men.

8 [†] So they came againe vnto their brethren to Zorah and Elhataol: and their brethren sayde vnto them, What haue ye done?

9 And they answered, Arise, that we may goe vp against them: for we haue seene the land, and surely it is very good, and ^a doe ye sit still? be not slothfull to goe and enter to possess the land:

10 (If ye will goe, ye shall come vnto a carelesse people, and the country is large) for God hath giuen it into your hand. It is a place which doeth lacke nothing that is in the world.

11 [†] Then there departed thence of the familie

^g For in those dayes the seruice of God was corrupt in all respects, and the Leuites were not looked vnto.

^h Not considering that hee looke the true worship of God for to minister his owne belly.

ⁱ Then the idolaters perswade themselves of Gods fauour, when a deede he doeth detest them.

^k Meaning, no to discourse Magistres, to punish vices according to Gods worde.

^b For the portion which Iosiah gaue them, was not sufficient for all their tribe.

^c They knew him by his speech that he was a stranger there.

^d Thus God graceth the idolaters sometime their request to their dishonour that dwelle in sinnes.

[†] Hee made them ashamed.

^e Loe restis good occasion through your slothfullnes.

^m Thus by Gods iust iudgements they are made slauers to infidels which neglect their vocacion in defuding the faithfull.

[†] Now marked.

[†] Hee saide our vngauener.

² According to my vocacion, which is to exorcise Gods iudgements vpon the wicked.

³ He speaketh not this of despair, but humbling him selfe for neglecting his office and the efficacy there by giuen.

^a Some thinke this historie was in the time of Othniel, or as Iosaphat writeth, immediately after Iosha.

^b Contrary to the commendament of God and true religion practised vnder Iosha, they seruoke the Lord and fell to idolatrie.

^c He would serue both God and Idoles.

^d Oras, 31, 19.

^e By Teraphim some vnderstand certaine idoles, having the likeness of a man, but others vnderstand thereby all manner of images and instruments belonging vnto those, who sought for answers at Gods hands, as Chap. 18, 5, 6.

[†] Hee said the land of men.

[†] Chap. 11, 29.

[†] For where there is no Magistres fearing God, there can be no true religion, nor order.

[†] Which Beth-lehem was in the tribe of Iudah.

Laish destroyed.

Judges.

The Leuite and his wife.

milie of the Danites, from Zorah and from Elstahol, fixe hundred men appointed with instruments of warre.

12 And they went vp, and pitchol in Kiriath-icarim in Iudah: wherfore they called that place, **||** Mahaneh-Dan vnto this day: and it is behinde Kiriath-icarim.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the five men, that went to spie out the cuntry of Laish, and said vnto their brethren, **||** Know ye not that there is in these houses an Ephod, and Teraphim, and a grauen and a molten image? Now therefore consider what ye haue to doe.

15 And they turned thitherward and came to the house of the yong man the Leuite, **||** euen vnto the house of Michah, and saluted him peaceably.

16 And the fixe hundred men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the five men that went to spie out the land went in thither, and tooke the sgrauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entring of the gate with the fixe hundred men, that were appointed with weapons of warre.

18 And the other went into Michahs house, and set the grauen image, the Ephod, and the Teraphim, and the molten image. Then saide the Priest vnto them, What doe ye?

19 And they answered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shouldst be a Priest vnto the house of one man, or that thou shouldst be a Priest vnto a tribe and to a familie in Israel?

20 And the Priests heart was glad, and hee tooke the Ephod and the Teraphim, and the grauen image, and went among the **||** people.

21 And they turned and departed, and put the children and the cattell, and the substance **||** before them.

22 **||** When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, and pursued after the children of Dan.

23 And cried vnto the children of Dan: who turned their faces, and said vnto Michah, What ayleth thee, that thou makest an outcry?

24 And hee saide, Yee haue taken away my gods, which I made, and the Priest, and goe your wayes: and what haue I more? how then say yee vnto me, What ayleth thee?

25 And the children of Dan saide vnto him, Let not thy voyce be heard among vs, lest **||** angry fellows come vpon thee, and thou lose thy life with the liues of thine household.

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, hee turned, and went backe vnto his house.

27 And they tooke the **||** things which Michah had made, and the Priest which he had, and came vnto Laish, vnto a quiet people and without mistrust, and smote them with the edge of the sword, and burnt the cite with fire:

28 And there was none to **||** helpe, because Laish was farre from Zidon, and they had no bulwarke with other men: also it was in the valley

that lyeth by Beth-rehob. After they built the cite, and dwelt therein,

29 **||** And called the name of the cite Dan, after **||** y name of Dan their father, which was borne vnto Israel: howbeit the name of the cite was Laish at the beginning.

30 Then the children of Dan set them vp the sgrauen image: and Jonathan the sonne of Gethson, the sonne of Manasseh and his sonnes were the Priestes in the tribe of the Danites, vntill the day of the **||** captiuitie of the land.

31 So they set them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

1 **||** A Leuite with being an harlot forsooke her husband, and hee tooke her againe. 25 **||** As Gilead she was most villanously abused to the death. 29 The Leuite cutteth her in pieces, and thrusteth her to the twelue tribes.

As in those dayes, **||** when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a **||** concubine out of Beth-lehem Iudah.

2 And his concubine plaided the whore **||** there, and went away from him vnto her fathers house to Beth-lehem Iudah, and there continued the space of four moneths.

3 And her husband arose and went after her, to speake **||** friendly vnto her, and to bring her againe: he had also his seruant with him, and a couple of asses: and shee brought him vnto her fathers house, and when the yong womans father saw him, he reioyced **||** of his coming.

4 And his father in law, the yong womans father retained him: and hee abode with him three dayes: so they did eat and drinke, & lodged there.

5 **||** And when the fourth day came, they arose early in the morning, and **||** hee prepared to depart: then the yong womans father layd vnto his sonne in law, **||** Comfort thine heart with a morsell of bread, and then goe your way.

6 So they gate downe, and did eate and drinke both of them together. And the **||** yong womans father layd vnto the man, Be content, I pray thee, and tary all night, and let thine heart be merry.

7 And when the man rose vp to depart, his father in law **||** was earnest: therefore he returned, and lodged there.

8 And hee arose vp early the fifth day to depart, and the yong womans father said, **||** Comfort thine heart, I pray thee: and they taried vntill after midday, and they both did eate.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in lawe, the yong womans father said vnto him, Behold now, the day **||** I draweth toward euen: I pray you, tary all night: behold, **||** the sunne goeth to rest: lodge here, that thine heart may be merry, and to morowe get you early vpon your way, and goe to thy **||** cent.

10 But the man would not tary, but arose and departed, and came ouer against Iebus, (which is Ierusalem) and his two asses laden, and his concubine **||** were with him.

11 When they were neere to Iebus, the day **||** was forefent, and the seruant said vnto his master, Come, I pray thee, and let vs turne into this cite of the Iebusites, and lodge all night there.

12 And his master answered him, **||** We will not turne into the cite of strangers that are not of

10 **||** The seeds of Dan.

f Because they be-
cause had had good
success, they
would that their
brethren should
be encouraged by
hearing the same
siding.

g So superstition
blinded them, that
they thought
Gode power was
in these idoles, and
that they should
have good successe
by them, though
by violence and
robberie they did
take them away.

h With the fixe
hundred men.

i Suspecting them
that did pursue
them.

k This declareth
what opinion the
Idolaters haue of
their idoles.

l Hee who haue
their hearts liue.

m Meaning, the
idolaters, as ver. 18.

n **||** Deliver them,
m Which after
was called Celi-
na Philip.

16 **||** 19. 47.

n Thus in stead
of giving glorie
to God, they
went to the
idols, and
honoured them
therefore.
o That is, all the
Arke was taken,
1 Sam. 5. 4.

29 **||** Chap. 17. 6.
and 18. 1.
30 **||** Gen. 35. 6.

2 **||** Hee, as hee him
to 211, with others.

3 **||** Hee, as hee him

10 **||** As hee him

11 **||** Hee, as hee him

12 **||** Hee, as hee him

13 **||** That is, in
cubines habit.

14 **||** Compellion

15 **||** Meaning, he
should reho
himselfe with
meane, as ver. 16.

16 **||** Hee, as hee him

17 **||** Hee, as hee him

18 **||** To whilke
towne as hee
where he dwelt
19 **||** Wee, as hee him

20 **||** Though in
dayes there
was no
idols, yet
captiuitie, yet
that hee
not compell
to have to
do with them
that professed
thee only.

21 **||** Meane
was in
Pharise.

of the children of Israel, but we will go sooth to Gibeah.

13 And he sayd vnto his seruant, Come, and let vs drawe neere vnto one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the sunne went downe vpon them neere to Gibeah, which is in Iemini.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when he came, he fate him downe in a streete of the cite: for there was no man that // tooke them into his house to lodging.

16 And behold, there came an olde man from his worke out of the field at euen, & the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of Iemini.

17 And when he had lift vp his eyes, he sawe a // wayfaring man in the freetes of the cite: then the olde man sayd, Whither goest thou, and whence comest thou?

18 And hee answered him, Wee came from Beth-Jehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-Jehem Iudah, and goe ~~now~~ to the house of the Lord: and no man receiveth me to house,

19 Although we haue straw and prouender for our asses, and also bread and wine for me & thine handmayde, and for the boy that is with thy seruant: we lacke nothing.

20 And the olde man sayd, // Peace be with thee: as for all that thou lackest, // *hals thou finde with me*: onely abide not in the streete all night.

21 ¶ So he brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.

22 And as they were making their hearts merie, bekoke, the men of the cite, & wicked men beset the house round about, and s'mote at the doore, and spake to this olde man the master of the house, saying, Bring forth the man that came into thine house that we may know him.

23 And * this man the master of the house went out vnto them, and said vnto them, Nay my brether, doe not so wickedly, I pray you: seeing that this man is come into mine house, doe not this villenie.

24 Behold, *here is my daughter* a virgine, and his concubine: them will I bring out now, & humble them, & doe with them what seemeth you good: but to this man doe not this villenie.

25 But the men would not hearken to him: therfore the man tooke his concubine, & brought her out vnto them: and they knewe her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and i fell downe at the doore of the mans house where her lord was, till the light day.

27 And hee, // lord arose in the morning, and opened the doores of the house, and went out to goe his way, and behold, the woman his concubine ~~was~~ // dead at the doore of the house, and her hands lay vpon the threshold.

28 And hee sayde vnto her, Vp, and let vs goe: but shee answered not. Then hee tooke her vp vpon the asse, and the man rose vp, and went vnto his place.

29 And when hee was come to his house, hee tooke a knife, and laid hand on his concubine, and diuided her in pieces with her bones into twelue

parts, and sent her through all quarters of Israel. 30 And all that saw it, laid, There was no // thing done or seeme since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

C H A P. XX.

1 The *Speakes of Mirpho* when the Levites declare the wrong. 2 They find for them that did the villenie. 3 The *Speakes* are their succours. 40 And at length the victorie.

T Hen * all the children of Israel went out, and the Congregation was gathered together as one man, from Dan to Beer-sheba, with the land of Gilead, vnto the Lord in Mirpho.

2 And the // chief of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundred thousand footmen that // drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone vp to Mirpho) Then the children of Israel // sayde, Howe is this wickednesse committed?

4 And the same Levite, the womans husband, that was flaine, answered, and saide, I came vnto Gibeah that is in Benjamin with my concubine to lodge,

5 And the // men of Gibeah arose against me, and beset the house round about vpon mee by night, thinking to haue flaine me, and haue forced my concubine that is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent // her throughout all the countrey of the inheritance of Israel: for they haue committed abomination and villeny in Israel.

7 Behold, yee are all children of Israel: giue your aduise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any tyme into his house.

9 But now this is that thing which wee will doe to Gibeah: *we will goe up by lot* against it.

10 And we will take ten men of the hundred throughout all the tribes of Israel, & an hundredth of the thousand, and a thousand of ten thousand to bring // vitale for the people that they may do (when they come to Gibeah of Benjamin) according to all the villeny, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the cite, knit together as one man.

12 And the tribes of Israel sent men through all the // tribe of Benjamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euill from Israel: but the children of Benjamin // would not obey the voice of their brethren the children of Israel.

14 But the children of Benjamin gathered themselves together out of the cities vnto Gibeah, to come out & fight against the children of Israel.

15 ¶ And the children of Benjamin were numbered at that time out of the cities fixe and twenty thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chofen men.

16 Of all this people *were* seven hundred chofen men, being // left handed: all these could sling stones at a haire breadth, and not faile.

17 ¶ Also the men of Israel, beside Benjamin, were numbered foure hundred thousand men that

1 For this was like the fine of Sodom, for the which God raised downe fire and brimstone from heauen.

2 *Micho, 1. 1. 1.*

3 That is, all with one consent. 4 To be consulted.

5 Meaning, able to handle their weapons.

6 To the Levites.

7 *Micho, 1. 1. 1.*

8 That is, by pieces, to carry with peace, chap. 12. 12.

9 Before we have recourse this wickednesse.

10 That is, they should have the charge to provide for vitale for the rest.

11 That is, every family of the tribe.

12 Because they would not suffer the wicked to be punished, they declared themselves to maintain them in their guilt, and therefore were all fully gathered.

13 *Micho, 1. 1. 1.*

b That is, to the Ark, which was in Shiloh: some thinke, in Mizpah, verſe 1.

that drew ſword, even all men of warre.

18 And the children of Iſrael aroſe, and went vp ^{to} the houſe of God, and aſked of God, ſaying, Which of vs ſhall goe vp firſt to fight againſt the children of Benjamin? And the Lord ſaid, Iudah ^{ſhall} firſt.

19 Then the children of Iſrael aroſe vp early and camped againſt Gibeah.

20 And the men of Iſrael went out to battell againſt Benjamin, & the men of Iſrael put themſelves in aray to fight againſt them beſide Gibeah.

21 And the children of Benjamin came out of Gibeah, and flew downe to the ground of the Iſraelites that day: two and twentie thouſand men.

22 And the people, the men of Iſrael plucked vp their hearts, and ſet their battell againe in aray in the place where they put them in aray the firſt day.

23 For the children of Iſrael had gone vp and wept before the Lord vnto the evening, and had aſked of the Lord, ſaying, Shall I goe againe to battell againſt the children of Benjamin my brethren? and the Lord ſayd, Goe vp againſt them.

24 ¶ Then the children of Iſrael came nere againſt the children of Benjamin the ſecond day.

25 Alſo the ſecond day Benjamin came forth to meeete them out of Gibeah, and flew downe to the ground of the children of Iſrael: againe eightene thouſand men: † all they could handle the ſword.

26 Then all the children of Iſrael went vp and all the people came alſo vnto the houſe of God, and wept, and ſate there before the Lord, & fitted that day vnto the evening, and offered burnt offerings, and peace offerings before the Lord.

27 And the children of Iſrael aſked the Lord (for ^{there was} the Ark of the covenant of God in thoſe dayes,

28 And Phineas the ſonne of Eleazar, the ſonne of Aaron ^{ſtoode} before it at that time,) ſaying, Shall I yet goe any more to battell againſt the children of Benjamin, my brethren, or ſhall I ceaſe? And the Lord ſaid, Goe vp: for to morrow I will deliver them into your hand.

29 And Iſrael ſet men to lie in waite round about Gibeah.

30 And the children of Iſrael went vp againſt the children of Benjamin ^{the} third day, & put themſelves in aray againſt Gibeah, as at other times.

31 Then the children of Benjamin coming out againſt the people, were ^{drawn} from the citie, and they began to ſmite of the people & kill as at other times, ^{even} by the wayes in the ſeld (whereof one goeth vp to the houſe of God, and the other to Gibeah) vpon a thirte men of Iſrael.

32 (For the children of Benjamin ſayd, They are fallen before vs, as at the firſt. But the children of Iſrael ſayde, Let vs ſlee and plucke them away from the citie vnto the hill P wayes.)

33 And all the men of Iſrael roſe vp out of their place, and put themſelves in aray at Baal-tamar: and the men that lay in waite of the Iſraelites came forth of their place, ^{when} out of the meadowes of Gibeah.

34 And they came ouer againſt Gibeah, tenne thouſand choſen men of all Iſrael, and the battell was fore: for they knewe not that the quill was nere them.

35 ¶ And the Lord ſmote Benjamin before Iſrael, and the children of Iſrael deſtroyed of the

Beniamites the ſame day five and twentie thouſand and an hundred men: all they could handle the ſword.

36 So the children of Benjamin ſawe that they were ſtricken downe: for the men of Iſrael gaue place to the Beniamites, becauſe they truſted to the men that lay in wayte, which they had laid beſide Gibeah.

37 And they that lay in waite haſted, and brake forth toward Gibeah, and the embuſhment [¶] drew themſelves along, and ſmote all the citie with the edge of the ſword.

38 Alſo the men of Iſrael had appointed a certaine time with the embuſhments, that they ſhould make a great flame and ſmoke riſe vp out of the citie.

39 And when the men of Iſrael retired in the battell, Benjamin began to ſmite and kill of the men of Iſrael about thirte perſons: for they ſaid, Surely they are ſtricken downe before vs, as in the firſt battell.

40 But when the flame beganne to ariſe out of the citie, ^{as} a pillar of ſmoke, the Beniamites looked backe, and beholde, the flame of the citie began to aſcend vp to heauen.

41 Then the men of Iſrael turned ^{againe}, and the men of Benjamin were aſtonied: for they ſaw that quill was nere vnto them.

42 Therefore they fled before the men of Iſrael vnto the way of the wildeſſe, but the battell ouertooke them: alſo they which came out of the citie, ſlew them ^{among} them.

43 [¶] Thus they compaſſed the Beniamites about, and [¶] chaſed them at caſe, and ouerranne them, ^{even} ouer againſt Gibeah on the Eaſtſide.

44 And there were ſlaine of Benjamin eightene thouſand men, which were al men of warre.

45 And they turned and fled to the wildeſſe vnto the rocke of Rimmon: and the Iſraelites [¶] gined of them by the way ſixe thouſand men, and purſued after them vnto Gidom, and ſlew two thouſand men of them.

46 So that al that were ſlaine that day of Benjamin, were [¶] ſixe and twenty thouſand men: that drew ſword, which were all men of warre.

47 ¶ But ſixe hundred men turned and fled to the wildeſſe vnto the rocke of Rimmon, and abode in the rocke of Rimmon ſoure monthes.

48 Then the men of Iſrael returned vnto the children of Benjamin, and ſmote them with the edge of the ſword from the men of the citie vnto the beaſtes, and all that came to hand: alſo they ſet on fire all the [¶] cities that they could conſure by.

CHAP. XXI.

1 The Iſraelites ſware that they wold not marrie their daughters to the Beniamites. 2 They they them of Iſrael, and gave them virgin to the Beniamites. 3 The Beniamites take the daughters of Shiloh.

Moreover, the men of Iſrael [¶] ſware in Miſſepah, ſaying, None of vs ſhall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the houſe of God and abode there ill euen before God, and liſt vp their voyces, and wept with great lamentation.

3 And ſaide, O Lord God of Iſrael, why is this come to paſſe in Iſrael, that this day one tribe of Iſrael ſhould want?

¶ And on the morow the people roſe vp and made there an altar, and offered burnt offerings and peace offerings.

* Retired to draw them alies.

¶ made a long ſound with a trumpet.

¶ For they were waken hard by the two former victories.

¶ And withſtoode their enemies.

¶ For they were compaſſed in on every ſide. ¶ drew them from their reſt.

¶ They ſaw that they were ſcattered abroad.

¶ Besides eleven hundred that had bene ſlaine in the former battell. ¶ Chap. 21. 13.

¶ If they beſide did to the Beniamites.

¶ This oath came of a ſwearing and not of indignation. ¶ after they had brake it, he ſware ſeverely the men to marrie with certaine of their daughters.

¶ According to their cuſtome when they wold ſwear with the Lord.

1 This God permitted, becauſe the Iſraelites partly truſted too much in their ſtrength, and partly God would by this manner poſſeſſe their ſinners.

¶ Elc. alſo they drew the ſword.

¶ To wit in Shiloh.

¶ Or ſtayed in the Priests office at thoſe dayes: for the Iewes write, that he liued three hundred yeeres.

¶ By the policie of the children of Iſrael.

¶ Meaning, erect wayes or paths to diuers places.

¶ They knew not that Gods iudgement was at hand to deſtroy them.

¶ 12.

¶ In Canaan. ¶ In Iſrael. ¶ also can Iſrahel become more called ¶ 21. 13.

5 Then the children of Israel sayd, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great othe concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel were sory for Beniamin their brother, & said: There is one tribe cut off from Israel this day.

7 Howe shall we doe for wiues to them that remaine, seeing we haue sworne by the Lord, that we wil not giue them of our daughters to wiues?

8 Also they sayd, Is there any of the tribes of Israel that came not vp to Mizpeh to the Lord? and behold, there came none of Iabesh Gilead vnto the hoste and to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelve thousand men of the most valiant, and commanded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women, and children.

11 And this is it that ye shall doe: ye shall vterly destroy all the males and all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundred maidens, virgins that had known no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation sent and spake with the children of Beniamin, that were in the rocke of Rimmon, and called peaceably vnto them:

14 And Beniamin came againe at that time, and they gaue them wiues which they had saved alike of the women of Iabesh Gilead: but they had not so ynow for them.

15 And the people were sory for Beniamin,

because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation sayd, How shall we doe for wiues to the remnant? for the women of Beniamin are destroyed.

17 And they sayd, there must be an inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may now giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be he that giueth a wife to Beniamin.

19 Therefore they said, Behold, there is a feast of the Lord euerie yere in Shiloh in a place, which is on the Northside of Beth-el, and on the Eastside of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded the children of Beniamin, saying, Goe, and lie in waite in the vineyardes.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyardes, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And when their fathers or their brethren come vnto vs to complain, we wil say vnto them, Haue pitie on them for our sakes, because we refused not to eche man his wife in the warre, and because ye haue not giuen vnto them hitherto, ye haue sinned.

23 And the children of Beniamin did so, and tooke wiues of them that danced according to their number: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his familie, and went out from thence euery man to his inheritance.

25 ¶ In those dayes there was no King in Israel, but euery man did which was good in his eyes.

THE BOOKE OF RVTH.

THE ARGVMENT.

THis booke is intituled after the name of Ruth: which is the principal person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyful issue: teaching vs to abide with patience til God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth of whom the Lord Iesus did vouchsafe to come, notwithstanding there was a Moabit of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and ingred with his people, & that there should be but one sheepefold, and one shepheard. And it stembeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 He and his wives die, vs Naomi and Ruth come to Beth-lehem.

IN the time that the Iudges ruled, there was a dearth in the land, and a man of Beth-lehem Iudah went for to sojourn in the country of Moab, he, and his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephraimites of Beth-lehem Iudah: and when they came into the land of Moab they continued there.

3 Then Elimelech the husband of Naomi

died, and she remained with her two sonnes,

4 Which tooke them wiues of the Moabites: the ones name was Orpah, & the name of y other Ruth: and they dwelled there about ten yeres.

5 And Mahlon and Chilion died also both twainefo the woman was left desolate of her two sonnes, and of her husband.

6 ¶ Then she arose with her daughters in law, and returned from the country of Moab: for she had heard say in the country of Moab, that the Lord had visited his people, and giuen them bread.

7 Wherefore she departed out of the place where she was, and her two daughters in law with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi sayd vnto her two daughters in law,

g Beniamin shall be referred to have the twelfth portion in their inheritance of Iacob.

h He desireth the place where the maydes vied yearly to dance, as the manner then was, and to sing psalmes and songs of Gods works among them.

i Though they thought hereby to persuade men that they kept their othe, yet before God it was broken.

k Meaning, two hundred.

* Chap. 17. d. and 18. 1. and 19. 1.

e By this wonderful providence of God Ruth became one of Gods house hold, of whose Christs came.

f By feeding them pueris agnos.

e Or, repented that they had destroyed their brethren verse 15.

d Condemning them to be fauours of vice, which would not put their hand to punish it.

f The children of strength.

g Num. 31. 17.

a To wit, about nine months after the discomfite, Chap. 30. 47. Or, finally.

f For there lacked two hundred.

g Ruth, judged.

a In the land of Canaan. b In the tribe of Iudah, which was also called Beth-lehem Ephraim, because there was another citie so called in the tribe of Zabulon.

in law, Go, returne eche of you vnto her owne mothers house: the Lord shew fauour vnto you, as ye haue done with the dead, and with me.

9 The Lorde graunt you, that you may finde ^e rest, either of you in the house of her husband. And when he kissed them, they lift vp their voyce and wept.

10 And they sayd vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi said, Turne againe, my daughter: for what cause wil you goe with me: are there any moe fonnes in my wombe, that they may be your husbands?

12 Turne againe, my daughters: go your way: for I am too olde to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, if I had borne fonnes,

13 Would yee tarie for them, till they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieueth me much for your sakes that the hand of the Lord is gone out against me.

14 Then they lift vp their voyce and wept againe, and Orpah ^k kissed her mother in lawe, but Ruth ^aode full with her.

15 And Naomi said, Beholde, thy sister in law is gone backe vnto her people and vnto her gods: ^b returne thou after thy sister in law.

16 And Ruth answered, Intreate mee not to leaue thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell: thy people ^c shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried: the Lord doe fo to me and more also, if ^d ought but death depart thee and me.

18 ¶ When the saw that she was stedfastly minded to go with her, the left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was ^e moyed of them through all the citie, and they sayd, Is not this Naomi?

20 And she answered them, Call me not Naomi, ^f but call me Mara: for the Almighty hath giuen me much bitterness.

21 I went out full, and the Lorde hath caused me to returne empty: why call ye me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me vnto aduersitie?

22 So Naomi returned and Ruth the Moabitess her daughter in law with her, when the came out of the countrey of Moab: and they came to Beth-lehem in the beginning of ^g barley harvest.

CHAP. II.

1 Ruth gathereth corn in the fieldes of Boaz. 2 The gentle of Boaz toward her.

Then Naomis husband had a kinsman, one of great ^a power of the familie of Elimelech, and his name was Boaz.

2 And Ruth the Moabitess said vnto Naomi, I pray thee, let me goe to the fielde, and ^b gather eares of come after him, in whose sight I finde fauour. And she sayd vnto her, Goe my daughter.

3 ¶ And she went, and came and gleaned in the fielde after the reapers, and it came to passe, that she met with the portion of the fielde of Boaz, who was of the familie of Elimelech.

4 And behold, Boaz came from Beth-lehem, and said vnto the reapers, The Lord be with you: and they answered him, The Lord blesse thee.

5 Then sayd Boaz vnto his seruante that was appointed ouer the reapers, Whose maide is this?

6 And the seruante that was appointed ouer the reapers, answered, and said, It is the Moabitess maide that came with Naomi out of the countrey of Moab:

7 And she sayd vnto vs, I pray you, let mee glean and gather after the reapers among the sheaves: so she came, and hath continued from that time in the morning vnto now, saue that she taried a litle in the house.

8 ¶ Then said Boaz vnto Ruth, Here rest thou, my daughter: goe to none other field to gather, neither goe from hence: but abide here by my maydens.

9 Let thine eyes be on the field that they do reape, and goe thou after the maidens. Haue I not charged the seruants, that they touch thee not? Morcouer whe thou art athirst, go vnto ^c my vessels, and drinke of that which my seruants haue drawn.

10 Then she fell on her face, and bowed her selfe to the ground, and said vnto him, How haue I found fauour in thine eyes, that thou shouldst know me, seeing I am a ^d stranger?

11 And Boaz answered, & said vnto her, All is told and shewed me that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast left thy father & thy mother, and ^e land where thou wait borne, & art come vnto a people which thou knewest not in time past.

12 The Lord recompense thy worke, and a full reward be giuen thee of the Lorde God of Israel, vnder whose wings thou art come to trust.

13 Then she sayd, Let me finde fauour in thy sight, my lord: for thou hast comforted mee, and spoken comfortably vnto thy mayde, though I be not like to one of thy maydes.

14 And Boaz said vnto her, At the meale time come thou hither, and eate of the bread, and dip thy morsell in the vineger. And she sate beside the reapers, and hee reached her parched come: and she did eate, and was sufficed, and ^f left thereof.

15 ¶ And when she arose to glean, Boaz commanded his seruants, saying, Let her gather among the sheaves, and doe not rebuke her.

16 Also let fall some of the sheaves for her, and let it lie, ^g she may gather it vp, & rebuke her not.

17 So she gleaned in the helde vntill euening, and the thrashed that shee had gathered, and it was about an ^h Ephah of barley.

18 ¶ And she tooke it vp, & went into the citie, & her mother in law saw what she had gathered: Also she ⁱ tooke fourth, and gaue to her that which she had referred, when she was sufficed.

19 Then her mother in law sayd vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he, that knewe thee. And she shewed her mother in law, with whom she had wrought, and sayd, The mans name, with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in law, Blessed be he of the Lord: for hee ceaseth not to doe good to the liuing and to the ^j dead. Againe Naomi said vnto her, The man is nere vnto vs, and of our affinitie.

21 And Ruth the Moabitess said, He said also certainly vnto mee, Thou shalt be with my seruants, vntill they haue ended all mine harvest.

22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, that thou goe

* Hereby it appeareth that Naomi by dwelling among idolaters was wassen coide in the true zeale of God which rather bath respect to the safe of the body then to the comfort of the soule.

¶ More then yea.

f When shee tooke leaue and departed.

g No persuasions can preuaile to turne them backe from God whom he hath chosen to be his.

h Whereby appeareth that there was of a great familie and of good reputation.
i Or, beautiful.
j Or, his.

i Which was in the month Nisan, that continueth part of March and part of April.

a Boaz for vertue, authoritie, and riches.

b This her humility declareth her great affection toward her mother in lawe, forasmuch as the speech was pointed vnto her to get both their binings.

¶ Or, certaine house.

c That is, take heed to what shee doth receiue.

d Born of the Moabites, which are enemies to Gods people.

e Signifying shee hath seen want any thing in the past but rest in God, and law vnder his protection.

f Which she brought home to her mother in lawe.

¶ Exodus 16.

g To wit of the bagge, as it is in Chaldee text.

h To my husband and children, who they were dead, and now are liuing.

i For her care home next to his wife.

for, said upon thee. one with his maides, that they meete thee not in another field.

23 Then he kept her by the maides of Boaz, to gather vnto the end of barley harvest, and of wheate harvest, and ¶ dwelt with her mother in lawe.

Mr. returned to her mother in lawe.

C H A P. III.

1 Naomi giueth Ruth comferte. 2 Shee floppeth at Boaz feete. 3 Hee acknowledgeth himselfe to be her kinsman.

A fterward Naomi her mother in lawe said vnto her, My daughter, shall not I seeke a rest for thee, that thou mayest prosper?

2 Nowe also is not Boaz our kinsman, with whose maides thou wast? behold, he winnoweth barley to night in the ¶ floore.

3 Walk thy selfe therefore, and anoint thee, and put thy raiment vpon thee, and get thee downe to the floore: let not the man knowe of thee, vntill he haue left eating and drinking.

4 And when hee shall sleepe, and make the place where he layeth him downe, go, and vncouer the place of his feete, and lay thee downe, and he shall tell thee what thou shalt doe.

5 And shee answered her, All that thou biddest me, I will doe.

6 ¶ So she went downe vnto the floore, and did according to all that her mother in lawe bade her.

7 And when Boaz had eaten, and drunken, and cheared his heart, hee went to lie downe at the end of the heape of corne, and the came softly, and vncouered the place of his feet, & lay downe.

8 And at midnight the man was afraid, and caught holde: and loe, a woman lay at his feete.

9 Then hee sayd, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore the wing of thy garment ouer thine handmaid: for thou art the kinsman.

10 Then sayde he, Blessed be thou of the Lord, my daughter: thou hast shewed more goodnesse in the latter ende, then at the beginning, in as much as thou followedst not yong men, were they poore or rich.

11 And now, my daughter, feare not: I will doe to thee all that thou requirest: for all the cite of my people doth knowe, that thou art a vertuous woman.

12 And now, it is true that I am thy kinsman, howbeit there is a kinsman needier then I.

13 Tis to night, and when morning is come, if hee will doe the dutie of a kinsman vnto thee, well, let him doe the kinsmans dutie: but if he will not doe the kinsmans part, then will I doe the dutie of a kinsman, as the Lord liueth: sleepe vntill the morning.

14 ¶ And shee lay at his feete vntill the morning: and the arofe before one could know another: for hee sayd, Let no man knowe, that a woman came into the floore.

15 Also hee sayde, Bring the ¶ sheete that thou hast vpon thee, and I holde it. And when shee held it, hee measured fixe measures of barley, and layd them on her, and the went into the cite.

16 And when shee came to her mother in lawe, she said, ¶ Who art thou, my daughter? And she tolde her all that the man had done to her.

17 And said, These fixe measures of barley gaue he me: for hee sayde to me, Thou shalt not come empty vnto thy mother in lawe.

18 Then sayd shee, My daughter, sit still, vntill

thou knowe howe the thing will fall: for the man will not be in rest, vntill hee hath finished the matter this same day.

C H A P. IIIII.

1 Boaz speaketh to Ruth vnto kinsman touching her marriage. 2 The ancient custome in Israel. 3 Boaz marieth Ruth of whom hee begot Obad. 4 The generation of Thamar.

T H E N went Boaz vp to the gate, and sitte there, and behold, the kinsman, of whom Boaz had spoken, came by: and hee sayd, ¶ Ho, such one, come, sit downe heere. And he turned, and sat downe.

2 Then he tooke ten men of the Elders of the cite, and sayde, Sit ye downe heere. And they sat downe.

3 And hee said vnto the kinsman, Naomi, that is come againe out of the countrey of Moab, wil sell a parcel of land, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Buy it before the ¶ assistants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tel me: for I know that there is none besides thee to redeeme it, & I am after thee. Then he answered, I will redeeme it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitess the wife of the dead, to flirre vp the name of the dead, vpon his inheritance.

6 And the kinsman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I can not redeeme it.

7 Now this was the maner before time in Israel, concerning redeeming and changing, for to stablish all things: a man did plucke off his shoe, and gaue it his neighbour, and this was a sure witness in Israel.

8 Therefore the kinsman sayde to Boaz, Buy it for thee: and hee drew off his shoe.

9 And Boaz said vnto the Elders and vnto all the people, Yee are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilion and Mahlons, of the hand of Naomi.

10 And moreover, Ruth the Moabitess the wife of Mahlon, haue I bought to be my wife, to flirre vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the Elders sayde, ¶ Ye are witnesses: the Lord make the wife that cometh into thine house, like Rahel and like Leah, which twaine did build the house of Israel: and that thou mayest do worthily in s Ephraim, & be famous in Beth-lehem.

12 And that thine house be like the house of Pharez (* whom Thamar bare vnto Iudah) of the seede which the Lord shall giue thee of this yong woman.

13 ¶ So Boaz tooke Ruth, and she was his wife: and when hee went in vnto her, the Lord gaue that shee conceived, and bare a sonne.

14 And the women sayd vnto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, and ¶ his name shall continue in Israel.

15 And this child bring thy life againe, and cherish thine olde age: for thy daughter in law which loueth thee, hath borne vnto him, and she is better to thee then ¶ seuen sonnes.

a Which was the place of judgement.

b The Elders here vs two words which haue no proper signification, but serue to note a certaine person as we say, ho sirry, or ho, such one.

Mr. judicants,

c For thou art the near of the kinne.

d That his inheritance might beare his name that is dead.

e That he had signed his right, Deut. 19. 9.

f Or, of the cite where he remained.

g Ephraim and Beth-lehem are both one. Gen. 38. 29.

h He shall leaue a continuall posteritie.

i Meaning many sonnes.

16 And Naomi tooke the child, and layde it in her lap, and became nurse vnto it.

17 And the women her neighbours gaue it a name, saying, There is a child borne to Naomi, and called the name thereof Obed: the same was the father of Ithai, the father of Dauid.

18 ¶ These now are the generations of * Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate Aminadab.

20 And Aminadab begate Nahshon, and Nahshon begate Salmah,

21 And Salmah begate Boaz, and Boaz begate Obed,

22 And Obed begate Ithai, and Ithai begate Dauid.

* 1. Chron. 2. 4.

mat. 2. 23.

¶ This genealogie is brought in, to prove that Dauid by Incestion came of the house of Iudah.

THE FIRST BOOKE OF SAMUEL.

THE ARGUMENT.

According as God had ordeined, Deut. 17. 14, that when the Israelites should be in the land of Canaan, he would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order, which God had for a time appointed for the gouernement of his Church, demanded a King, to the intent they might be as other nations and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safeguard of him, which did represent I. Ius Christi the true deliuerer: therefore hee gaue them a tyrant & an hypocrite to rule ouer them, that they might learne, that the person of a King was not sufficient to defend them, except God by his power preferre and keepe them. And therefore hee punished both the ingratitude of his people, & sendeth them continual warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a King, did not acknowledge Gods mercy to ward him, but rather disobeyed the word of God and was not zealous of his glory, he was by the voice of God put down from his estate, & Dauid the true figure of Messias placed in his stead, whose patience, modestie, constancy, perfection, by open enemies, fained friends, & dissembling flatterers, are left for the Church & to every member of the same, as a paterne & example to behold their state & vocation.

CHAP. I.

¶ The genealogie of Elkanah father of Samuel. 2 His two wives. 3 Hannah was barren and prayed to the Lord. 15 She answers to Eli. 20 Samuel is borne. 24 The child dedicate him to the Lord.

a There were two Ramesses, so that in this cite in mount Ephraim were Zophim (that is, the learned men and Prophets).



HERE was a man of one of the two * Ramathaim Zophim, of mount Ephraim, whose name was Elkanah, sonne of Ieroham, the sonne of Elihu, sonne of Tohu, the sonne of Zeph, an Ephrathite.

2 And he had two wives: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

* Deut. 34. 16.

b For the Ark was there at that time.

3 * And this man went vp out of his cite euery yeere, to worship & to sacrifice vnto the Lord of hostes in * Shiloh, where were the two sonnes of Eli, Hophni and Phinehas Priests of the Lord.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife & to all her sonnes and daughters portions,

c Some read, a portion with an heremich care.

5 But vnto Hannah he gaue a worthy portion: for hee loued Hannah, and the Lord had made her barren.

6 ¶ And her aduersarie vexed her sore, for as much as the vpraiided her, because the Lord had made her barren.

7 (And so did he yeere by yeere) and as oft as the went vp to the house of the Lord, thus hee vexed her, that she wept and did not eate.

8 Then sayde Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten * sonnes?

d Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.

9 So Hannah rose vp after that he had eaten and drunke in Shiloh (and Eli the Priest fate vpon a stooke by one of the postes of the Temple of the Lord)

e This is, of the house where the Ark was.

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 Alfo she vowed a vowe, and sayd, O Lord

of hostes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but giue vnto thine handmaid a manchild, then I will giue him vnto the Lord all the dayes of his life, * and there shall no razor come vpon his head.

* Num. 6. 1, 2, 3.

12 And as she continued praying before the Lord, Eli marked her mouth.

13 For Elkanah spake in her heart: her lips did moue onely, but her voyce was not heard: therefore Eli thought she had bene drunken.

14 And Eli sayde vnto her, Howe long wilt thou be drunken? Put away thy drunkenesse from thee.

¶ Eli, thy wine.

15 Then Hannah answered and sayd, Nay my lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke, but haue * powred out my soule before the Lord.

¶ Eli, of an hard first.

* Psal. 42. 5.

16 Count not thine handmaid for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

¶ Eli, for a daughter of Belial.

17 Then Eli answered, and sayde, Go in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She sayd againe, Let thine handmaid finde grace in thy sight: so the woman went her way, and did eate, and looked no more fad.

f That is, pray vnto the Lord for me.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Nowe Elkanah knewe Hannah his wife, and the Lord remembered her.

g According to her petition.

20 For in proceesse of time Hannah conceived, and bare a sonne, and the called his name Samuel, because *said* he, I haue asked him of the Lord.

21 ¶ So the man Elkanah and all his house went vp to offer vnto the Lord the yeerely sacrifice, and his vowe:

h This Elkanah was a Leuite, 1. Chron. 6. 27, and as some write, once a yeere hee accustomed to appeare before the Lord with thall families.

22 But Hannah went not vp: for she sayd vnto her husband, I will tarie vntill the child be weined, then I will bring him that hee may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband sayd vnto her,

Doe

i Because her prai
er took effect,
therefore it was
called the Lords
promise.
Exod. 14. 30.

f A child.

k That is, most
certainly.

l Eli, i. e.
I Meaning, Eli
gave thanks to
God for her.

n After that the
Lord comforted a
sonne by prayer,
he gave thanks.
b I have recou-
red strength and
glory by the bene-
fit of the Lord.
c I can answer
them, that repro-
ue me barren, &c.
d In that ye con-
demne my barren-
nesse, I shew your
pride against God.

e They tell their
labours for need
saie food.
Jo. 10. 30.
Deut. 6. 13.
Mat. 18. 3.

f Psal. 145. 20.

g He preferreth to
honour and pre-
tendeth to be
according to his
owne will, though
mans iudgement
be contrary.
g Therefore he
may dispute all
things according
to his will.
h Age. 7. 10.
i She prayed on
her prayer on Je-
sus Christ which
was to come.
j In all that Eli
commanded him.

k That is, they
neglected his
admonitions.

l Transferring
the order appoi-
nted in the Law.
Rom. 7. 31. for their
belles sake.

Doe what seemeth thee best: my will thou hast
weined him: the Lord accomplish his word.
So the woman abode, and gaue her sonne sucke
vntill she weined him.

24 ¶ And when he had weined him, she tooke
him with her with three lullocks, and an Ephah
of flour, and a totell of wine, and brought him
vnto the house of the Lord in Shiloh, and the
childe was young.

25 And they slew a bullocke, and brought the
childe to Eli.

26 And he said, Oh my lord, as thy soule li-
ueth, my lord, I am the woman that stood with
thee here praying vnto the Lord.

27 I prayd for this childe, and the Lord hath
giuen me my desire which I talked of him.

28 Therefore also I haue giuen him vnto the
Lord: as long as he liueth he shall be giuen vnto
the Lord: and he will worshippe the Lord there.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli, wicked. 13 The
new custome of the Priests. 18 Samuel minister before
the Lord. 20 Eli blest Elkanah and his wife. 23 Eli re-
proued his sonnes. 27 Gaius prophesied a Prophet to Eli. 31 Eli is
reproued for not chastising his children.

¶ And Hannah prayed, & sayd, Mine heart
reioyceth in the Lord, mine bosome is eaken
in the Lord: my mouth is enlarged our mine
enemies, because I reioyce in thy saluation.

2 There is none holy as the Lord: yea, there is
none besides thee, & there is no god like our God.

3 Speake no more presumptuously: let not
arrogancy come out of your mouth: for the Lord
is a God of knowledge, and by him enterprises
are established.

4 The low and the mighty men are broken,
and the weak have giued them selues strength.

5 They that were full, are hired forth for
bread, and the hungry are no more hired, so that
the barren hath borne many children, and shee that had
many children, is feeble.

6 The Lord killeth and maketh aliue: bring-
eth downe to the graue, and raiseth vp.

7 The Lord maketh poore and maketh rich:
bringeth low, and exalteth.

8 ¶ He raiseth vp the poore out of the dust,
and lifteth vp the begger from the dunghill, to
set them among princes, and to make them in-
herite the seat of glory: for the pillars of the earth
are theys Lords, and he hath set the world vpon
them.

9 He will keepe the feet of his Saints, and the
wicked shall keepe silence in darkness: for in his
owne might shall no man be strong.

10 The Lords adversaries shall be destroyed,
and out of heauen shall he thunder vpon them:
the Lord shall iudge the ends of the world, and
shall giue power vnto his King, and exalt the
horne of his Anointed.

11 And Elkanah went to Ramah to his house,
and the childe did minister vnto the Lord before
Eli the Priest.

12 ¶ Now the sonnes of Eli were wicked men,
and knew not the Lord.

13 For the Priests custome toward the peo-
ple was, when any man offered sacrifice, the Priests
brought came, while the flesh was seething, and a
flesh-hooke with three teeth in his hand,

14 And thrust it into the kettie, or into the
caldron, or into the panne, or into the pott: all
that the flesh-hooke brought vp, the Priest tooke

for himselfe: thus they did vnto all the Israelites,
that came thither to Shiloh.

15 Yea, before they burnt the fat, the Priests
boy came and sayd to the man that offered, Giue
me flesh to roast for the priest: for he will not haue
sodden flesh of thee, but raw.

16 And if any man sayd vnto him, Let them
burne the fatte according to the custome, then
take as much as thine heart desireth: then he
would answer, No, but thou shalt giue it now:
and if thou wilt not, I will take it by force.

17 Therefore the sinne of the yong men was
very great before the Lord: for men abhorred
the offering of the Lord.

18 ¶ Now Samuel being a yong childe mini-
stered before the Lord, girded with a linen Ephod.

19 And his mother made him a little coat, and
brought it to him from yeere to yeere, when he
came vp with her husband, to offer the yercly sa-
crifice.

20 And Eli blest Elkanah and his wife, and
said, The Lord give thee seed of this woman, for
the petition that she asked of the Lord: and they
departed vnto their place.

21 And the Lord visited Hannah, so that shee
conceiued & bare three sonnes, & two daughters.
And the childe Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that
his sonnes did vnto all Israel, and how they lay
with the women that assembled at the doore of
the tabernacle of the Congregation.

23 And he sayd vnto them, Why doe ye such
things? for of all this people I heare euill reports
of you.

24 Doe no more, my sonnes: for it is no good
report that I heare, which is, that ye make the
Lords people to a trespass.

25 If one man sinne against another, the Iudge
shall iudge it: but if a man sinne against the Lord,
who will plead for him? Notwithstanding they
obeyed not the voyce of their father, because the
Lord would lay them.

26 ¶ (Now the childe Samuel profited and
grew, and was in fauour both with the Lord and
also with men)

27 And there came a man of God vnto Eli,
and said vnto him, Thus saith the Lord, Did not I
plainly appeare vnto the house of thy father,
when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Is-
rael to be my Priest, to offer vpon mine altar, and
to burne incense, and to wear an Ephod before
me, and I gaue vnto the house of thy father all
the offerings made by fire of the children of Israel.

29 Wherefore haue you kicked against my
sacrifice and mine offering, which I commanded
in my Tabernacle, and honourst thy children a-
boue me, to make your selues fat of the first fruits
of all the offerings of Israel my people?

30 Wherefore ¶ The Lord God of Israel saith, I said,
that thine house, & the house of thy father should
walke before me for ever: but now the Lord saith,
It shall not be so: for them that honour me, I will
honour, and they that despise me, shall be despised.

31 Beholde, the dayes come, that I will cut off
thine arme, and the arme of thy fathers house,
that there shall not be old men in thine house.

32 And thou shalt see thine enemies in the
habitation of the Lord in all things wherein
I shall curse Israel, and there shall not be an
old

m Which was
commanded in
to haue bene of-
fered to God.

l Or, Law.

n Not passing for
their owne profit,
to that God might
be serued aught.

o Seeing the hor-
rible abuse therof.

¶ Exod. 28. 4.

l Or, for the thing
that she had said
to the Lord: so
with Samuel.

p Which was
after their trespasse,
when they came
to be purified,
Exod. 28. 4.
Leuit. 12. 6.

q Because they
contemne their
duty to God,
ver. 17.

r So that to obey
Gods admonitions
is Gods mercy, and
to disobey them in
his last iudgement
for sinne.

¶ To wit, Aaron.

¶ Leuit. 18. 14.

s Why haue you
contemned my sa-
crifices, and as it
were, made them
vnder foot?

t Gods promise
are onely effectuall
to such aske giueth
constant faith, to
trust & obey him.
¶ Thy power and
authority.

u They posside
shall see the glory
of the chiefe Priest
transfused to some-
other, who they shall
curse, & King 1. 30.

g Least it should be taken of the enemies.

seate by the way side, wayting: for his heart feared for the Arke of God: and when the man came into the cite to tell it, all the cite cried out.

14 And when Eli heard the noyse of the crying, he sayd, What meaneth this noyse of the town? and the man came in hastily, and told Eli.

15

15 (Nowe Eli was fourecore and eightene yeere olde, and * his eyes were dimme that hee could not see)

16 And the man sayd vnto Eli, I came from the arme, and I fled this day out of the hostle: and he sayd, What thing is done, my sonne?

17 Then the messenger answered and said, Israel is fled before the Philistims, and there hath bene a great slaughter among the people: and moreover thy two sonnes, Hophni and Phinchas are dead, and the Arke of God is taken.

h According as God had afore said.

18 ¶ And when hee had made mention of the Arke of God, & it fell from his seate backward by the side of the gate, and his necke was broken, and he died: for he was an olde man and heauie: and he had || judged Israel fourie yeeres.

i Or, grieved.

j Or, to cry out.

19 And his daughter in law Phinehas wife was with childe * there || her trauell: and when he heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she bowed her selfe, and trauelled: for her paines came vpon her.

k And fetled her body toward her waile.

20 And about the time of her death, the women that stood about her, sayde vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

l No, No glorie, where a sonne is.

21 And the named the childe || *Ichabod*, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law and her husband.

k She uttered her great sorow by repeating her words.

22 She sayde againe, * The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

3 The Philistims bring the Arke into the house of Dagon, which is in Ashdod, and the men of Ashdod are plighted.

¶ Then the Philistims tooke the Arke of God and carried it from Eben-ezer vnto Ashdod.

h Which was one of the five principall cities of the Philistims.

b Which was their chiefe idole, as some write, from the sunn downeward was like a fish, and upward like a man.

2 Euen the Philistims tooke the Arke of God, and brought it into the house of *b* Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands were cut off vpon the threshold: onely the flumpe of Dagon was left to him.

5 Therefore the Priestes of Dagon, and all that come into Dagon house, * tread not on the threshold of Dagon in Ashdod vnto this day.

c Thus in stead of acknowledging the true God by this miracle, they fall to a further superstition.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with * emerods, *and* Ashdod, and the coastes thereof.

7 And when the men of Ashdod sawe this, they sayde, Let not the Arke of God of Israel abide with vs: for his hand is sore vpon vs and vpon Dagon our god.

8 They sent therefore and gathered all the princes of the Philistims vnto them, and saide,

¶ What shall we do with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be caried about vnto Gath: & they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the city with a very great destruction, and he smote the men of the cite both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and alsoone as the Arke of God came to Ekron, the Ekronites cryed out, saying, They haue brought the Arke of the God of Israel vs, to flay vs and our people.

11 Therefore they sent, & gathered together all the princes of the Philistims, & said, Send away the Arke of the God of Israel, & let it returne to his owne place, that it flay vs not and our people: for there was a destruction and death throughout all y city, & the hand of God was very sore there.

12 And the mess that dyed not, were smitten with the emerods: and the Erie of the cite went vp to heauen.

CHAP. VI.

¶ The time that the Arke was with the Philistims, which they first against which a gift. 11 It cometh in Beth-shemesh. 17 The Philistims offer golden eares. 19 The men of Beth-shemesh are stricken for looking into the Arke.

SO the Arke of the Lord was in the country of the Philistims * seuen months.

2 And the Philistims called the Priestes and the soothsayers, saying, What shall we doe with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they said, If you send away the Arke of the God of Israel, send it not away empty, but giue vnto it a sinne offering: then shall ye bee healed, and it shall be known to you, why his hand departeth not from you.

4 Then said they, What shall be the sinne offering, which we shall giue vnto it? And they answered, Five golden emerods and five golden mife, according to the number of the Princes of the Philistims: for one plague was on you all, and on your Princes.

5 Wherefore ye shall make the similitudes of your emerods, & the similitudes of your mife that destroy the land: so ye shall giue glory vnto the God of Israel, that hee may take his hand from you, and from your gods, and from your land.

6 Wherefore then should ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he wrought wonderfully among them, * did they not let them goe, and they departed?

7 Nowe therefore make a new cart, and take two milch kine, on whome there hath come no yoke: and tie the kine to the cart, and bring the calves home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, & put the jewels of gold which ye giue it for a sinne offering in a collar by the side thereof, and it shall be known that it may goe.

9 And take heede, if it goe vp by the way of his owne coast to Beth-shemesh, it is the hand of the Lord against you: but if not, we shall know then, that it is not his hand that smote vs, but it was a chance sinne happened vs.

d Though they had felt Gods power and were afraid thereof, yet they would further trie him, which thing God turned to their destruction and his glorie.

e The wicked, when they feele the hand of God, grudge and reioice him, where the godly humble themselves and crye for mercie.

f They thought by continuance of this plague would haue ceased, and it would haue kept the Arke still.

g The idolaters couetise there is a true God, who punisheth sinners fully.

h This is Gods iudgement vpon the idolaters, that knowing the true God, they worship him not aright. * Exod. 12.31.

i Meaning the golden emerods and the golden mife.

j The God of Israel.

k The wicked and vniuerted all things to fortune and chance, where as in deede there is nothing done without Gods providence and decree.

10 And the men did so: for they tooke two kine that gaue milke, and tyed them to the cart, and shut the calves at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mace of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, & kept one path, & loved as they went, & turned neither to the right hand nor to the left: also the Princes of the Philistims went after them, vnto the borders of Beth-shemesh.

13 Nowe they of Beth-shemesh were reaping their wheate harvest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the field of Ioshua a Beth-shemite, and flood still there. There was also a great stone, and they clave the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Levites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five Princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So there are the golden Emerods, which the Philistims gaue for a sinne offering to the Lord: for 1. Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one.

18 And golden mace according to the number of all the cities of the Philistims, belonging to the five Princes, both of walled townes, and of townes vnwalled, vnto the great stone of Abel, whercon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Ioshua the Beth-shemite.

19 And hee more of the men of Beth-shemesh, because they had looked in the Arke of the Lord: hee slew euery among the people fiftie thousand men and three score and ten men. and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall hee goe for vs?

21 And they sent messengers to the inhabitants of Kiriat-iearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe and take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriat-iearim. 2 Samuel exhorteth the people to forsake their sinnes and to turne to the Lord. 3 The Philistims fight against Israel, and are overcome. 16 Samuel iudgeth Israel.

¶ Then the men of Kiriat-iearim came, and tooke vp the Arke of the Lord, and brought it into the house of Abiradab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriat-iearim, the time was long, for it was twentie yeeres) and also the house of Israel lamented after the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, * put away the strange gods from among you, and * Ashtaroth, & diuice your hearts vnto the Lord, and saue him * only, & he

shal deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away * Baalim & Ashtaroth, & serued the Lord onely.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and drew water and powred it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudgeth the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the Princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease notto * erie vnto the Lord our God for vs, that hee may faue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it all together for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel. But the Lord thundered with a great thunder that day vnto the Philistims, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh and purified the Philistims, and smote them vntill they came vnder Beth-car.

12 Then Samuel tooke a stone and pitched it betweene Mizpeh and a Shen, & called the name thereof, Eben-ezer, and he said, Hitherto hath the Lord holpen vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coastes of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euery to Gath: and Israel deliuered the coastes of the same out of the hands of the Philistims: and there was a peace betwene Israel and the Amorites.

15 And Samuel iudgeth Israel all the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudgeth Israel in all those places.

17 Afterward hee returned to Ramah: for there was his house, and there hee iudgeth Israel: also hee built an altar there vnto the Lord.

CHAP. VIII.

1 Samuel misdeeth his sonnes Judges ouer Israel, who followe him in their sinnes. 2 The Trazites are a King. 12 Samuel deliuereth vs what I haue sayd, and the Lord will be with Samuel to graunt vnto these.

¶ When Samuel was now become olde, hee made his sonnes Judges ouer Israel.

2 (And the name of his eldest sonne was Joel, and the name of the second Abiah) euery Judges in Beer sheba.

3 And his sonnes walked not in his wayes, but turned aside after harte, and * tooke rewards, and peruered the iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, & came to Samuel vnto Ramah,

5 And said vnto him, Behold, thou art olde, and

* Iudg. 2. 18, 19. c For Shiloh was now desolate, because the Philistims had taken thence the Arke. d The Chalde text hath, that they drew water out of their hearts: that is, wept abundantly for their sinnes.

e Signifying that in the present time, godly there ought to be a vehement zeale.

f According to the prophesie of Hannah Samuels mother, chap. 2. 20.

g Which was great rocke ouer against Mizpeh.

h Meaning all the Philistims.

i Which was an altar in the Lawe: for as yet a certaine place was not appointed.

a Because he was not able to bear the charge. b Who was called Abiah. c 1 Chron. 2. 13. d 1 Sam. 16. 19.

e For there his house was, Chap. 7. 17.

g For the trial of the matter.

h To wit, the men of Beth-shemesh, which were Israelites.

i These were the five principall cities of the Philistims, which were not all conquered vnto the time of David.

k Or the plains for lamentation.

k For it was not lawful for any stranger to touch or so see it, save onely so Aaron and his sonnes, Num. 4. 15. and 20.

a A cite in the tribe of Iudah, called also Kiriat-iearim, 1. 20.

b Lamented for their sinnes, and followed the Lord.

c 1 Sam. 24. 1. 2. d 1 Sam. 2. 12. e 1 Sam. 2. 12.

a *Ros. 13. 10.*
after 13. 21.
d Because they
 were not content
 with the order
 that God had ap-
 pointed, but
 would be gone-
 and as were the
 Gentiles.

and thy sonnes walke not in thy wayes: *make vs
 now a King to iudge vs like other nations.

6 But the thing *d* displeased Samuel, when
 they said, Give vs a King to iudge vs: and Samuel
 prayed vnto the Lord.

7 And the Lord sayd vnto Samuel, Hearfe the
 voyce of the people in all that they shall say vnto
 thee: for they haue not cast thee away, but they
 haue cast me away, *f* I should not reigne ouer the.

8 As they haue cut doe since I brought
 them out of Egypt euen vnto this day (and haue
 forsaken mee, and serued other gods) euen so doe
 they vnto thee.

9 Nowe therefore hearken vnto their voyce:
 howbeit yet *e* testifie vnto them, and shewe them
 the maner of the King that shall rigne ouer them.

10 *g* So Samuel tolde all the wordes of the
 Lord vnto the people that asked a King of him.

11 And he said, This shall be the *f* maner of the
 King that shall reigne ouer you: he will take your
 sonnes, and appoint them to his charres, and to be
 his horsemen, & *h* some shall run before his charret.

12 Also he will make them his captaiues ouer
 thousand, and captaiues ouer fifties, and to are
 his ground, and to reape his harvest, and to make
 instruments of warre, and the things that serue for
 his charres.

13 He will also take your daughters and make
 them Apotaries, and Cookes, and Bakers.

14 And he will take your fieldes, & your vine-
 yards, and your best Oliue trees, and giue them
 to his seruants.

15 And hee will take the tenth of your seeede,
 and of your vineyards, & giue it to his Eunuches,
 and to his seruants.

16 And hee will take your men seruants, and
 your maide seruants, and the chiefe of your yong
 men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and
 ye shall be his seruants.

18 And ye shall cry out at that day, because of
 your King, whom yee haue chosen you, and the
 Lord will not *g* heare you at that day.

19 But the people would not heare the voyce
 of Samuel, but did say, Nay, but there shall bee a
 king ouer vs.

20 And we also will be like all *h* other nations,
 and our King shall iudge vs, and goe out before
 vs, and fight our battels.

21 Therefore when Samuel heard all the wordes
 of the people, hee rehearsed them in the eares of
 the Lord.

22 And the Lord said to Samuel, *i* Hearken
 vnto their voyce, and I make them a King, and Sam-
 uel said vnto the men of Israel, Goe eury man
 vnto his cite.

CHAP. IX.

g *Samuel feeling his fathers affayres by the counsel of his seruants goeth to Samuel: 9 The Prophets called Sam. 13 The Lord reuieweth in Samuels soules remembrance, commanding him to anoint him King. 22 Samuel becometh Saul to the Iasse.*

There was now a man of Benjamin, *mighty
 in power, named *Kish, the sonne of Abiel,
 the sonne of Zeror, the sonne of Bechorath, the
 sonne of Aphiah the sonne of a man of Iemini.

2 And hee had a sonne called Saul, a *b* goodly
 young man, and a faire: so that among the children
 of Israel there was none goodlier then he: from
 the shoulders vpward hee was higher then any of
 the people.

3 And the Asses of Kish Sauls father were lost:
 therefore Kish saide to Saul his sonne, Take now
 one of the seruants with thee, and arise, goe, and
c seeke the asses.

4 So he passed through mount Ephraim, and
 went through the lande of Shalishah, but they
 founde them not. Then they went through the
 land of Shalim, and *d* there they were not: he went
 also through the land of Iemini, but they found
 them not.

5 When they came to the lande of *d* Zuph,
 Saul sayde vnto his seruant that was with him,
 Come and let vs returne, lest my father leaue the
 care of asses, and take thought for vs.

6 And he said vnto him, Behold now in this
 cite is a man of Go I, & he is an honourable man:
 all that he saith cometh to passe: let vs now go
 thither, if so be that he can shewe vs what way we
 may goe.

7 Then sayde Saul to his seruante, Well then,
 let vs goe: but what shall we bring vnto the man?
 For the bread is spent in our vessels, & there is no
 present to bring to *e* y man of God: what haue we?

8 And the seruante answered Saul againe, and
 saide, Behold, I haue found all out me the fourth
 part of a *e* shekel of silver: that will I giue the
 man of God, to tell vs our way.

9 (Beforetime in Israel when a man went to
 seeke an answer of God, thus he spake, Come &
 let vs goe to the *f* Seer: for he that is called now a
 Prophet, was in the olde time called a Seer.)

10 Then said Saul to his seruante, Well sayde,
 come, let vs go: so they went into the cite where
 the man of God was.

11 *g* And as they were going vp the hie way
 to the cite, they found maides that came out to
 draw water, & said vnto the, Is there here a Seer?

12 And they answered them, and saide, Yea:
 loe, he is before you: make haste now: for hee
 came this day to the cite: for there is an *g* offering
 of the people this day in the hie place.

13 When ye shall come into the cite, ye shall
 finde him straightway: y^e he come vp to the hie
 place to eate: for the people will not eate vntill he
 come, because he will *h* blesse the sacrifice: and
 then eate they that be bidden to the feast: now
 therefore goe vp: for euen now shall ye finde him.

14 Then they went vp into the cite, and when
 they were come into the middes of the cite, Sa-
 uel came out against them, to goe vp to the hie
 place.

15 *g* * But the Lorde had reueiled to Samuel
h secretly (a day before Saul came) saying,

16 To morrow about this time I will send thee
 a man out of the land of Benjamin: him shalt thou
 anoint to be gouernour ouer my people Israel,
 that he may *i* raise my people out of the handes of
 the Philistims: for I haue looked vpon my peo-
 ple, and their cry is come vnto me.

17 When Samuel therefore saw Saul, the Lord
 answered him, See, this is the man whom I spake
 to thee of, he shall rule my people.

18 Then went Saul to Samuel in the middes
 of the gate, and sayd, Tell me, I pray thee, where
 the Seers house is.

19 And Samuel answered Saul, and said, I am
 the Seer: goe vp before me vnto the hie place: for
 ye shall eate with me to day, and to morrow I will
 let thee goe, and will tell thee all that is in thine
 heart.

c All these cir-
 cumstances were
 meant to serue
 vnto Gods provid-
 ence, whereby
 Saul (though not
 approved of God)
 was made King.

d Where was Ra-
 math, Zophim the
 cite of Samuel.

g *Ros. 13. 10.*

e Which is about
 five pence, reade
 Gen. 23. 15.

f So called be-
 cause hee foretold
 things to come.

g That is a feast
 of the offering,
 which should be
 kept in an hie
 place of the cite
 appointed for that
 vie.
h That is giue
 thanks, and dis-
 tribute the moneys
 according to their
 callowes.

g *Chap. 13. 1.*
after 13. 21.
† *After his eares.*

i Not withstan-
 ding their wicked-
 nesse, yet God was
 ever mindefull of
 his inheritance.

k Meaning all
 that thou desirest
 to knowe.

a To proue if they
 will forsake their
 wicked purpose.

f Not that Kings
 haue this authori-
 tie by their office,
 but that such as
 reigne in Gods
 wrath should sur-
 passe this ouer
 their brethren,
 contrary to the
 law, Deut. 17. 20.

h *Ros. 13. 10.*

g Because ye re-
 pent not for your
 finnes, but because
 ye smart for your
 afflictions, where-
 into ye cast your
 felices willingly.

h *Ros. 13. 10.*

a That is both
 valiant and rich.
† *Chap. 13. 11.*
† *Chap. 13. 12.*

b So that is might
 better than God
 approved their re-
 quest in appoint-
 ing out such a
 person.

1 Whom doeth
Israel desire to be
their king but
thee?

m Where the
seal was,

n That is, the
shoulder with the
breast, which the
Priest had for his
family in all place
offerings, Gen. 1.
20. 14.
o That both by
the assembling of
the people, and by
the voice prepared
for thee, thou
mightest vnder-
stand that I knewe
of thy coming.
p To speake with
him secretly, for
the houses were
flat above.
q Gods commende-
ment as conser-
ueth thee.

a In the Law
this anointing sig-
nified the gifts of
the holy Ghost,
which were neces-
sary for them that
should rule.
* Gen. 3. 10.

b Samuel confir-
meth him by these
signes that God
hath appointed
him king.

10. 1. 10.

10. 1. 10.

c Which was an
holy place in the
city Kirjath Je-
arim, where the
Ark was, chap.
6. 16.

20 And as for thine asses that were lost three
dayes ago, care not for them: for they are founde
and upon whom is set all the desire of Israel? is it
not vpon thee, and on all thy fathers house?

21 ¶ But Saul answered, and said, Am not I the
sonne of Jemini of the smallest tribe of Israel? and
my family is the least of all the families of the
tribe of Benjamin. Wherefore then speakest thou
so to me?

22 And Samuel tooke Saul and his seruant,
and brought them into the chamber, and made
them sit in the chiefe place among them that
were bidden: which were about thirte persons.

23 And Samuel said vnto the Cooke, Bring
forth the portion which I gaue thee, and where-
of I said vnto thee, Keepe it with thee.

24 And the Cooke tooke vp the flounder, and
that which was vpon it, and set it before Saul.
And Samuel said, Behold, that which is left, set it
before thee: and eate: for I said unto thee, I bene-
keet for thee, saying, Alfo I haue called the peo-
ple. So Saul did eate with Samuel that day.

25 And when they were come down from the
hills place into the city, hee communed with Saul
vpon the top of the hill.

26 And when they arose early about the
spring of the day, Samuel called Saul to the top
of the house, saying, Vp, that I may finde thee a-
way. And Saul arose, and they went out, both hee,
and Samuel.

27 And when they were come downe to the end
of the city, Samuel said to Saul, Did the seruant go
before vs, (and he went) but stand thou still now,
that I may shewe thee the word of God.

CHAP. X.

1 Saul is anointed King by Samuel, 9 God chargeth Saul
heartily, not he proph. 10. 17 Samuel affirmeth the people,
and sheweth them their finnes. 21 Sauls chosen King by lot.
25 Samuel wresteth the Kings office.

Then Samuel tooke a vial of oyle and pow-
dered it vpon his head, and kissed him, and said,
Hath not the Lorde anointed thee to be gouer-
nour ouer his inheritance?

2 When thou shalt depart from me this day,
thou shalt finde two men by Rahiels sepulchre in
the border of Benjamin, euen at Zelzah, and they
will say vnto thee, The basses which thou wencest
to seeke, are founde: and loe, thy father hath left
the care of the asses, & soroweth for you, saying,
What shall I doe for my sonne?

3 Then shalt thou go forth from thence, and
shalt come to the shepheard of Talor, and there shalt
meet thee three men going vp to God to Beth-
el: one carying three kiddes, and another carying
three loaves of bread, & another carying a bottle
of wine:

4 And they will aske thee if all be well, and
I will giue thee the two loaves of bread, which thou
shalt receiue of their hands.

5 After that shalt thou come to the hill of
God, where is the garisons of the Philistines: and
when thou art come thither to the city, thou shalt
meet a company of Prophets coming downe
from the hills place with a vial, & a tymbrel, and
a pipe, and an harpe before them, and they shall
prophesie.

6 Then the spirit of the Lorde wil come vpon
thee, and thou shalt prophesie with the, and shalt
be turned into another man.

7 Therefore when these signes shall come vnto

to thee, doe as occasion shall serue: for God is
with thee.

8 And thou shalt goe downe before mee to
Gilgal: and I also will come downe vnto thee to
offer burnt offerings, and to sacrifice sacrifices of
peace. * Tary for mee seuen dayes, till I come to
thee, and shewe thee what thou shalt doe.

9 And when he had turned his backe to goe
from Samuel, God gaue him another heart: and
all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill,
beholde, the companie of Prophets mette him,
and the spirit of God came vpon him, and hee
|| prophesied among them.

11 Therefore all the people that knewe him
before, when they saw that hee prophesied among
the Prophets, sayde eche to other, What is come
vnto the sonne of Kish? * Is Saul also among the
Prophets?

12 And one of the same place answered, and
said, But who is their father? Therefore it was a
prouerbe, Is Saul also among the Prophets?
13 And when hee had made an ende of pro-
phesying, he came to the hill place.

14 And Sauls vncle said vnto him, and to his
seruant, Whither went ye? And he said, To seeke
the asses: and when we saue that they were no
where, we came to Samuel.

15 And Sauls vncle said, Tell me, I pray thee,
what Samuel said vnto you.

16 Then Saul sayde to his vncle, He tolde vs
plainly that the asses were founde: but concerning
the kingdom whereof Samuel spake, tolde
he him not.

17 ¶ And Samuel gathered the people vnto
the Lord in Mizpeh.

18 And hee saide vnto the children of Israel,
Thus saith the Lord God of Israel, I haue brought
Israel out of Egypt, and deliuered you out of the
hand of the Egyptians, and out of the hands of
all kingdoms that troubled you.

19 But ye haue this day cast away your God,
who onely deliuereth you out of all your aduer-
sities and tribulations: and ye said vnto him, No,
but appoint a King ouer vs. Now therefore stand
ye before the Lord according to your tribes, and
according to your thoufends.

20 And when Samuel had gathered together
all the tribes of Israel, the tribe of Benjamin was
h taken.

21 Afterwarde he assembled the tribe of Ben-
jamin according to their families, and the familie
of Matri was taken. So Saul the sonne of Kish was
taken, and when they sought him, hee could not
be found.

22 Therefore they asked the Lorde againe, if
that man should yet come thither. And the Lorde
answered, Beholde, he hath hid himselfe among
the bushes.

23 And they ranne, and brought him thence;
and when hee stood among the people, * he was
hien then any of the people from the shoulders
vpward.

24 And Samuel sayde to all the people, See
ye not him, whose the Lorde hath chosen, that
there is none like him among all the people: and
all the people shouted and said, God saue the
King.

25 Then Samuel told the people the dutie
of the kingdom, and wrote it in a booke, and
layd

* Chap. 13. 8.

1 Peter 1. 12.
He came him
such vnto as
were meete for
King.

10. 1. 10. 10.

* Chap. 13. 8.

c Meaning that
prophetic com-
meth not by in-
carnation but by
inspiration to a
pleased God.
d Noting thereby
him that from
lowe degrees com-
meth suddenly to
honour.

g Toke to draw
vnto them their
fault in asking
King, and also in
killing Gods in-
teresse therein.

h That is, by
King of Israel.

i As though he
were warlike
and vniuersal

1 Peter 1. 12.
He came him
such vnto as
were meete for
King.

k As it is writ
in Deut. 17. 13.

layed it vp before the Lord, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men sayd, How shall hee saue vs? So they defiled him, and brought him no presents: but he held his tongue.

1 Not to asoyd sedition, and also to win them by patience.

CHAP. XI.

1 Nahash the Ammonite marcht against Iabesh Gilead, who with helpe of the Ephraims, & Sauls yongest helpe, the Ammonites are slaine. 14 The kingdome is reuend.

Then Nahash the Ammonite came vp, and besieged Iabesh Gilead: and all the men of Iabesh sayd vnto Nahash, Make a covenant with vs, and we will be thy seruants.

2 And Nahash the Ammonite answered the, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and bring that flame vpon all Israel.

3 To whom the Elders of Iabesh sayd, Giue vs iourn daies respite, that we may send messengers vnto all the coasts of Israel: and then if no man deliuer vs, we will come out to thee.

4 Then came the messengers to Gibeah of Saul, & tolde these tidings in the eares of the people, and all the people lift vp their voices & wept.

5 And beholde, Saul came following the carted out of the field, and Saul sayd, What ayleth this people, that they weepe? And they tolde him the tidings of the men of Iabesh.

6 Then the Spirit of God came vpon Saul, when he heard those tidings, and he was exceeding angrie.

7 And tooke a yoke of oxen, and hewed them in peeces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever commeth not forth after Saul, and after Samuel, io shall his oxen be serued, and the fcare of the Lord fall on the people, and they came out with one consent.

8 And when he numbred them in Bezek, the children of Israel were three hundred thousand men: and the men of Iudah thirtie thousand.

9 Then they sayd vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morrow i then the sunne be hote, yett all haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To morrow we will come out vnto i you, and yee shall do with vs that pleaseth you.

11 And when the morowe was come, Saul put the people in three bandes, and they came in vpon the hoste in the morning watch, and slewe the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people said vnto Samuel, Who is he that said, Shall Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul said, There shall no man die this day: for to day the Lord hath saued Israel.

14 Then sayd Samuel vnto the people, Come, that we may goe to Gilgal, and reuend the kingdome there.

15 So all the people went to Gilgal, & made Saul King there before the Lord in Gilgal: and there they offered peace offerings before the

Lord: and there Saul and all the men of Israel reioyced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integrity, represseth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel rebuketh the people to followe the Lord.

SAmuel then said vnto all Israel, Behold, I haue hearkened vnto your voice in all that ye said vnto me, and haue appointed a King ouer you.

2 Now therefore behold, your King walketh before you, and I am olde and gray headed, and behold, my sonnes are with you: and I haue walked before you fro my childhood vnto this day.

3 Beholke, here I am: i haue record of mee before the Lord and before his anointed. Whose ox haue I taken? or whose asse haue I taken? or whome haue I done wrong to? or whome haue I hurt? or of whose hand haue I receiued any bribe, to blinde mine eyes therewith, and I will restore it you?

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he sayd vnto them, The Lord is witness against you, and his d Anoynd is witness this day, that ye haue found nought in mine hands. And they answered, He is witness.

6 Then Samuel sayd vnto the people, It is the Lord that I made Moses and Aaron, and that brought your fathers out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord according to all the righteousness of the Lord, which he lieth vnto you and to your fathers.

8 After that Isakob was come into Egypt, and your fathers cried vnto the Lord, then the Lord sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

9 And when they forgot the Lord their God, he sold them into the hand of Sisera captain of the hoste of Hazor, and into the hand of the Philistins, and into the hand of the King of Moab, and they fought against them.

10 And they cried vnto the Lord, and said, We haue sinned, because we haue forsaken the Lord, and haue serued Baalim & Ashtaroth. Now therefore deliuer vs out of the handes of our enemies, and we will come thee.

11 Therefore the Lord sent Jerubbaal & Bedan, and Iphthah, and Samuel, and deliuered you out of the handes of your enemies on euery side, and ye dwelled safe.

12 Notwithstanding when you saue, that Nahash the King of the children of Ammon came against you, yee sayd vnto me, No, but a King shall reigne ouer vs: when yett the Lord your God was your King.

13 Now therefore beholde the King whome ye haue chosen, and whome ye haue desired: loe therefore, the Lord hath set a King ouer you.

14 Ife will feare the Lord, and serue him, and heare his voice, and not disobey the word of the Lord, both wee, and the King that reigneth ouer you, shall followe the Lord your God.

15 But ife will not obey the voice of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your fathers.

I haue granted your petition.

To gouerne you in peace & waite.

Ecclia. 9. 19. God would that this confession should be a sparine for all them that haue any charge on others.

Your King, who is anoynd by the commandement of the Lord.

10. 7. called.

10. 7. censured.

Gen. 4. 9. 6.

Exod. 4. 16.

1. 10. 4. 3.

Captaine of Hazor.

That is, Samson, 1. 16. 1. 25. 1. 16. 1. 25. 1. 16. 1. 25.

Leasing God to take helpe of man, Chap. 8. 5.

He shall be praised as they that followe the Lords will.

Meaning, the gouernours.

16 Now also stand and see this great thing which the Lord will do before your eyes.

17 Is it not now what haurest? I will call vnto the Lord, and he shall fend thunder and raine, that ye may perceiue and see, how that your wickednes is great, which ye haue done in the sight of the Lord in asking you a King.

18 Then Samuel called vnto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people said vnto Samuel, Pray for thy seruants vnto the Lord thy God, that we die not: for we haue sinned in asking vs a King, beside all our other sinnes.

20 ¶ And Samuel said vnto the people, Feare not, (ye haue in deed done all this wickednesse, yet depart not from following the Lord, but serue the Lord with all your heart,

21 Neither turne ye backe: for that should be after vaine things which can not profit you, nor deliuer you, for they are but vanitie.)

22 For the Lord will not forsake his people for his great Names sake: because it hath pleased the Lord to make you his people.

23 Moreover, God forbid, that I should sinne against the Lord, and cease praying for you, but I will shew you the good and right way.

24 Therefore feare you the Lord, and serue him in the truth with all your hearts, and consider how great things he hath done for you.

25 But if ye do wickedly, ye shall perish, both ye, and your King.

CHAP. XIII

¶ The Philistines are smitten of Saul and Jonathan. 13 Saul being disobedient to Gods commandments: therefore of Samuel what he should not require. 19 The great power whereinto the Philistines kept the Israelites.

Saul now had bene King a yere, & he reigned two yeres ouer Israel.

2 Then Saul choosd him three thousand of Israel: and two thousand were with Saul in Michmah, and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent euery one to his tent.

3 And Jonathan smote the garson of the Philistines, that was in the hill: and it came to the Philistines eares: and Saul blew the trumpet throughout all the land, saying, Heare, O yee Ebrewees.

4 And all Israel heard say, Saul hath destroyed a garison of the Philistines: wherefore Israel was had in abomination with the Philistines: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistines also gathered themselves together to fight with Israel, thirtie thousand chariots, and fixe thousand horsemen: for the people was like the sand which is by the seas side in multitude, and came vp and pitched in Michmah Eastward from Beth-aen.

6 And when the men of Israel sawe that they were in a strait, (for the people were in distress,) the people hid themselves in caves, and in holds, and in rocks, and in towres, and in pittes.

7 And some of the Ebrewees went ouer Iordan vnto the land off Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he taried seuen dayes according vnto the time that Samuel had appointed: but Samuel

came not to Gilgal, therefore the people were scattered from him.

9 And Saul said, Bring a burnt offering to me and peace offerings: and hee offered a burnt offering.

10 And assoone as hee had made an end of offering the burnt offering, behold, Samuel came: and Saul went forth to meete him, to salute him.

11 And Samuel said, What hast thou done? Then Saul said, Because I sawe that the people was scattered from me, & that thou camest not within the dayes appointed, and that the Philistines gathered themselves together to Michmah,

12 Therefore said I, the Philistines will come downe vpon me to Gilgal, and I haue not made supplication vnto the Lord, I was bolde therefore and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which hee commanded thee: for the Lord had no stablished thy kingdom vpon Israel for euer.

14 But now thy kingdom shall not continue: the Lord hath sought him a man after his owne heart, and the Lord hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lord had comanded thee.

15 ¶ And Samuel arose, and gate him vp from Gilgal in Gibeah of Benjamin: and Saul numbered the people that were found with him, about fixe hundred men.

16 And Saul and Jonathan his sonne, and the people that were found with them, had their abiding in Gibeah of Benjamin: but the Philistines pitched in Michmah.

17 And there came out of the hoste of the Philistines three bandes to destroy, one band turned vnto the way of Ophrah vnto the lande of Shual,

18 And another band turned toward the way to Beth-horon, and the third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wilderness.

19 Then there was no smith found throughout all the land of Israel: for the Philistines saide, Lest the Ebrewees make them sword or speares.

20 Wherefore all the Israelites went downe to the Philistines to sharpen euery man his share, his mattocke, and his axe, and his wedding hook.

21 Yet they had a file for the shares, and for the mattockes, and for the picke-forkes, and for the axes, and for to sharpen the goades.

22 So when the day of battell was come, there was neither sword nor speare founde in the handes of any of the people that were with Saul and with Jonathan: but onely with Saul and Jonathan his sonne was there found.

23 And the garison of the Philistines came out to the passage of Michmah.

CHAP. XIII

¶ Jonathan and his armour beere past the Philistines to fight. 24 Saul smiteth the people by the sword, so that they were cut. 25 The people ease with Jonathan, 28 Saul would kill Jonathan to death. 45 The people desire him.

Ten on a day Jonathan the sonne of Saul saide vnto the young man that bare his armour, a Come and let vs goe ouer toward the Philistine garison, that is yonder on the other side, but he tolde not his father.

h To charge haue forsaken him, who hath all power in his hand, for a mortal man.

i Not onely at other times, but now chiefly.

m He sheweth that there is no sinne so great, but is thalbe longer, if the sinnet turne againe to God.

n Of his free mercy, and not of your merits, and therefore he will not forsake you. o Vnfaignedly, and without hypocrisie.

a Whiles these things were done, b Before he tooke vpon him the state of a king.

c Of Kirjath-bear, where the Ark was, Chap. 20. 5. d That euery one should prepare themselves to warre.

e Which was also called Beth-el, in the tribe of Benjamin.

f Where the two tribes and the half remained.

g Thinking that the absence of the Prophet was a signe that they should lole the victorie.

h Though these causes seeme sufficient in mans iudgement: yet because they had not the word of God, they turned to his delusiue.

i Who willed thee to obey him, and rest vpon the words spoken by his Prophet. k That is, David.

l And went to this Ramah.

m Or the destroy, to withe he captiue came out with three bandes.

n So that to man iudgemente that three armies would haue consumed the whole country.

o To declare his the victorie only came of God, and not by this man.

p By this example God would declare to Israel the victory, and not the confilic made ends or armie, but onely came of his power.

The people save Jonathan from death.

I. Samuel.

The Amalekites are destroyed.

neere higher vnto God.

37 So Saul asked of God, *saying*, Shall I goe downe after *the Philistims*? wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul said, * All *ye* chiefe of the people, come ye hither, and knowe, and see by whom this finne is done this day.

39 For as the Lord iudged, which saueh Israel, though it be done by Jonathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on one side, and I and Jonathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue *a* perfit *lot*, And Jonathan and Saul were taken, but the people escaped.

42 And Saul saide, Cast *lot* betweene me and Jonathan my sonne. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I tasted a little hony with the end of the rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God doe so & more also, vnlesse thou die the death, Jonathan.

45 And the people said vnto Saul, *f* Shall Jonathan die, who hath so mightily deliuered Israel? God forbid. As the Lord iudged, there shall not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people deliuered Jonathan that he died not.

46 Then Saul came vp from the Philistims, and the Philistims went to their owne place.

47 ¶ So Saul held the kingdom ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistims: and whithersoever he went, he handled them as wicked men.

48 He gathered also an hoste and smote *a* Amalek, and deliuered Israel out of the hands of them that spoiled them.

49 Now the sonnes of Saul were Jonathan, and Ishui, and Malchithua: and the names of his two daughters, the elder was called Merab, and the yonger was named *a* Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was *a* Abner the sonne of Ner, Sauls vnckle.

51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.

52 And there was fore warre against the Philistims all the dayes of Saul: and *a* whomsoever Saul saw to bee a strong man, and meeete for the warre, he tooke him vnto him.

CHAP. XV.

a Saul is commanded to slay Amalek. *a* Hee sheweth Agag and the best things. *a* Samuel reproveth him. *a* Saul is rectified of the Lord, and his kingdom given to another. *a* Samuel beweeth Agag in pieces.

1 *A*FTERWARD Samuel said vnto Saul, * The Lord sent me to anoint thee King ouer his people, ouer Israel: now therefore * obey the voice of the wordes of the Lord.

2 Thus saith the Lord of Hostes, I remember what Amalek did to Israel, * how they laid waite for them in the way, as they came vp from Egypt.

3 Now therefore goe, and smite Amalek, and destroy ye all that pertaineth vnto them, and haue no compassion on them, but *b* slay both man and woman, both infant and suckling, both oxe, and sheepe, both camell, and asse.

4 ¶ And Saul assembled the people, & *||* numbered them in Telaim, two hundred thousand footemen, and ten thousand men of Iudah.

5 And Saul came to a citie of Amalek, *||* and set watch at the riuer.

6 And Saul said vnto the *a* Kenites, Goe, depart, and get you downe from among the Amalekites, lest I destroy you with them: for ye shewed *a* mercie to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Heilah, as thou comest to Shur, that is before Egypt.

8 And tooke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beasts, and the lambs, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

10 ¶ Then came the word of the Lord vnto Samuel, saying,

11 It *a* repenteth mee that I have made Saul King: for he is turned from me, and hath not performed my commandements. And Samuel was moued, and cried vnto the Lord all night.

12 And when Samuel arose early to meeete Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: and behold, hee hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, I haue fulfilled the *a* commandment of the Lord.

14 But Samuel said, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel sayde to Saul, Let me tell thee what the Lord hath saide to mee this night. And he said vnto him, Say on.

17 Then Samuel said, When thou wast *a* little in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee King ouer Israel.

18 And the Lord sent thee on a journey, and sayde, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voice of the Lorde, but hast turned to the praye, and hast done wickedly in the sight of the Lord.

20 And Saul said vnto Samuel, Yea, I haue obeyed the voice of the Lord, and haue gone the way which the Lord sent me, and haue brought Agag the King of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoile, sheepe, and oxen, and the chiefe of the things which should haue bene destroyed, to offer vnto the

b That this might be an example of Gods vengeance against them that deale cruelly with his people.

c Or because hee number by the leuiter, which they brought.

d Which were the posteritie of Ishmael Moyses father in law.

e For Iesus came to visite them, and gaue them good counsell, Exodus 19.

f This is the nature of hypocrites to be impudently against the truth, to condemn others, and inflame themselves.

g God is his own self counsell, and changes his verbe as he pleaseth.

h Though he be merth to vs to respect, when any thing good contrarie to his temporal election.

i This is the nature of hypocrites to be impudently against the truth, to condemn others, and inflame themselves.

k Meaning of iudiciall condition, as day 9. 12.

l Hee himselfe most impudently in his owne defence both against God and his owne conscience.

m That is a peace which men doe theore, as hee was there.

n Signe we our theore more p God, as them we call.

o That is a peace which men doe theore, as hee was there.

p That is a peace which men doe theore, as hee was there.

q That is a peace which men doe theore, as hee was there.

r That is a peace which men doe theore, as hee was there.

s That is a peace which men doe theore, as hee was there.

a Ind. 9. 16.

a Cause the lot to fall on him that hath broken the othe: but hee doeth not consider his presumption in commanding the same othe.

f The people thought it their due to refuse him who of ignorance had broken a rash law, and by whom they had received so great a benefite.

g For, as it came, so.

h As the Lord had commanded, Deut. 15. 17.

i Called also Abinadab, chap. 31. 1.

k Which was the wife of David, chap. 18. 27.

l Whom Iob the captain of David slew, 1 Sam. 31. 7.

m As Samuel had forewarned, chap. 8. 12.

a Chap. 9. 16.

b Because hee hath preferred thee to this honour, thou art bound to obey him.

c Exod. 17. 14. num. 25. 10.

g God would that Saul should receive this benefit as at Davids hand, that his condemnation might be the more evident, for his cruell hate toward him.

his hand, and Saul was refreshed and was eased: for the euill spirit departed from him.

CHAP. XVII.

1 The Philistines make warre against Israel. 10 Goliath defiecth Israel. 17 David is sent to his brethren. 24 The strength and belouers of David. 47 The Lord saith not by sword nor by spear. 50 Davids killeth Goliath, and the Philistines flee.

N Owe the Philistines gathered their armies to battell, and came together to Shochob, which is in Iudah, and pitched betwene Shochob and Azekah, || in the coast of Dammin.

2 And Saul, and the men of Israel assembled, and pitched in the valley || of Elah, and put themselves in battell aray to meete the Philistines.

3 And the Philistines stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley was betwene them.

4 ¶ Then came a man betwene them^a both out of the tents of the Philistines, named Goliath of Gath: his height was fixe cubites and an hand breadth,

5 And had an helmer of brasse vpon his head, and a brigandine vpon him: and the weight of his brigandine was five thousand^b shekels of brasse.

6 And he had || bootes of brasse vpon his legs, and a shield of brasse vpon his shoulders.

7 And the shaft of his speare was like a weavers beame: and his speare head weighed fixe hundred shekels of yron: and one bearing a shield went before him.

8 And he stood, and cried against the hoste of Israel, and sayd vnto them, Why are ye come to set your battell in aray? am not I a Philistine, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and ¶ kill me, then will we be your seruants: but if I ouercome him and kill him, then shall ye be our seruants, and serue vs.

10 And the Philistine sayd, I defie the hoste of Israel this day: giue mee a man, that wee may fight || together.

11 When Saul & all Israel heard those wordes of the Philistine, they were discouraged, & greatly afraide.

12 ¶ Nowe this David was the sonne of an Ephraimite of Beth-lehem Iudah, named Ithai, which had eight sonnes: and || this man was taken for an olde man in the dayes of Saul.

13 And the three eldest sonnes of Ithai went and followed Saul to the battell: and the names of his three sonnes that went to battell, were Eliab the Eldest, and the next Abinadab, and the third Shamman.

14 So David was the least: and the three eldest went after Saul.

15 David also^c went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistine drew neere in the morning and evening and continued fourtie dayes.

17 And Ithai said vnto David his sonne, Take nowe for thy brethren an Ephah of this parched corne, and these ten cakes, and runne to the hoste to thy brethren.

18 Also carie these ten fresh cheefes vnto the captaine, and looke howe thy brethren fare, and receiue their e pledge.

19 ¶ Then Saul and thy, and all the men of Israel were in the valley of Elah, fighting with the

Philistines)

20 ¶ So David rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ithai had commanded him, and came within the compasse of the hoste: and the hoste went out in aray, and shouted in the battell.

21 For Israel and the Philistines had put themselves in aray, arme against arme.

22 And David left the things, which hee bare, vnder the handes of the keeper of the carriage, and ranne into the hoste, and came, and asked his brethren howe they did.

23 And as hee talked with them, beholde, the man that was betwene the two armies, came vp, (whose name was Goliath the Philistine of Gath) out of the || arme of the Philistines, and spake such wordes, and David heard them.

24 And all the men of Israel when they sawe the man, ranne away from him, and were sore afraid.

25 For euery man of Israel sayde, Sawe ye not this man that cometh vp? euen to reuile Israel is he come vp: and to him that killeth him, will the king giue great riches, and will giue him his daughter, yea, and make his fathers house free in Israel.

26 ¶ Then David spake to the men that stood with him, and said, What shalbe done to the man that killeth this Philistine, and taketh away the shame from Israel? for who is this vncircumcised Philistine, that he should reuile the hoste of the liuing God?

27 And the people answered him after this maner, saying, Thus shall it bee done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with David, and said, Why camest thou downe hither? and with whom hast thou left those fewe sheepe in the wilderness? I knowe thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then David said, What haue I now done? Is there not a cause?

30 And hee departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former wordes.

31 ¶ And they that heard the wordes which David spake, rehearsed them before Saul, which caused him to be brought.

32 So David sayd to Saul, Let no mans heart faile him, because of him: thy seruant will goe, and fight with this Philistine.

33 And Saul Gayde to David, Thou art not able to goe against this Philistine to fight with him: for thou art a boy, and he is a man of warre from his youth.

34 And David answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a lyon, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slue him.

36 So thy seruant slue both the lyon, and the beare: therefore this vncircumcised Philistine shal be as one of them. seeing hee hath railled on the hoste of the liuing God.

|| Or, in Ephraim.

|| Or, of the elc.

a Betwene the two camps.

|| Or, girdle of plate.

b That is, vnto lib. 4 ounces, after halfe an ounce the shekel: and so the shekel weight amounteth to 18 ling quarters.

|| Or, greaves.

|| Or, saith me.

|| Or, hand to hand.

c Chap. 16. 1.

|| Or, he was running, and among them that bare office.

d To serue Saul, as chap. 16. ver. 19.

e Though Ithai meant one thing, yet Gods providence directed David to another end.

f If they have hold any thing to gage for their seruice, redeme it in one.

|| Or, suffice.

|| Or, of peace.

|| Or, vallys.

f As are about us heaued up by the sea.

g Job. 15. 14. From taze, and painment.

h This dishonour that he doeth to Israel.

i For his fathers sending was such occasions, and he felt himselfe inwardly moved by Gods spirit.

q Be with zealous of his name.

r Here Saul putteth David into the jeopardy of Saul.

s David by the experience that hee had had in time past of Gods helpe, making doubtless to overcome this daye seeing he was looser for Goliath.

|| Or, Ga.

|| Or, An.

37 ¶ Moreover Dauid sayd, The Lord that deliuered me out of the paw of the Lyon, and out of the paw of the Beare, he wil deliuer me out of the hand of this Philistim. Then Saul sayd vnto Dauid, ¶ Goe, and the Lord be with thee.

38 And Saul put his raiment vpon Dauid, and put an helmet of brass vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sword vpon his raiment, and began to goe: for he neuer proued it: and Dauid sayd vnto Saul, I can not goe with thee: for I am not accustomed. wherefore Dauid put them off him.

40 Then tooke he his ^a staffe in his hand, and chose him fure smooth stones out of a brooke, and put them in his shepherds bag or skip, and his sling was in his hand, and he drew neere to the Philistim.

41 ¶ And the Philistim came and drew neere vnto Dauid, and the man that bare the shield went before him.

42 Now when the Philistim looked about and saw Dauid, he disdaind him for he was but yong, ruddie, and of a comely face.

43 And the Philistim sayd vnto Dauid, Am I a dog, that thou comest to me with stauers? and the Philistim ^c cursed Dauid by his gods.

44 And the Philistim sayd to Dauid, Come to me, and I will giue thy flesh vnto the foules of the heauen, and to the beasts of the field.

45 ¶ Then sayd Dauid to the Philistim, Thou comest to me with a sword, and with a spear, and with a shield, but I come to thee in the Name of the Lord of Hostes, the God of the hoste of Israel, whom thou hast railed vpon.

46 This p day shal the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, & I will giue the carkeises of the hoste of the Philistims this day vnto the foules of the heauen, and to the beasts of the earth, that all the world may know that Israel hath a God,

47 And that all this assembly may know, that the Lord saeth not with sword nor with speare (for the battell is the Lords) and he wil giue you into our hands.

48 And when the Philistim arose to come and draw neere vnto Dauid, Dauid ^d hastned and ran to fight against the Philistim.

49 And Dauid put his hand in his bagge, and tooke out a stone, and slung it, and smote the Philistim in his forehead, that the stone stuck in his forehead, and he fell grousling to the earth.

50 So Dauid ^e ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slew him, when Dauid had no sword in his hand.

51 Then Dauid ranne, and stood vpon the Philistim, and tooke his sword and drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistims saw, that their champion was dead, they fled.

52 And the men of Israel & Iudah arose, and shouted, and followed after the Philistims, vntill they came to the i valley, & vnto the gates of Ekron: and the Philistims fell downe wounded by the way of Shaaraim, euen to Gath & to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoyled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his ^f tent.

55 ¶ When Saul sawe Dauid goe forth against the Philistim, he sayd vnto Abner the captaine of his hoste, Abner, whose sonne is this yong man? and Abner answered, As thy soule liueth, O King, I cannot tell.

56 Then the King sayd, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul sayd to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ithai the Bethlechmite.

CHAP. XVII.

1 The amitie of Jonathan and Dauid. 2 Saul enuieth Dauid for the praife that the women gaue him. 3 Saul would haue slaine Dauid. 4 He promisseth him Merab to wife, and giueth him Michal. 5 Dauid dissaues to Saul two hundred foreskins of the Philistines. 6 Saul feareth Dauid, seeing that the Lord is with him.

And when hee had made an ende of speaking vnto Saul, the ^a soule of Jonathan was knit with the soule of Dauid, and Jonathan loued him, as his owne soule.

2 And Saul tooke him that day, and would not let him returne to his fathers house.

3 Then Jonathan and Dauid made a covenant: for he loued him as his owne soule.

4 And Jonathan put off the robe that was vpon him, & gaue it Dauid, & his garments, euen to his sword, and to his bow, and to his girdle.

5 And Dauid went out whithersoever Saul sent him, and behaued himselfe ^b wisely: so that Saul set him ouer the men of warre, and he was accepted in the sight of all the people, and also in the sight of Sauls seruants.

6 ¶ When they came againe, and Dauid returned from the slaughter of the ^c Philistim, the women came out of all cities of Israel singing and dauncing to meete King Saul, with timbrels, with instruments of ioy, and with rebeckes.

7 And the women ^d sang by course in their play, and sayd, Saul hath slaine his thousand, and Dauid his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he sayd, They haue ascribed vnto Dauid ten thousand, and to me they haue ascribed but a thousand, and what can hee ^e haue more faue the kingdom?

9 Wherefore Saul ^f had an eye on Dauid, from that day forward.

10 ¶ And on the morrow, the euil spirit of God came vpon Saul, and he ^g prophesied in the midst of the house: and Dauid played with his hand like as at other times, and there was a spear in Sauls hand.

11 And Saul tooke the speare, and sayd, I will smite Dauid through the wall. But Dauid auoyded twice out of his presence.

12 And Saul was afraid of Dauid, Because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, & made him a captaine ouer a thousand, and hee went out and in before the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul saw that hee was very wise, he was afraid of him.

16 For all Israel and Iudah loued Dauid, because hee went out and in before them.

^a That is, of what familie and tribe is he? or els he had forgotten Dauid, albeit hee had receiued so great a benediction by him.

^b His affection was fully bent toward him.

^c That is, he professed in all his doings.

^d To wit, Goliath.

^e This is, as if hee had said, I will be as thou art, for thou art a man of warre.

^f Because hee had him enuie and hatred.

^g That is, as if hee had said, I will be as thou art, for thou art a man of warre.

^h Meaning, hee was captaine ouer the people.

^a For by these examples he sawe that the power of God was with him.

^b For, as yet.

^c To the latest that by these waies means, God might only be knowne to be the author of this victorie.

^d He swore by his gods, that hee would destroy him.

^e Dauid being assured both of his cause & of his calling, prophesied of the destruction of the Philistines.

^f Being moved with a feruent zeale to be reuenged vpon this blasphemour of Gods Name.

^g Eccles. 47.4. 1. Mar. 4.30.

^h Gath, the citie.

ⁱ Joseph at Bethleem.

1 His kingly apparel.
2 He humbled himselfe as others did.
3 Chap. 10. 11.

24 And he stript off his clothes, and he prophesied also before Samuel, and fell down naked all that day and all that night: therefore they say, * Is Saul also among the Prophets?

C H A P. XX.

2 Youthan comforteth David. 3 They reuise their haug. 37 Saul would haue killed Ionathan. 38 Ionathan aduiseb David by three arrowes, of his fathers surs.

And David fled from Naioth in Ramah, And came and layde before Ionathan, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?

2 And he sayd vnto him, God forbid, thou shalt not die: behold, my father will doe nothing great nor small, but hee will shewe it me: and why should my father hide this thing from mee? he will not doe it.

3 And David sware againe and sayd, Thy father knoweth that I haue found grace in thine eyes: therefore hee thinketh, Ionathan shall not knowe it, lest he be forie: but in deede as the Lord liueth, and as thy foyle liueth, there is but a step betwene me and death.

4 Then said Ionathan vnto David, Whatsoever thy foyle requireth, that will I doe vnto thee.

5 And David said vnto Ionathan, Beholde, to morowe is the first day of the month, and I should fit with the King at meate: but let me go, that I may hide my selfe in the fieldes vnto the third day at euen.

6 If thy father make mention of mee, then say, David asked leaue of me, that he might goe to Beth-lehem to his owne citie: for there is a yeerely sacrifice for all that familie.

7 And if hee say thus, It is well, thy seruant shall haue peace: but if he be angry, be sure that wickednesse is concluded of him.

8 So shalt thou shew mercy vnto thy seruant: for thou hast ioyned thy seruant into a covenant of the Lord with thee, and if there be in me iniquitie, slay thou mee: for why shouldest thou bring me to thy father?

9 And Ionathan answered, God keepe thee from thee: for if I knowe that wickednesse were concluded of my father to come vpon thee, would not I tell it thee?

10 Then said David to Ionathan, Who shall tell me? how shall I knowe, if thy father answer thee cruelly?

11 And Ionathan sayde to David, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Ionathan sayde to David, O Lorde God of Israel, when I haue groped my fathers minde to morow at this time, or within this three dayes, and if it be well with David, and I then send not vnto thee, and shewe it thee,

13 The Lord God doe fo and much more vnto Ionathan: but if my father haue minde to doe thee euill, I will shewe thee also, and send thee away, that thou mayest goe in peace: and the Lord be with thee as he hath bene with my father.

14 Likewise I require not whiles I liue: for I doubt not but thou wilt shewe me the mercy of the Lord, which I doe not.

15 But I require that thou cut not off thy mercie from mine house: for euer: no, not when the Lord hath destroyed the enemies of David, cutoy one from the earth.

16 So Ionathan made a bond with the house of David, saying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan sware vnto David, because he loued him (for hee loued him as his owne foyle)

18 Then said Ionathan to him, To morow is the first day of the month: and thou shalt bee looked for, for thy place shall be empty.

19 Therefore thou shalt hide thy selfe three dayes, then thou shalt goe downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand, and shalt remaine by the stone that Ezrl.

20 And I will shoote three arrowes on the side thereof, as though I shot at a marke.

21 And after I will send a boy, saying, Goe, seeke the arrowes. If I say vnto the boy, See, the arrowes are on this side thee, bring them, and come thou: for it is well with thee and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Beholde, the arrowes are beyond thee, goe thy way: for the Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, beholde, the Lord bee betwene thee and mee for euer.

24 ¶ So David hid himselfe in the field: and when the first day of the month came, the King fate to eate meate.

25 And the King fate, as at other times vpon his seate, euen vpon his seate by the wall: and Ionathan arose, and Abner fate by Sauls side, but Dauids place was empty.

26 And Saul sayde nothing that day: for hee thought, some thing hath befallen him, though he were cleane, or els because he was not purified.

27 But on the morowe which was the second day of the month, Dauids place was empty againe: and Saul sayd vnto Ionathan his sonne, Wherefore comest thou the sonne of Ithai to meate, neither yesterday nor to day?

28 And Ionathan answered vnto Saul, David required of me, that he might goe to Beth-lehem.

29 For hee sayde, Let me goe, I pray thee: for our familie offereth a sacrifice in the citie, and my brother hath sent for me: therefore now if I haue found fauour in thine eyes, let me go, I pray thee, and see my brethren: this is the cause that hee cometh not vnto the Kings table.

30 Then was Saul angry with Ionathan, and sayde vnto him, Thou sonne of the wicked rebellious woman, doe not I knowe, that thou hast chosen the sonne of Ithai to thy confusion, and to the confusion and shame of thy mother?

31 For as long as the sonne of Ithai liueth vpon the earth, thou shalt not be established, nor thy kingdom: wherefore now send and fet him vnto me, for he shall surely die.

32 And Ionathan answered vnto Saul his father, and said vnto him, Wherefore shall he die? what hath he done?

33 And Saul cast a spear at him, to hit him, whereby Ionathan knewe, that it was determined of his father to slay David.

34 ¶ So Ionathan arose from the table in a great anger, and did eate no meate the second day of the month: for he was forie for David, and because his father had reuiled him.

35 On the next morning therefore Ionathan

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¶ For this was the third day, as it was agreed upon, verse 5.

than went out into the field, & at the time appointed with David, and a little boy with him.

36 And he said vnto his boy, Runne now, seeke the arrowes which I shooe, and as the boy ran, he shor an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Jonathan had shooe, Jonathan cryed after the boy, and said, Is not the arrow beyond thee?

¶ By these words he admonished David what he ought to doe.

38 And Jonathan cried after the boy, & Make speele, haste and stand not still: & Jonathans boy gathered vp the arrowes, and came to his master.

39 But the boy knew nothing: onely Jonathan and David knew the matter.

¶ Iste. instrument.

40 Then Jonathan gaue his † bowe and arrowes vnto the boy that was with him, and faile vnto him, Goe, carie them into the cite.

¶ It seemeth that he had shot on the Northside of the River, tell the boy should haue eipied David.

41 ¶ As soone as the boy was gone, David arose out of a place that was toward the South, and fel on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine, till David exceeded.

¶ Which orbe he calleth in the eight verse the covenant of the Lord.

42 Therefore Jonathan said to David, Goe in peace: that which we haue † sworne both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seede and betweene thy seede, let it stand for euer.

43 And he arose and departed, and Jonathan went into the cite.

CHAP. XXII.

¶ David fleeth to Achish the Priests. ¶ He getteth of him six shewbread to satisfy his hunger. ¶ Doeg saith feruently vsus present. ¶ David fleeth to King Achish, and there fainteth himselfe mad.

¶ Where the Aike then was, to aske counsell of the Lord.

¶ Then came David to a Nob to Ahimelech the Priests, and Ahimelech was astonished at the meeting of David, and said vnto him, Why art thou alone, and no man with thee?

¶ These infirmities that we see in the fauours of God, teach vs that none hath his iustice in him selfe, but receiveth it of Gods mercie.

2 And David said to Ahimelech the Priests, The King hath commaunded mee a certaine thing, and I haue said vnto him, Let no man knowe whereabout I send thee, and what I haue commaunded thee: and I haue appointed my seruants to such and such places.

¶ David. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3 Nowe therefore if thou hast ought vnder thine hand, giue me five cakes of bread, or what commeth to hand.

¶ That is, their bodies.

4 And the Priests answered David, and saide, There is no common bread vnder mine hand, but here is * hallowed bread, if the yong men haue kept themselves, at least from women.

¶ Shall we more carefully to keepe his vessel holy when he shal haue eaten of this holy food?

5 David then answered the Priests, and saide vnto him, Certainly women haue bene separated from vs thise two or three dayes since I came out: and the 4 vessels of the yong men were holy, though the way were prophane, & how much more then shall euery one be sanctified this day in the vessel?

¶ Trying to worship before the Aike, for, matter of these shew breads Saul called.

6 So the Priests gaue him hallowed bread: for there was no bread there, save the shewbread that was taken from before the Lorde, to put hote bread there, the day that it was taken away.

7 (And there was the fame day one of the seruants of Saul † abiding before the Lorde, named Doeg the Edomite, the // chiefest of Sauls hearthen.)

8 And David said vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? for I haue neither brought my sword nor mine har-

neffe with me, because the Kings businesse required haste.

¶ Chap. 17. 2.

9 And the Priests said, The sword of Goliath the Philistin, whom thou slewest in the * valley of Elah, behold, it is wrapt in a cloth behind the Ephod: if thou wilt take that to thee, take it: for there is none other faue that here: And David said, There is none to that, giue it me.

¶ Behind that place, where the hie Priests garments lay.

10 And David arose and fledde the same day from the presence of Saul, and went to Achish the King of Gath.

¶ That is, out of Sauls dominion.

11 And the seruants of Achish said vnto him, Is not this David the * King of the land? did they not sing vnto him in daunces, saying, * Saul hath slaine his thousand, and David his ten thousand?

¶ Chap. 17. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

12 And David † confitered these wordes, and was fore afraid of Achish the King of Gath.

¶ Iste. post these wordes he was in doubt.

13 And hee changed his behaviour before them, and fained himselfe mad in their hands, and † scribbled on the doores of the gate, and let his speetle fall downe vpon his beard.

¶ By making marks and toys.

14 Then said Achish vnto his seruants, Lo, ye see the man is beside himselfe, wherefore haue ye brought him to me?

¶ It is hee more to be in a Kings house?

15 Haue I neede of mad men, that yee haue brought this fellowe to play the mad man in my presence? Shall he come into mine house?

CHAP. XXII.

¶ David hideth himselfe in a cave. ¶ Many that were in trouble came vnto him. ¶ Doeg accuseth Ahimelech. ¶ Saul causeth the Priests to be slaine. ¶ Abiathar escapeth.

¶ David therefore departed thence, and fained himselfe in the caue of a Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.

¶ Which was the tribe of Iudah, and was Beth-lehem.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, and all those that were vexed in minde, and hee was their † prince, & there were with him about foure hundred men.

¶ For captain.

3 ¶ And David went thence to Mizpeh, in Moab, and said vnto the King of Moab, I pray thee, let my father & my mother come, and abide with you, till I know what God will doe for mee.

¶ For there was another to call in Iudah.

4 And hee brought them before the King of Moab, and they dwelt with him all the while that David was in the holde.

¶ For he feared the rage of Saul against his house.

5 And the Prophet Gai said vnto David, A hide not in the holde, but depart and goe into the land of Iudah. Then David departed and came into the forest of Hareth.

¶ That is, in Mizpeh, which was a strong holde.

6 ¶ And Saul heard that David was † discomfured, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stood about him.

¶ That a great bruite was in him.

7 And Saul said vnto his seruants that stood about him, Hear now, yee sonnes of Iemini, will the sonne of Ithai giue euery one of you fieldes and vineyardes: will hee make you all captaines ouer thousands, and captaines ouer hundreds?

¶ Ye that are of my tribe and lineage.

8 That all ye haue conspired against me, and there is none that telleth me that my sonne hath made a covenant with the sonne of Ithai: and there is none of you that is sorry for me, or sheweth mee, that my sonne hath stirred vp my seruants to lie in waite against me, as appeareth this day?

¶ Hereby he would persuade them that this conspire was most horrible, where the same conspired against the father, and all seruants against his master.

9 ¶ Then answered Doeg the Edomite (who

was appointed over the servants of Saul; and said, I saw the sonne of Ithai when he came to Nob, to Ahimelech the sonne of Ahub.

10 Who asked counsell of the Lord for him, and gaue him vitales, and hee gaue him also the sword of Goliath the Philistin.

11 Then the King sent to call Ahimelech the Priest the sonne of Ahub, and all his fathers house, *for he was,* the Priests that were in Nob: and they came all to the King.

12 And Saul sayd, Heare nowe thou sonne of Ahub, and he answered, Here I am, my lord.

13 Then Saul said vnto him, Why haue ye conspired against me, thou and the sonne of Ithai, in that thou hast giuen him vitales, and a sword, and hast asked counsell of God for him, that hee should rise against me, and lie in wait as appeareth this day?

14 ¶ And Ahimelech answered the King, and sayd, Who is so foolish among all thy servants as David, *being* also the Kings sonne in Lawe, and goeth as thy commandment, and is honourable in thine house?

15 ¶ Haue I this day first begun to aske counsell of God for him? be it farre from me, let not the King impute any thing vnto his servant, nor to all the house of my father: for thy servant knew nothing of all this, lesse nor more.

16 ¶ Then the King said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

17 And the King said vnto the sergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with David, and because they knew when he fled, and shewed it not to mee. But the servants of the King would not moue their hands to fall vpon the Priests of the Lord.

18 Then the King sayd to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned and ranne vpon the Priests, and slew that same day foure score and fise persons that did weare a linen Ephod.

19 Also Nob the city of the Priests smote hee with the edge of the sword, both man & woman, both child and suckling, both ox and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahub (whose name was Abiathar) escaped and fled after David.

21 And Abiathar shewed David, that Saul had slaine the Lords Priests.

22 And David sayd vnto Abiathar, I knew it the same day, when Doeg the Edomite was there, that hee would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with me, and feare not: for I he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safeguard.

CHAP. XXIIII.

5 David chased the Philistines from Keilah, 12 David departed from Keilah, and remaneth in the wilderness of Ziph, 16 Sauls conspiracy against David, 28 Sauls conspiracy against Jonathan David.

¶ Then they tolde David, saying, Beholde, the Philistines fight against Keilah, and spoyle the barnes.

2 Then fore David asked counsell of the Lord, saying, Shall I go and smite these Philistines? And the Lord answered David, Go and smite the Philistines, and saue Keilah.

3 And Davids men said vnto him, See, we be afayre here in Judah, howe much more it wee come to Keilah against the hoste of the Philistines?

4 Then David asked counsell of the Lord againe. And the Lord answered him, & said, Arise, go downe to Keilah: for I will deliuer the Philistines into thine hand.

5 ¶ So David and his men went to Keilah, and fought with the Philistines, and brought away their cattel, & smote them with a great laughter: thus David saved the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech fled to David to Keilah, he brought an Ephod with him)

7 ¶ And it was tolde Saul that David was come to Keilah, & Saul said, God hath deliuered him into mine hand: for he is shut in, seeing he is come into a city that hath gates and barres.

8 Then Saul called all the people together to warre, for to go downe to Keilah, & to bediue David and his men.

9 ¶ And David hauing knowledge that Saul imagined mischief against him, said to Abiathar the Priest, Ering the Ephod.

10 Then sayd David, O Lord God of Israel, thy servant hath heard, that Saul is about to come to Keilah to destroy the city for my sake.

11 Will the lords of Keilah deliuer me vp into his hand? or will Saul come downe, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord sayd, He will come downe.

12 Then said David, Will the lords of Keilah deliuer me vp, and the men that are with me, into the hand of Saul? And the Lord sayd, They will deliuer thee vp.

13 ¶ Then David and his men, which were about sixe hundred, arose, & departed out of Keilah, and went whither they could. And it was tolde Saul, that David was fled from Keilah, and he left off his iourney.

14 And David abode in the wilderness in Jholdes, and remained in a mountaine in the wilderness of Ziph. And Saul fought him euery day, but God deliuered him not into his hand.

15 And David saw that Saul was come out to seeke his life: and David was in the wilderness of Ziph in the wood.

16 ¶ And Jonathan Sauls sonne arose and went to David into the wood, and comforted him in God.

17 And said vnto him, Feare not for the hand of Saul my father shall not finde thee, and thou shalt be King over Israel, and I shall be next vnto thee: and also Saul my father knoweth it.

18 So they twine made a covenant before the Lord: and David did remaine in the wood: but Jonathan went to his house.

19 ¶ Then came vp the Ziphites to Saul to Gibeath, saying, Doe not David hide himselfe by vs in holtes, in the wood in the hill of Hachilah, which is on the right side of Ilishimon?

20 Now therefore, O King, come downe according to al the thine heart can desire, and our part shall be to deliuer him into the Kings hands.

21 Then Saul said, Be ye blessed of the Lord: for ye haue had compassion on me.

22 Go, I pray you, and prepare yet better: know and see his place where he hath hid himselfe, and have him.

¶ That is, in the midles of Iudah, much more when we come to the borders against our enemies.

¶ Chap. 22. c. By Gods providence the Priest was preserved and kept with David the true King.

d To consult with the Lord by Wines and bannings.

¶ For gathering.

¶ To be from him as our common place to go in.

e No power nor police can be made against the children, but when he appointeth their time.

¶ For his hand.

¶ Jonathan assured David, that God will accomplish his promise, and that his father should have his own conscience.

10 of the wilderness.

g The King accompanied this from Ithai.

h I.e. where he hid himselfe.

who hath seene him there: for it is said to me, He is subtil, and craftie.

23 See therefore & know all the secret places where he hideth himselfe, and come ye againe to me with the certeinie, and I will goe with you: and if he be in the land, I will search him out thorowout all the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men were in the wilderness of Maon, in the plaine on the right hand of Iethimion.

25 Saul also and his men went to seeke him, and they told Dauid: wherefore he came downe vnto a rocke, and abode in the wilderness of Maon. And when Saul heard that, he followed after Dauid in the wilderness of Maon.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about, to take them.

27 But there came a messenger to Saul, saying, Haste thee, and come: for the Philistims haue invaded the land.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, Sela-hammalekoth.

CHAP. XXIII.

1 Dauid hid in a caue (spareth Saul). 2 He sheweth to Saul his innocencie. 3 Saul acknowledgeth his fault. 23 He causeth Dauid to sweare vnto him, to be favourable to him.

And Dauid went thence, and dwelt in a hold at Engedi.

2 When Saul was returned from the Philistims, they tolde him, saying, Beholde, Dauid is in the wilderness of Engedi.

3 Then Saul tooke three thousand chosen men out of all Israel, & went to seeke Dauid and his men vpon the rocks among the wilde goats.

4 And he came to the sheepcotes by the way where there was a caue, and Saul went in to do his easement: and Dauid and his men late in the inward parts of the caue.

5 And the men of Dauid said vnto him, See, the day is come, wherof the Lord sayde vnto thee, Beholde, I will deliuer thine enemy into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose and cut off the lap of Sauls garment priuily.

6 And afterward Dauid was touched in his heart, because he had cut off the lappe which was on Sauls garments.

7 And he said vnto his men, The Lord keepe mee from doing that thing vnto my master the Lords Anoynted, to lay mine hand vpon him: for he is the Anoynted of the Lord.

8 So Dauid ouercame his seruants with these words, and suffred them not to arise against Saul: so Saul rose vp out of the caue and went away.

9 And also arose afterward, and went out of the caue, and cried after Saul, saying, O my lord the King. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed his selfe.

10 And Dauid said to Saul, Wherefore givest thou an care to mens words, that say, Behold, Dauid seeketh euill against thee?

11 Behold, this thing eyes haue seene, that the Lord had deliuered thee this day into mine

hand in the caue, and some bade me kill thee, but I had compassion on thee, and said, I will not lay mine hand on my master: for hee is the Lords Anoynted.

12 Moreover my father, behold: behold, I lay the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Vnderstand and see, that there is neither euill nor wickednesse in mee, neither haue I sinned against thee, yet thou huntst after my soules, to take it.

13 The Lord be iudge betweene thee and me, and the Lord auenge me of thee, and let not mine hand be not vpon thee.

14 According as the folde prouerbe sayeth, Wickednesse proceedeth from the wicked, but mine hand be vpon thee.

15 After whom is the King of Israel come out? after whom dost thou pursue? after a dead dog, and after a flea?

16 The Lord therefore be iudge, and iudge betweene thee and me, and see, and pleade my cause, and I deliuer me out of thine hand.

17 When Dauid had made an end of speaking these words to Saul, Saul said, Is this thy voyce, my sonne Dauid? and Saul lift vp his voice, and wept.

18 And sayd to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euill.

19 And thou hast shewed this day, that thou hast dealt well with me: forasmuch as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall finde his enemy, and let him depart free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I know that thou shalt be King, and that the kingdome of Israel shall be established in thine hand.

22 Swear now therefore vnto me by the Lord, that thou wilt not destroy my seed after me, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid swore vnto Saul, and Saul went home: but Dauid & his men went vp vnto J hold.

CHAP. XXV.

1 Samuelleth 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Abimelech Dauides parts. 44 Nabal is dead to Phale.

Then Samuel dieth, and all Israel assembled, and mourned for him, and buried him in his owne house at Ramah. And Dauid arose and went downe to the wilderness of Paran.

Now in Maon was a man, who had his possession in Carmel, & the man was exceeding mighty and had three thousand sheepe, and a thousand goats: and he was shearing his sheepe in Carmel. The name also of the man was Nabal, & the name of his wife Abigail, and she was a woman of singular wisdom, and beautiful, but the man was churlish, and euill conditioned, and was of the family of Caleb.

4 And Dauid heard in the wilderness, that Nabal did sheare his sheepe.

5 Therefore Dauid sent ten young men, & Dauid said vnto the young men, Go vp to Carmel, and doe to Nabal, & aske him in my name if how he doth.

6 And thus shall ye say, Greeting to thee, both thou, and thine house, and all that thou hast, be in peace, wealth and prosperity.

b In your country of Ziph, which is in Iudah.

i Which was also in the tribe of Iudab, foliis 55.

k Thus the Lord can put backe the beede of the tyrants, and deliuer his out of the lions mouth.

l That is the slope of dimfion, because there they diuided themselves one from another.

a That is in strong places, which were deniued by nature.

b A cite of Iudab, foliis 15, 60.

c He is to cover his feet.

d He is in the filds.

e Here wee see how ready we are to listen Gods promise, if the occasion serue neuer so little.

f For seeing it was his owne priuate caule, he reported that he had touched his conscience.

g Contrary to the false report of the that said, Dauid was Sauls enemy he proueth himselfe to be his friend.

After the prouerbe of an ancient man.

i He is iudge.

j Though he was a most ciuill enemy to Dauid, yet by his great goddenesse his conscience compelled him to yield.

k He is a good way.

g Though this is from law and conserueth the name of God toward Dauid, yet he confers not to persecute him against his owne conscience.

h Chap. 28. 23. 24.

i That is, among his owne kindred.

k Maon & Carmel were cities in the tribe of Iudah. Carmel the mountain was in Gilead.

l He is a prophet.

m Some read it mayest thou doe in prosperitie the next yeere, both thou &c.

n He is a good way.

7 Beholde, I haue heard, that thou hast shearers: now thy shepheards were with vs, & we did them no hurt, neither did they misse any thing all the while they were in Carmel.

8 Alise thy seruants and they will sheue thee. Wherefore let these yong men finde fauour in thine eyes: for we come in a good (season) give I pray thee, whatsoever cometh to thine hand vnto thy seruants, and to thy sonne Dauid.

9 ¶ And when Dauids yong men came, they tolde Nabal all those wordes in the name of Dauid, and held their peace.

10 Then Nabal answered Dauids seruants, and said, Who is Dauid? and who is the sonne of I-shai? there be many seruants nowe a dayes, that breake away euery man from his master.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my shearers, and giue it vnto men, whome I know not whence they be?

12 ¶ So Dauids seruants turned their way, and went againe, and came, and tolde him all those things.

13 And Dauid said vnto his men, Girde euery man his sword about him. And they girded euery an his sword: Dauid also girded his sword. And about foure hundred men went vp after Dauid, and two hundred abode by the cartiage.

14 Nowe one of the seruants tolde Abigail Nabals wife, saying, Beholde, Dauid sent messengers out of the wilderness to salute our master, and he frailed on them.

15 Notwithstanding the men were very good vnto vs, and we had no displeasure, neither misde we any thing as long as we were conuersant with them, when we were in the fieldes.

16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping thee.

17 Nowe therefore take heede, and see what thou hast doe: for euill it will surely come vpon our master, and vpon all his familie: for hee is so wicked that a man cannot speake to him.

18 ¶ Then Abigail made haste, & tooke two hundred iekes, and two bottles of wine, and five sheepe readie dressed, & five measures of parched corne, and an hundred fitails of raisins, and two hundred figges, and laded them on asses.

19 Then she said vnto her seruants, Go ye before me: behold, I will come after you: yet shee tolde not her husband Nabal.

20 And as shee rode on her asse, shee came downe by a secret place of the mountaine, & behold, Dauid and his men came downe against her, and the met them.

21 And Dauid said, Indeede I haue kept all in vaine that this fellow had in the wilderness, so that nothing was misde of all that pertained vnto him: for he hath required me euill for good.

22 So and more also doe God vnto the enemies of Dauid: for surely I will not leane of all that he hath, by the dawning of the day, any that pisheth against the wall.

23 And when Abigail saw Dauid, shee hastened and lighted off her asse, & fell before Dauid on her face, and bowed her selfe to the ground.

24 And fell at his feete, and said, Oh, my lord, I haue committed the iniquitie, & I pray thee, let thine handmaid speake t thee, and heare thou the wordes of thine handmaide.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, so is he: ¶ Nabal is his name, and follie is with him: but I thine handmaid sawe not the yong men of my Lord whome thou sentest.

26 Nowe therefore, my lord, as the Lord liueth, and as thy soule liueth (the Lord, I say, that hath withholden thee from coming to shed blood, and that thine hand should not haue thee) fo now thine enemies shall be as Nabal, and they that intend to doe my lord euill.

27 And now, this blessing which thine handmaid hath brought vnto my lord, let it be giuen vnto the yong men that follow my lord.

28 I pray thee, forgie the trasgression of thine handmaid: for the Lord will make my lordes a sure house, because my lord sighteth the battels of the Lord, and noue euill hath bene found in thee t in all thy life.

29 Yet a man hath risen vp to persecute thee, and to seeke thy soule, but the soule of my lord shall be bound in the bundle of life with the Lord thy God: and the soule of thine enemies shall God cast out, as out of the middle of a sling.

30 And when the Lord shall haue done to my lord all the good that he hath promised thee, and shall haue made thee ruler ouer Israel,

31 Then shall it be no grieue vnto thee, nor offence of minde vnto my lord, that hee hath not that blood caused, nor that my lord hath not preferred himselfe: and when the Lord hath dealt well with my lord, remember thine handmaid.

32 Then Dauid said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to me to me.

33 And blessed be thy counsell, and I blessed be thou, which hast kept me this day from coming to shed blood, and that mine hand hath not fasted.

34 For in deede, as the Lord God of Israel liueth, p who hath kept mee backe from hurting thee, except thou haddest hated, and met mee, surely there had not bene left vnto Nabal by the dawning of the day, any that pisheth against the wall.

35 Then Dauid receiued of her hande that which she had brought him, and said to her, Go vp in peace to thine house: behold, I haue heard thy voyce, and haue granted thy petition.

36 ¶ So Abigail came to Nabal, and beholde, hee made a feast in his house, like the feast of a King, and Nabals heart was merie within him, for he was very drunken: wherefore shee tolde him nothing, neither life nor more, vntill the morning arose.

37 Then in the morning when the wine was gone out of Nabal, his wife tolde him those wordes, and his heart dyed within him, and he was like a stone.

38 And about ten dayes after, the Lord smote Nabal, that he dyed.

39 ¶ Now when Dauid heard that Nabal was dead, he said, Blessed be the Lord ¶ hath I judged the cause of my rebuke of the hand of Nabal, and hath kept his seruant from euill: for the Lord hath recompensed the wickednesse of Nabal vpon his owne head. Also Dauid sent to commune with Abigail to take her to his wife.

40 And when his seruants of Dauid were come

d Whatseuer thou hast ready for vs.

e Thus the courteous wretches in Gods church sing the necessities of Gods children, vnto to euaile their petitions and commend their cause.

f Elie, vnto f.

g The, about them away.

h When we kept our sheepe in the wilderness of Paran.

i Elie, as accom- plished.

j Elie, bread.

k For, platters.

l Because they know his crooked nature, that hee would rather haue perished, then continued to her enterprise.

m Meaning by this prouerbe, that he would destroy both small and great.

n Elie, in thine eyes.

o For, f.

p That is, thou thou shouldst not bene-ued of mine enemies.

q The, walle as the fence.

r Confirm the kingdom to his posteritie.

s For, from thy eyes.

t To wit, Saub m God shall preserve thee long in his loue and destroy thine enemies.

u That he hath not avenge himselfe, which thing would haue troubled his conscience.

v Reade vs f.

w Hee attributeth to the Lords mercie, and not to himselfe that he was stayed.

x Elie, received thy gift.

y For he had no reason either to conglute, or to give thanks for this great benefice of deliuerance.

z Or, my lord.

aa For he had no reason either to conglute, or to give thanks for this great benefice of deliuerance.

to Abigail to Carmel, they spake vnto her, saying, David sent vs to thee, to take thee to his wife.
41 And she arose, and bowed her selfe on her face to the earth, and said, Behold, let thine handmaide be a servant to wash the feet of the servants of my lord.

42 And Abigail hastned, and arose, and rode vpon an asse, and her five maidens followed her, and she went after the messengers of David, and was his wife.

43 David also tooke Ahinoam of * Izreel, and they were both his wives.

44 Now Saul had giuen * Michal his daughter Dauids wife to Phalti the sonne of Laish, which was of * Gallim.

CHAP. XXVI.

1 David was discovered vnto Saul by the Ziphites, 12 David taketh away Saths speare, and a pot of water that stood at his head, 21 Saul conspireth his banne.

A Gaine the Ziphites came vnto Saul to Gibeon, saying, * Dooth not David hide himselfe in the hill of Hachilah before || Ieshimon?

2 Then Saul arose, and went downe to the wildecnesse of Ziph, hauing three thousand & chosen men of Israel with him, for to seeke David in the wildecnesse of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Ieshimon by the way side. Nowe David abode in the wildecnesse, and he sawe that Saul came after him into the wildecnesse.

4 (For David had sent out spies, and vnderstood, that Saul was come) in very deede.

5 Then David arose, and came to the place where Saul had pitched, and when David beheld the place where Saul lay, & * Abner the sonne of Ner which was his chiefe captaine, (for Saul lay in the fort, & the people pitched round about him.)

6 Then spake David and said to Abimelech the Hittite, and to Abihai the sonne of Zeruah, brother to * Ioab, saying, Who will go downe with me to Saul to the holte? Then Abihai said, I will goe downe with thee.

7 So David and Abihai came downe to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his || head: And Abner and the people lay round about him.

8 ¶ Then said Abihai to David, God hath closed thine enemye into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I will not smite him againe.

9 And David said to Abihai, Destroy him not: for who can lay his hand * on the Lordes anoynted, and be guiltlesse?

10 Moreouer David said, As the Lord liueth, either the Lord shall smite him, or his day shall come to die; or hee shall defend into battell, and perish.

11 The Lord keepe me from lying mine hand vpon the Lordes anoynted: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs goe hence.

12 So David tooke the speare and the pot of water from Saths head, and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all sleepe: for the Lord had sent a dead sleepe vpon them.

13 Then David went into the other side, and stood on the toppe of an hill a faire off, a great

space being betweene them.

14 And David cryed to the people, and to Abner the sonne of Ner, saying, ¶ Hearst thou not, Abner? Then Abner answered, and saide, Who art thou that cryest to the King?

15 ¶ And David said to Abner, Art not thou a man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the King? for there came one of the folke in to destroy the king thy lord.

16 This is not well done of thee: as the Lord liueth, ye are fit worthe to die, because yee haue not kept your Master the Lordes anoynted: and now see where the Kings speare is, and the pot of water that was at his head.

17 And Saul knewe Dauids voyce, and said, Is this thy voyce, § my sonne David? And David said, It is my voyce, my lord O King.

18 And he said, Wherefore dooth my lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I b. fleeth thee, let my lord the King heare the wordes of his seruant. If the Lord haue stirred thee vp against me, ¶ I. I. him smel the sauour of a sacrifice: but if the children of men haue done it, cursed be they before the Lord: for they haue cast me out this day from abiding in the inheritance of the Lordes, saying, Goe, serue other gods.

20 Nowe therefore let not my blood fall to the earth before the face of the Lord: for the King of Israel is come out to seeke a flea, as one would hunt a partridge in the mountaines.

21 Then said Saul, I haue sinned: come againe, my sonne David: for I will doe thee no more harme, because my soule was precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

22 Then David answered, I. and I. said, Beholde the Kings speare, let one of the yong men come out and fetch it.

23 And let the Lord rewarde euery man according to his righteousness, and faithfulness: for the Lord had deliuered thee into mine hands this day, but I would not lay mine hand vpon the Lordes anoynted.

24 And behold, like as thy life was wretched by this day in mine eyes: so let my life be set by in the eyes of the Lord, that hee may deliuer me out of all tribul tion.

25 Then Saul said to David, Blessed art thou, my sonne David: for thou hast doo great things, and also prouise. So David went his way, and Saul returned to his place.

CHAP. XXVII.

1 David fleeth to Achish his Gath, who giueth him Zi' Israh, 8 David destroyeth carcasses of the Philistines, 10 Achish a decerneth by David.

A ND David faide in his heart, I shall nowe perish one day by the hand of Saul: is it not better for mee that I saue my selfe in the lande of the Philistines, and that Saul may haue no hope of mee to seeke mee any more in all the coastes of Israel, and so escape out of his hand?

2 And David therefore arose, and he, and the sixe hundred men that were with him, went vnto Achish, the sonne of Maach King of Gath.

3 And David dwelt with Achish at Gath, hee, and his men, euery man with his household.

David

† Elr. went to her fete.

* Job. 15. 14.

* 2 Sam. 2. 14. 15. 1. Which was a place bordering on the country of the Moabites.

* Chap. 23. 39. † Or, in Gilead, † Or, in the wilderness.

† Or, in the most skillfull and valiant souldiers.

† Or, to a certain place.

* Chap. 4. 50. and 17. 55.

b Who was a stranger and not an Israelite. c Who afterward was Dauids chiefe captaine.

† Or, soldier.

d Meaning, hee would make him sure at one stroke. e To wit, in his owne private cause: for Iohn slew two kings at Gods appointment, 2 King. 9. 24.

a Contr. false report. b That said, Dauid was Saths enemye: he proueth himselfe to be his friend.

f Hee seemed most valiant, and more to saue the King.

† Elr. sinner of sin.

g Hereby it appeareth, that the hypocrite persecuted David against his owne conscience, and contrary to his promise.

h Let his anger toward vs be pacified by a sacrifice.

i As much as lay in them, they compelled him to idolatry, because they lorded him to flee to the idolaters.

k Because thou hast kept my life this day.

l Thus he protesteth his innocencie toward Saul, and defendeth his iustice in the sight of God, in whose presence none is righteous, Psal. 14. 2. and 139. 1.

m To Gibeon of Benjamin.

a David destroyed the carcasses of the Philistines, 10 Achish a decerneth by David.

b He that dwelt with Achish at Gath, hee, and his men, euery man with his household.

David with his two wives, Abigail the Ize-
elite, and Abigail, Nabals wife the Carmelite.

4 And it was told Saul that David was fled
to Gath: so he fought no more for him.

5 And David faide vnto Achish, if I haue
nowe found grace in thine eyes, let them giue
mee a place in some other cite of the countrey,
that I may dwell there: for why should thy ser-
uant dwell in the head cite of the kingdome with
thee?

6 Then Achish gaue him Ziklag that f me
day: therefore Ziklag pertaineth vnto the kings
of Iudah vnto this day.

7 ¶ And f the time that David dwelt in the
countrey of the Philistims, was foure monethes
and certaine dayes.

8 Then David and his men went vp, and in-
uaded the Geshurites, and the Gircites, and the
Amalekites: for they inhabited the Lande from
the beginning, from the way, as thou goest to
Shur, euen vnto the land of Egypt.

9 And David frote the Lande, and left neither
man nor woman aloue, and tooke sheepe, and
oxen, and asses, and camels, and apparell, and re-
turned and came to Achish.

10 And Achish faide, ¶ Where haue bene a
rouing this day? And David answered, Against
the South of Iudah, and against the South of the
Ierahmeelites, & against the South of f Kenites.

11 And David faued neither man nor woman
aloue, to bring them to Gath, saying, Left they
should tel on vs, and say, So did Dauid, and so wil
be his maner all the while that he dwelleth in the
countrey of the Philistims.

12 And Achish beleued David, saying, ¶ He
hath made his people of Israel vterly to abhorre
him: therefore he shall be my seruant for euer.

CHAP. XXVIII.

¶ David hath the cheefe creature promised about Achish. 8
Saul consulteth with a witch, and she causeth him to speake
with Samuel, 18 ¶ Who declareth vs a victor.

NOWE at that time the Philistims assembled
their bandes and aimes to fight with Israel:
therefore Achish said to David, ¶ Be sure thou shalt
goe out with me to the battell, thou and thy men.

2 And David said to Achish, Surely thou shalt
knowe, what thy seruant can doe. And Achish
saide to David, Surely I will make thee keeper of
mine head for euer.

3 ¶ Samuel was then dead, and all Israel had
lamented him, & burned him in Ramah, his owne
cite: and Saul had put away the forerers, and the
soothsayers out of the Land.

4 Then the Philistims assembled themselves
and came, and pitched in Shunem, and Saul assem-
bled all Israel and they pitched in Gilboa.

5 And when Saul saw the hoste of the Phi-
listims, he was afraid, & his heart was fore astonied.

6 Therefore Saul asked counsell of the Lord,
and the Lord answered him not, neither by
dreames, nor by ¶ Vrin, nor yet by Prophets.

7 ¶ Then saide Saul vnto his seruants, Seeke
mee a woman that hath a familiar spirit, that I
may goe to her, and aske of her. And his seruants
saide to him, Behold, there is a woman at En-dor
that hath a familiar spirit.

8 Then Saul 4 changed himselfe, and put
on other raiment, and hee went, and two men
with him, and they came to the woman by night:
and he sayde, I pray thee, coniecture vnto mee by

the familiar spirit, and bring me him vp, whome
I shall name vnto thee.

9 And the woman faide vnto him, Behold,
thou knowest what Saul hath done, how he hath
destroyed the forerers, and the soothsayers out
of the land: Wherefore then seekest thou to take
me in a snare to cause me to die?

10 And Saul swore to her by the Lorde, say-
ing, As the Lord liueth, no ¶ harme shall come to
thee for this thing.

11 Then said the woman, Whom shall I bring
vp vnto thee? And he answered, Bring mee vp
¶ Samuel.

12 And when the woman gaue Samuel, shee
cried with a loude voyce, and the woman spake
to Saul, saying, Why hast thou decieued me? for
thou art Saul.

13 And the king faide vnto her, be not afraid:
for what hauest thou? And the woman faide vnto
Saul, I haue gods assembling vp out of the earth.

14 Then he faide vnto her, What facion seest
of? And shee answered, An olde man cometh vp
lapped in a mantell: and Saul knewe that it
was ¶ Samuel, and hee inclined his face to the
grounde, and bowed himselfe.

15 ¶ And Samuel faide to Saul, Why hast thou
disquieted me, so bring mee vp? Then Saul an-
swered, I am in great distress: for the Philistims make
warre against me, and God is departed from me,
and answereth me no more, neither by Prophets,
neither by dreames: therefore I haue called thee,
that thou mayest tell me, what I shall doe.

16 Then faide Samuel, Wherefore: then dost
thou aske of me, seeing the Lorde is gone from
thee, and is thine enemy?

17 Euen the Lorde hath done to ¶ him, as hee
spake ¶ by mine ¶ him: for the Lorde will rent
the kingdome out of thine hand, and giue it thy
neighbour Dauid.

18 Because thou obeyedst not the voyce of
the Lorde, nor executedst his fierce wrath vpon
the Amalekites, therefore hath the Lorde done
this vnto thee this day.

19 Moreover, the Lord will deliuer Israel with
thee into the handes of the Philistims: ¶ and to
morrow shalt thou and thy sonnes be with me,
and the Lord shall giue the hoste of Israel into
the handes of the Philistims.

20 Then Saul fell streightway all along on
the earth, and was sore ¶ afraid because of the
wordes of Samuel, so that there was no strength
in him: for he had eaten no bread all the day nor
all the night.

21 Then the woman came vnto Saul, and saw
that he was sore troubled, and faide vnto him, See,
thine handmaide hath obeyed thy voyce, and
¶ haue put my soule in mine hand, and haue ob-
eyed thy wordes which thou faidest vnto me.

22 Now therefore, I pray thee, hearken thou al-
so vnto the voyce of thine handmaide, & let me set
a morsel of bread before thee, that thou mayest
eate and get thee strength, and go on thy journey.

23 But he refused, and said, I will not eate: but
his seruants and the woman together compelled
him, and he obeyed their voyce: so he arose from
the earth, and laye on the bed.

24 Nowe the woman had a fat calfe in the
house, and shee hastned, and killed it, and tooke
floure and kneaded it, and baked of it, ¶ ynnicu-
ned bread.

¶ He seeketh
according to his
greife ignorance,
not considering
the state of the
saiers after this
life: & how Sa-
tan hath no power
ouer them.
¶ For an excellent
piece.

¶ To his imagi-
nation albeit it
was so true, who
to blinde his eyes
took vpon him
the forme of Sa-
muels, as he can
do of an Angel
of light.
¶ For by the hand
of Prophets.

¶ This is, to
David.
¶ Chap. 2. 18.
¶ For manners.

¶ Yet shall he
dead, Chap. 2. 14.

¶ The wicked,
when they heare
Gods iudgements,
tremble and de-
pauire, but cannot
trouble for men
by repentance.

¶ I haue ven-
red my life.

¶ Person is re-
quered.

23 Then he brought them before Saul; and before his servants: and when they had eaten, they stood up, and went away the same night.

CHAP. XXIX.

1 The princes of the Philistims came: David to be sent back from the battle against Achish, because they distrusted him.

2 O the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched by the fountain, which is in Israel.

3 And the 11 princes of the Philistims went fourth by hundreds, and thousands, but David and his men came behind with Achish.

4 Then said the princes of the Philistims, What do these Hebrews here? and Achish said unto the princes of the Philistims, Is not this David the servant of Saul the King of Israel, who hath bene with me these dayes, or these yeeres, and I have found nothing in him, since he 1 dwelt with me unto this day?

5 But the princes of the Philistims were wroth with him, and the princes of the Philistims said unto him, * Send this fellow backe, that he may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, lest that in the battell he be an aduantage to vs: for wherewith should he obtaine the fauour of his master? should it not be with the heads of these men?

6 Is not this David, of whom they sing in dances, saying, * Saul slewe his thousand, and David his ten thousand?

7 Then Achish called David, and said vnto him, As the Lord liueth, thou hast bene vp-right and good in my sight, when thou 4 wentest out and in with me in the hoste, neither haue I found euill with thee, since thou camest to me vnto this day, but 1 the princes doe not fauour thee.

8 Wherefore now returne, and goe in peace, that thou displease not the princes of the Philistims.

9 And David said vnto Achish, But what haue I done? and what hast thou found in thy servant as long as I haue bene with thee vnto this day, that I may 6 not goe and fight against the enemies of my lord the King?

10 Achish then answered, and said to David, I knowe thou pleasest mee, as an Angel of God: but the princes of the Philistims haue saide, Let him not goe vp with vs to battell.

11 Wherefore now rise vp early in the morning with thy 7 masters servants that are come with thee: and when yett be vp early, as thoue as ye haue light, depart.

12 So David and his men rose vp early to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izreel.

CHAP. XXX.

1 The Amalekites burnt Ziklag. 2 David's two wives are taken prisoners. 3 The people would stone him. 4 He asked counsel of the Lord, and pursuing his enemies recovered them. 5 The prey 6 he divided equally. 7 And Judah's part to the Gileadites.

1 But when David and his men were come to Ziklag: the third day the Amalekites had invaded from the South, euen vnto Ziklag, and had 8 smitten Ziklag, and burnt it with fire.

2 And had taken the women that were therein prisoners, both small and great, and slewe not a

man, but carried them away, & went their wayes.

3 ¶ So David and his men came to the citie, and beholde, it was burnt with fire, and their 9 wives, and their sonnes, and their daughters were taken prisoners.

4 Then David and the people that was with him, lift vp their voices and wept, vntill they could weepe no more.

5 David's two wives were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And David was in great sorow: for the people 4 extended to stone him, because the heartes of all the people were vexed every man for his sonnes and for his daughters: but David comforted himselfe in the Lord his God.

7 ¶ And David said to Abiathar the Priest Ahimelech's sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to David.

8 Then David asked counsell as the Lord, saying, Shall I followe after this companie? (shall I ouertake them?) And he answered him, Follow: for thou shalt surely ouertake them, and 5 recover all.

9 ¶ So David and the six hundred men that were with him, went, and came to the riuer Besor, where a part of them abode:

10 But David and four hundred men followed, (for two hundred abode behinde, being too wearie to goe ouer the riuer Besor)

11 And they found an Egyptian in the field, and brought him to David, and gaue him 1 bread, and he did eate, & they gaue him water to drinke.

12 Also they gaue him a fewe figges, and two chibsters of raisins: and when hee had eaten, his spirit came againe to him: for hee had euen bread, nor drunke any water in three dayes, and three nightes.

13 ¶ And David said vnto him, To whom belongeth thou? and whence art thou? And he said, I am a yong man of Egypt, and seruant to an Amalekite: and my master left me three dayes agoe, because I fell sicke.

14 We roused vpon the South of Chereth, and vpon the east belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And David said vnto him, Canst thou bring me to this companie? And he said, I sweare vnto me by God, that thou wilt neither kill mee, nor deliuer me into the hands of my master, and I will bring thee to this companie.

16 ¶ And when he had brought him thither, beholde, they lay scattered abroad vpon all the earth, 2 eating and drinking, and dauncing, because of all the great prey that they had taken out of the land of the Philistims, and out of the land of Iudah.

17 And David smote them from the twilight, euen vnto the evening 3 of the next morowe, so that there escaped not a man of them, save four hundred young men, which rode vpon camels, and fled.

18 And David recovered all that the Amalekites had taken: also David rescued his two wives.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: David recovered them all.

1 Or in Am.

2 Or, captiuitie.

3 According to their busines, or epignose.

b Meaning a long time, that is, foure moneths and certaine dayes, Chap. 27. v. 1. Elr. fill, as Gen. 35. 18. * Ac to 20. 12. 19.

c Would not, Saul receive him to fauour, if he could betray vs? * Chap. 18. 7. and 22. 11.

d That is, wast conspurat with me.

¶ Ebr. thou art not good in the eyes of the princes.

e This dissimulation can not be excused: for it grieved him to goe against the people of God.

f With them that fled vnto Achish from Saul.

g After that he departed from Achish. h That is, destroyed the citie.

e For these only remained in the citie, when the men were gone to warre.

d Thus wee see that in troubles and diuine we do not consider gods providence, but like raging beasts forget both our owne duties, and contemne Gods appointment ouer vs.

e Though God seeme to labour for a time, yet if we trust in him we shall be him to finde comfort.

f God by his providence should provide for the necessities of his people in such manner as hee will, and made him guide to David accomplish his enterprise.

g Hee was in such had in moderation men among the children.

h The wicked they pouer and they that are not the helpment of God, which is then a hand to smite them. i Some read vnto the mount of the two-mountain: that is, three dayes.

h Which the Am-
molekites had
taken of others,
and Dauid from
them: besides the
goods of Ziklag.

f Under these are
comprehended the
care of ill and goods,
which appertained
to every man.

m Some referre
these wordes to
Dauid, that hee
alleged an olde
custome and law,
as it were writ-
ten: it is both now
and hath bin euer.

n Slowing him-
selfe mindfull of
their benefite to-
wards him.

20 Dauid also tooke all the sheepe, and the
oxen, and they drave them before his cattell, and
said, This is Dauid's * pray.

21 ¶ And Dauid came to the two hundred
men that were too wearie for to followe Da-
uid: whom they had made also to abide at the
riuer Besor: and they came to meete Dauid,
and to meete the people that were with him: so
when Dauid came nere to the people, he saluted
them.

22 Then answered all the euill and wicked of
the men that went with Dauid, and sayd, Be-
cause they went not with vs, therefore will we
giue them none of the pray that wee haue re-
couered, sure to euery man his wife and his chil-
dren: therefore let them carrie them away and
depart.

23 Then sayd Dauid, Yee shall not doe so,
my brethren, with that which the Lord hath
giuen vs, who hath preferred vs, and deliuered
the companie that came against vs, into our
hands.

24 For who will obey you in this matter? but
as his part is that poeth downe to the battell, so
shall his part be, that tarieth by the stufte: they
shall part alike.

25 So from that day forward hee made it a
statute and a law in Israel, vntill this day.

26 ¶ When Dauid therefore came to Ziklag,
he sent of the pray vnto the Elders of Iudah and
to his friends, saying, See, *there is a blessing* for
you of the spoile of the enemies of the Lord.

27 He sent to them of Beth-el, and to them of
South Ramoth, and to them of Iatir.

28 And to them of Aroer, and to them of
Siphmoth, and to them of Eliteroa,

29 And to them of Icthal, and to them of the
cities of the Ierahmeelites, and to them of the ci-
ties of the Kenites,

30 And to them of Hormah, and to them of
Chor-asan, and to them of Achach,

31 And to them of Hebron, and * to all the
places where Dauid and his men had haunted.

CHAP. XXXI.

4 Saul lieth himselfe. 6 His children are slaine in the bat-
telle. 10 The men of Iabesh tooke downe his body, which was
hanged on the wall.

N Owe * the Philistines fought against Israel,
and the men of Israel fledde away from the
Philistines, and they fell downe // wounded in
mount Gilboa.

2 And the Philistines praised sore vpon Saul
and his sonnes, and slewe Jonathan, and Abinadab,
and Makhishua Sauls sonnes.

3 And when the battell went sore against
Saul, the archers and bowmen † hit him, and hee
was sore // wounded of the archers.

4 Then said Saul vnto his armour bearer,
* Drawe out thy sword, and thrust mee through
therewith, least the vncircumcised come & thrust
me through and mocke me: but his armour bea-
rer would not, for he was sore afraid. Therefore
Saul tooke a sword and fell vpon it.

5 And when his armour bearer sawe that Saul
was dead, he fell likewise vpon his sword, & dyed
with him.

6 So Saul dyed, and his three sonnes, and his
armour bearer, and all his men that came day to-
gether.

7 ¶ And when the men of Israel that were on
the other side of the valley, and they of the o-
ther side * Iorden saw that the men of Israel were
put to flight, and that Saul and his sonnes were
dead, then they left the cities, and came away, and
the Philistines came and dwelt in them.

8 ¶ And on the morowe when the Philistines
were come to spoyle them that were slaine, they
found Saul and his three sonnes lying in mount
Gilboa,

9 And they cut off his head, & stripped him out
of his armour, and set into the land of the Phi-
listins on euery side, that they should publish it in
the temple of their idoles, and among the people.

10 And they laid vp his armour in the house
of Ashtaroth, but they hanged vp his bodie on
the wall of Beth-shan.

11 ¶ When the inhabitants of Iabesh Gilcad
heard what the Philistins had done to Saul,

12 Then they arose (as many as were strong
men) and went all night, and tooke the bodie of
Saul, and the bodies of his sonnes, from the wall
of Beth-shan, and came to Iabesh, and * burnt
them there,

13 And tooke their bones and * buried them
vnder a tree at Iabesh, and † fasted seven dayes.

* 1 Chron. 10. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

† Else, stand him,
30. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3 So we see that
his cruel life hath
a desperate end,
as is commonly
seene in them that
persecute the chil-
dren of God.

b Nere to Gil-
boa.
c The tribes of
Reuben and Gad,
and half the tribe
of Manasse.

d In token of
victory and tri-
umph.

e When he had
delivered from
their enemies,
Chap. 1. 2. 3. 4.

* Jer. 34. 5.

* 1 Sam. 31. 4.
f According to
the custome of
mourners.

THE SECOND BOOKE OF SAMVEL.

THE ARGUMENT.

THIS booke and the former beare the title of Samuel, because they containe the conception, natiuitie
and the whole course of his life, and also the line and acts of two Kings, to wit, of Saul and Dauid,
whom he anointed and consecrated Kings by the ordinance of God. And as the first booke containeth
those things, which God brought to passe among this people vnder the gouernment of Samuel and Saul:
so this second booke declareth the noble acts of Dauid, after the death of Saul, when he began to reigne,
vnto the end of his kingdom: and how the same by him was wonderfully augmented: also his great
troubles and dangers, which he sustained both within his house and without: what horrible and dan-
gerous insurrections, rebells, and treasons, were wrought against him, partly by false counsellors, feined
friends and flatterers, and partly by some of his owne children and people: and how by Gods assistance
he ouercame all difficulties, and enioyed his kingdom in rest and peace. In the person of Dauid the
Scripture setteth forth Christ Iesus the chiefe King, who came of Dauid according to the flesh, and was
persecuted on euery side with outward and inward enemies, as well in his owne person, as in his mem-
bers, but at length he ouercameth all his enemies, and giveth his Church victory against all power
both spiritual and temporall: and foretelleth with them, King for euermore.

CHAP. I.

¶ It was told Dauid of Sauls death. 15 Her sangst thou to him that brought thee the tidings. 19 He lamenteth the death of Saul and Jonathan.



After the death of Saul, when Dauid was returned from the slaughter of the Amalekites, and had bene two dayes in Ziklag,

Beholde, a man came the third day out of the hofte from Saul with his clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and did obeisance.

Then Dauid sayd vnto him, Whence comest thou? And he said vnto him, Out of the hofte of Ifrael I am escaped.

And Dauid said vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of due people are ouerthrowen, and dead, and also Saul & Jonathan his sonne are dead.

And Dauid sayde vnto the yong man that tolde it him, How knowest thou that Saul & Jonathan his sonne be dead?

Then the yong man that tolde him, answered, As I came to mount Gilboa, beholde, Saul leaped vpon his speare, and loe, the charrets and horsenmen followed hard after him.

And when he looked backe, he saw me, and called me: And I answered, Here am I.

And he said vnto me, Whoe art thou? And I answered him, I am an Amalekite.

Then said he vnto me, I pray thee come vpon me, and slay me: for anguish is come vpon me, because my life is yet whole in me.

So I came vpon him, and slew him, and because I was sure that he could not live, after that he had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

Then Dauid tooke holde on his clothes, and rent them, and likewise all the men that were with him.

And they mourned and wept, and fasted vntill euen, for Saul & for Jonathan his sonne, and for the people of the Lord, and for the house of Ifrael, because they were slaine with the sword.

¶ Afterward Dauid said vnto the yong man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger, an Amalekite.

And Dauid said vnto him, How wast thou not afraid, to put forth thine hand to destroy the Anoynted of the Lord?

Then Dauid called one of his yong men, and said, Goe neere, and fall vpon him. And hee smote him that he dyed.

Then said Dauid vnto him, Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anoynted.

¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Jonathan his sonne,

Also hee made them teach the children of Iudah to shooote, as it is written in the booke of I Iahter.

¶ Onable Ifrael, he is slaine vpon thy hie places: how are the mightie ouerthrowen!

¶ Tell it not in Gath, nor publish it in the streets of Ashkelon, lest the daughters of the

Philistines reioyce, least the daughters of the vncircumcised triumph.

¶ Yee mountaines of Gilboa, vpon you be neither dewe nor raine, nor in these fieldes of offerings: for there the shield of the mightie is cast downe, the shield of Saul, as though hee had not bene anoynted with oyle.

¶ The bow of Ion th neuer turned backe, neither did the sword of Saul turne empty from the blood of the slaine, and from the fatte of the mightie.

¶ Saul and Jonathan were louely and pleasant in their liues; and in their deaths they were not diuided: they were swifter then Eagles, they were stronger then lions.

¶ Yee daughters of Ifrael, weepe for Saul, which clothed you in flakel, with pleasures, and hanged ornaments of gold vpon your apparell.

¶ Howe were the mightie slaine in the mids of the battel! O Jonathan, thou wast slaine in thine hie places.

¶ Wo is it for thee, my brother Jonathan: very kinde hast thou bene vnto me: thy loue to me was wonderfull, passing the loue of women: how are the mightie ouerthrowen, and the weapons of warre destroyed!

CHAP. II.

¶ Dauid is anoynted king in Hebron. 9 Abner maketh Ishbosheth king ouer Ifrael. 15 The battell of the vntants of Dauid and Ishbosheth. 32 The buriaill of Asahel.

¶ After this Dauid asked counsell of the Lord, saying, Shall I go vnto any of the cities of Iudah? And the Lord said vnto him, Go vp. And Dauid said, Whither shall I go? He then answered, Vnto Hebron.

¶ So Dauid went vp thither, & his two wiues also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

¶ And Dauid brought vp the men that were with him, every man with his household, and they dwelt in the cities of Hebron.

¶ ¶ Then the men of Iudah came, and there they anoynted Dauid King ouer the house of Iudah. And they tolde Dauid, saying, that the men of Iabesh Gilead buried Saul.

¶ And Dauid sent messengers vnto the men of Iabesh Gilead, and said vnto them, Blessed are ye of the Lord, that ye haue shewed fish kindeesse vnto your lord Saul, that you haue buried him.

¶ Therefore now the Lord heere mercy and truth vnto you: and I will recompense you this benefite, because ye haue done this thing.

¶ Therefore now let your hands be strong, and be ye valiant: albeit your master Saul be dead, yet neuerthelesse the house of Iudah hath anoynted me King ouer them.

¶ ¶ But Abner the sonne of Ner that was captaine of Sauls hoste, tooketh Ishbosheth the sonne of Saul, and brought him to Mahanaim.

¶ And made him king ouer Gilead, and ouer the Ashurites, and ouer Izreel, and ouer Ephraim, and ouer Benjamin, and ouer all Ifrael.

¶ Ishbosheth Sauls sonne was forty yere old when he began to reigne ouer Ifrael, and reigned two yere: but the house of Iudah followed Dauid.

¶ And the time which Dauid reigned in Hebron ouer the house of Iudah, was seuen yere and fixe moneths.

¶ ¶ And Abner the sonne of Ner, and the seruaunts of Ishbosheth the sonne of Saul went

¶ Let their fertile fieldes be barren, and bring forth no fruit to offer to the Lord.

¶ They died both together in Gilboa.

¶ Asrich garments, and costly iewels.

¶ Either toward their husbands, their children.

¶ By the mount of the high pith, as: Sam. 3. Saul 2. Sam. 3. 1.

¶ Which was also called Kimarion, 2 Sam. 3. 1.

¶ In the mid his pericran.

¶ Sam. 3.

¶ Accorded promise, which to recompent them that as merciful.

¶ So that you not want a captain and souldiers.

¶ Over the whole triben.

¶ After that was expell, he reigned ouer the country 7 yere, Chap. 3.

¶ 2 Sam. 3. 17.

¶ Seeming to lament: the overthrow of the people of Ifrael.

¶ As I said in the chafte.

¶ Or, captaines.

¶ He was an Amalekite borne, but renounced his country, and ioynd with the Ifraelites.

¶ 18. Sauls oym. I am forty, because I am yet aliue.

¶ 18. I said vpon him.

¶ 2 Sam. 3. 17.

¶ After the lamentation, he examined him againe.

¶ 2 Sam. 3. 15.

¶ ¶ Thus artfully punished for thy fault.

¶ That they might be able to match their enemies the Philistines in that arte.

¶ 18. 1 Sam. 3. 17. Or, righteously. Meaning, Saul, 2 Sam. 3. 17.

out of Mahanaim to Gibeon.

13 And Iſaiah the ſonne of Zeruiah, and the ſervants of David went out and met one another by the poole of Gibeon: and they ſate downe, the one on the one ſide of the poole, and the other on the other ſide of the poole.

14 Then Abner ſaide to Iſaiah, Let the yong men now ariſe, and ſplay before vs. And Iſaiah ſaid, Let them ariſe.

15 Then theſe aroſe and went ouer twelue of Benjamin by number, which pertained to Iſaiah-both the ſonne of Saul, and twelue of the ſervants of David.

16 And euery one caught his fellowe by the head, and ſtraſt his ſword in his fellowes ſide, ſo they fel downe together: wherefore the place was called Helkath-hazurim, which is in Gibeon.

17 And the battell was exceeding fore that ſame day: for Abner and the men of Iſrael ſell before the ſervants of David.

18 And there were three ſonnes of Zeruiah there, Iſaiah, and Abiſhai, and Aſaſhel. And Aſaſhel was as light on foote as a wilde roe.

19 And Aſaſhel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and ſaid, Art thou Aſaſhel? And he answered, Yea.

21 Then Abner ſaid, Turne thee eicher to the right hand or to the left, and take one of the yong men, and take thee his weapons: but Aſaſhel would not depart from him.

22 And Abner ſaide to Aſaſhel, Depart from mee: I wherefore ſhould I ſmite thee to the ground? how then ſhould I be able to holde vp my face to Iſaiah thy brother?

23 And when hee would not depart, Abner with the hinder end of the ſpeare ſmote him vnder the ſide ribb, that the ſpeare came out behind him: and he fel downe there, and dyed in his place. And as many as came to the place where Aſaſhel fell downe and dyed, ſtoode ſtill.

24 Iſaiah alſo and Abiſhai purſued after Abner: and the ſunne went downe, when they were come to the hill Annah, that lieth before Giah, by the way of the wildeſneſſe of Gibeon.

25 And the children of Benjamin gathered themſelues together after Abner, and were on an heape and ſtoode on the top of an hill.

26 Then Abner called to Iſaiah, and ſaid, Shall the ſword deuoure for euery knoweſt thou not, that it will be bitterneſſe in the latter end? how long then ſhall it be, or thou bid the people returne from following their brethren?

27 And Iſaiah ſayde, As God liueth, if thou haſt not ſpoken, ſurely euery in the morning the people had departed euery one backe from his brother.

28 ¶ So Iſaiah blew a trumpet, and all the people ſtoode ſtill, and purſued after Iſrael no more, neither fought they any more.

29 And Abner and his men walked all that night through the hill plaine, and went ouer Iſaiah, and paſt through all Eſſhron till they came to Mahanaim.

30 Iſaiah alſo returned backe from Abner: and when hee had gathered all the people together, there lacked of Dauids ſervants nineteene men and Aſaſhel.

31 But the ſervants of David had ſuſtained of

Benjamin, and of Abners men, ſo that three hundred and three ſcore men dyed.

32 And they tooke vp Aſaſhel, and buried him in the ſepulchre of his father, which was in Beth-lehem: and Iſaiah and his men went all night, and when they came to Hebron, the day aroſe.

CHAP. I II.

1 Long warre betwene the houſes of Saul and David. 2 The children of David in Hebron. 3 Abner ſearcheth for David. 4 Iſaiah ſeeth him.

There was then a long warre betwene the houſe of Saul and the houſe of David: but David waxed ſtronger, and the houſe of Saul waxed weaker.

¶ And vnto David were children borne in Hebron: and his eldeſt ſonne was Amnon of Ahinoam the Iſreelite.

3 And his ſecond, was Chileab of Abigail the wife of Nabal the Carmelite: and the third, Abſalom the ſonne of Maacah the daughter of Talmai the King of Geſhur.

4 And the fourth, Adoniah the ſonne of Haggith, and the fifth, Shephathiah the ſonne of Abital.

5 And the ſixt, Iſhtream by Eglah Dauids wife: theſe were borne to David in Hebron.

6 ¶ Now while there was warre betwene the houſe of Saul, and the houſe of David, Abner made all his power for the houſe of Saul.

7 And Saul had a concubine named Riſpah, the daughter of Aiah. And Iſb-beth ſayde to Abner, Wherefore haſt thou gone in to my fathers concubine?

8 Then was Abner very wroth for the wordes of Iſb-beth, and ſayd, Am I a dogges head, which againſt Iudah do theſe merces this day vnto the houſe of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hand of David, that thou chargeſt me this day with a fault concerning this woman?

9 ¶ So doe God to Abner, and more alſo, except, as the Lord hath ſworne to David, euen ſo I doe to him.

10 To remoue the kingdom from the houſe of Saul, that the throne of David may be ſtabliſhed ouer Iſrael, and ouer Iudah, euen from Dan to Beerſheba.

11 And he durſt no more aniwere to Abner: for he feared him.

12 ¶ Then Abner ſent meſſengers to David on his behalfe, ſaying, Whoſe is the land? who ſhould alſo ſay, Make covenant with me, and behold, mine hand ſhall be with thee, to bring all Iſrael vnto thee.

13 Who ſaid, Well, I will make a covenant with thee: but one thing I require of thee, that is, that thou ſee not my face; except thou bring Michal Sauſ daughter when thou commeſt to ſee me.

14 ¶ Then David ſent meſſengers to Iſb-beth Sauſ ſonne, ſaying, Deliuer mee my wife Michal, which I married for an hundredth foreſkinnies of the Philiftines.

15 And Iſb-beth ſent, and tooke her from her husband Phaltiel the ſonne of Laith.

16 And her husband went with her, and came weeping behinde her vnto Eſbaurim: ſo they ſayde Abner vnto him, Goe an / returne. He then returned.

17 ¶ And Abner had communication with the Elders of Iſrael, ſaying, Ye fought for David

p Thus God would confine David in his captiuitie by the deſtruction of his aduerſaries.

3 That is, without intermiſſion enduring to a yeere, which was the whole regime of Iſb-beth.

b Who is called alſo Daniel, 1 Chron. 3. 2.

c Within ſeven yeeres and ſixe monthes.

d Doſt thou eſteeme me no more then a dogge, for all my ſervants doe to thy fathers houſe?

e We ſee how the wicked can not abide to be admoniſhed of their faults, but ſerke their diſpleaſure, which goe about to bring them from their wickednes.

f Or, ſervant.

* 1 Sam. 18. 25. 26.

* 1 Sam. 25. 44.

g Rather for malice that he bare toward Iſb-beth, then for love he bare to David.

in times past, that he might be your King.
18 Now then doe it: for the Lord hath spoken of Dauid, saying, By the hand of my seruant Dauid I will save my people Israel out of the handes of the Philistims, and out of the handes of all their enemies.

19 Also Abner spake to Benjamin, and afterward Abner went to speake with Dauid in Hebron, concerning all that Israel was content with, and the whole s^h house of Benjamin.

20 So Abner came to Dauid to Hebron, hauing twentie men with him, and Dauid made a fealt vnto Abner, and to the men that were with him.

21 Then Abner s^hide vnto Dauid, I will rise vp, and goe gather all Israel vnto my lorde the King, that they may make a couenant with thee, and that thou mayest reigne ouer all that chine heart desireth. Then Dauid let Abner depart, who went in peace.

22 ¶ And beholke, the seruants of Dauid and Ioab came from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for he had sent him away, and he departed in peace)

23 When Ioab, and all the hoste that was with him were come, men tolde Ioab, saying, Abner the sonne of Ner came to the King, and he hath sent him away, and he is gone in peace.

24 Then Ioab came to the King, and sayde, What hast thou done? Beholke, Abner came vnto thee, why hast thou sent him away, and he is departed?

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, and to knowe thy outgoing and ingoing, and to knowe all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, hee sent messengers after Abner, which brought him againe from the well of Sirah vnk^onowing to Dauid.

27 And when Abner was come againe to Hebron, * Ioab tooke him aside in the garc to speake with him peaceably, and smote him vnder the fifth rib, that hee dyed, for the blood of * Afahel his brother.

28 ¶ And when afterward it came to Dauids eare, he layd, I and my kingdome are * guiltlesse before the Lord for eu^r, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab bee neuer without some that haue running issues, or leper, or that leaseth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 (So Ioab and J Abihai his brother slewe Abner, because he had slaine their brother Afahel at Gibeon in battell)

31 And Dauid said to Ioab, and to all the people that were with him, Rent your clothes, and put on sackcloth, and mourne before Abner: and King Dauid himselfe followed the beare.

32 And when they had buried Abner in Hebron, the King lift vp his voyce, and wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and sayd, Dyed Abner as a foole dyeth?

34 Thine handes were not bounde, nor thy fettes tyed in fetters of brass: but as a man fall-

leth before wicked men, so diddest thou fall. And all the people wept for him.

35 Afterwarde all the people came to caufe Dauid eate meate while it was yet day, but Dauid sware, saying, So doe God to mee and more also, if I taste bread or ought els till the sunne be downe.

36 And all the people knewe it, and it pleased them, as whatsoeuer the King did, pleased all the people.

37 For all the people and all Israel vnderstood that day, how that it was not the Kings deede that Abner the sonne of Ner was slaine.

38 And the king said vnto his seruants, Know yee not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and newly anointed King: and these men the sonnes of Zeruiah be too [harde for me: the Lord reward the doer of euill according to his wickednesse.

CHAP IIII

Baanah and Rechab slay Ith-boseth the sonne of Saul. 22 Dauid commendeth them to Isai.

And when Sauls a sonne heard that Abner was dead in Hebron, then his handes were feeble, and all Israel was afraid.

2 And Sauls sonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Benjamin, (for a Beeroth was reckoned to Benjamin,

3 Because the Beerothites fled to Gittaim, and sojourned there, vnto this day)

4 And Ionathans Sauls sonne had a sonne that was lame on his feete: hee was fuyeteer olde when the tidings came of Saul and Ionathan out of Israel: then his nourse tooke him, and fledde away. And as shee made haste to flee, the childe fell and beganne to halte, and his name was Me-phiboseth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ith-boseth (who slept on a bed at noone.)

6 And beholde, Rechab and Baanah his brother came into the mids of the house, as they would haue wheate, and they smote him vnder the fifth rib, and fled.

7 For when they came into the house, he slept on his bed in his bed chamber, and they smote him, and slewe him, and beheaded him, and tooke his head, and gave them away through the plaine all the night.

8 And they brought the head of Ith-boseth vnto Dauid to Hebron, and gyde to the King, Beholke the head of Ith-boseth Sauls sonne thine enemy, who fought after thy life: and the Lord hath auenged my lorde the King this day of Saul, and of his feede.

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord lieth, who hath deliuered my soule out of all aduersitie,

10 When one * tolde mee, and said that Saul was dead, (thinking to haue brought good tydings) Iooke him and slewe him in Ziklag, who thought that I would haue giuen him a rewarde for his tydings:

11 Howe much more when wicked men haue slaine a righteous person in his owne house, and vpon

¶ Ebr in the earre of Benjamin.

g Who challenged the kingdom, because of their father Saul.

¶ Or, without harme.

h From wars against the Philistims.

i Here appeareth the malicious minde of Ioab, who would haue had the King to slay Abner for his private grudge.

* 1. King. 2. 21

¶ 10. Ieremij.

* Chap. 2. 29

k The Lorde knoweth that I did not consent to his death.

l Abihai is said to slay him with Ioab, because he conferred to the murder.

m Meaning, because the corpses.

n He declareth that Abner dyed not as a witch or vile person, but as a valiant man might doe, being trauesouerously decidered by the wicked.

o According to their customs, which was to banquet at buriall.

p It is expedient sometimes to comply to carcer in inward sorrow, but also that it may appeare to others, so the intent that they may be satisfied.

¶ 10. Ieremij.

a That is, Ith-boseth, b Meaning, that he was discorde.

c The cite Bet-oth was in the tribe of Benjamin, d After the fall of Saul, for fear of the Philistims.

e They digged themselves as marchants, which came to buy wheate.

f There is something to be feared, and dangerous, when the wicked do not contrie to escape of their labour.

¶ 10. Ieremij.

¶ 10. Ieremij.

¶ 10. Ieremij.

¶ 10. Ieremij.

vpon his bed? shal I not now therefore require his blood at your hand, & take you from the earth?
 12 Then David commended his yong men, and they slew them, and cut off their hands and their feet, and hanged them vpon the poole in Hebron: but they tooke the head of Ithi-boseth, & buried it in the sepulchre of * Abner in Hebron.

CHAP. V.

§ David made king over all Israel. 7 He tooketh the first of Zion. 10 He slayeth Goliath the Gittite. 12 And overcommeth the Philistines twise.

Then * came all the tribes of Israel to David vnto Hebron, and sayd thus, Beholde, we are thy * bones and thy flesh.

2 And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath sayd to thee, * Thou shalt feede my people Israel, and thou shalt be a captaine ouer Israel.

3 So all the Elders of Israel came to the king to Hebron: and King David made a couenant with them in Hebron * before the Lord: and they anoynted David King ouer Israel.

4 ¶ David was thirtie yere olde when he began to reigne: and he reigned fourtie yere.

5 In Hebron hee reigned ouer Iudah * seuen yeres, and fixe moneths: and in Ierusalem hee reigned thirtie and three yeres ouer all Israel and Iudah.

6 ¶ The King also and his men went to Ierusalem vnto the Iebusites, the inhabitants of the land: who spake vnto David, saying, Except thou take away the * blinde and the lame, thou shalt not come in hither: thinking that David could not come thither.

7 But David tooke the fort of Zion: this is the citie of David.

8 Nowe David had sayd the same day, Who soeuer smiteth the Iebusites, and getteth vp to the gutters, and smiteth the lame and blinde, which David soule hateth, I will prefferre him: * therefore they sayd, The blinde and the lame shall not come into that house.

9 So David dwelt in that forte, and called it the citie of David, and David built round about it, from * Millo, and inward.

10 And David prospered and grew: for the Lord God of hostes was with him.

11 ¶ Hiram also king of † Tyus sent messengers to David, and cedar trees, and carpenters, and masons for walles: and they built David an house.

12 Then David knewe that the Lord had stablished him King ouer Israel, and that he had exalted his kingdom for his people Israels sake.

13 And David tooke him * concubines and wives out of Ierusalem, after hee was come from Hebron, and mo sonnes & daughters were borne to David.

14 * And these bee the names of the sonnes that were borne vnto him in Ierusalem: Shamua, and Shobab, and Nathan, and Salomon, 15 And Ithar, and Elihuza, and Nepheg, and Iaphia,

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ * But when the Philistines heard that they had anoynted David King ouer Israel, all the Philistines came vp to feke David: and when David heard, he went downe to a fort.

18 But the Philistines came, and spread themselves in the valley of Rephaim.

19 Then David asked counsell of the Lord, saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine handes? And the Lord answered David, Goe vp: for I will doubtlesse deliuer the Philistims into thine handes.

20 ¶ * Then David came to Baal-perazim, and smote them there, and sayde, The Lord hath diuided mine enemies asunder before me, as waters be diuided asunder: therefore he called the name of that place † Baal-perazim.

21 And there they left their images, and David and his men * burnt them.

22 Again the Philistims came vp, and spread themselves in the valley of s Rephaim.

23 And when David asked counsell of the Lord, hee answered, Thou shalt not goe vp, but turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noyse of one going in the toppes of the mulberie trees, then remoue: for then shall the Lord goe out before thee, to smite the hoise of the Philistims.

25 Then David did so as the Lord had commanded him, and smote the Philistims from Geba, vntill thou come to * Gazer.

CHAP. VI.

§ The Arke is brought forth of the house of Abinadab. 7 Uzzah is striken, and death. 14 David danceth before it. 18 And is therefore despised of his wife Achish.

Again David gathered together all the chosen men of Israel, ^{now} thirtie thousand.

2 * And David arose and went with all the people that were with him * from Baale of Iudah to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hostes, that dwelteth vpon it betwene the Cherubims.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in † Gibeah. And Vzzah and Ahio the sonnes of Abinadab did driue the new cart.

4 And when they brought the Arke of God out of the house of * Abinadab, that was at Gibeah, Ahio went before the Arke,

5 And David & all the hoise of Israel * played before the Lord on all instruments made of fire, and on harps, and on Psalteries, and on timbrels, and on cornets, and on cymbales.

6 ¶ * And when they came to Nachons threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

7 And the Lord was very wroth with Vzzah, and God * smote him in the same place for his fault, and there he dyed by the Arke of God.

8 And David was displeased, because the Lord had † smitten Vzzah: and he called the name of the place † Perez. Vzzah vntill this day.

9 Therefore David that day feared the Lord, and said, How shall the Arke of the Lord come to me?

10 So David would not bring the Arke of the Lord vnto him into the citie of David, but David caried it into the hoise of Obed-edom * a Gittite.

11 And the Arke of the Lord continued in the hoise of Obed-edom the Gittite, three moneths, and the Lord blessed Obed-edom, and all his houshold.

12 ¶ And one tolde King David, saying, * The Lord hath blessed the hoise of Obed-edom, and all that hee hath, because of the Arke of God: therefore

f By Abinathar the priest.

† J. 28. 11.

10r. sbe plains of asaphim.

11. sbe. 14. 12.

g Meaning, the valley of goats, which David called Baal perazim because of his victories.

h Which was in the tribe of Benjamin, but the Philistims did possesse it.

10r. chief.

11. sbe. 12. 14.

i This was a citie in Iudah called also Kirith-iazim, Iosh. 15. 9.

b Which was in his place of the citie of Baale.

11. sbe. 12.

c Praised God, and sang Psalms.

11. sbe. 13. 14.

d Here we see what danger it is to follow good intentions, or to do anything in Gods service without his expresse word, & his made a breach.

10r. the disson of Vzzah.

e Who was a Leuite, and had dwelt in Gittaim, 1. Chron. 17. 34.

11. sbe. 25. 35.

therefore

¶ Chap. v. 12.

¶ 1. Chron. 11. 7.

a We are of thy blood, and most were joyed vnto thee, ¶ Psal. 137. 1.

b That is, taking the Lord to witness, for the Arke was as yet in Abinadabs house, ¶ Chap. 3. 12.

c The children of God called idoles blinde and lame guides: therefore the Iebusites meant that they should prove that their gods were neither blinde nor lame, ¶ 1. Chron. 16. 4.

d The idoles should enter no more into that place.

e He built from the towne house round about his owne house, 1. Chron. 11. 8. ¶ 1. sbe. 20.

¶ 1. Chron. 22. 9.

¶ 1. Chron. 3. 5.

¶ 1. Chron. 14. 8. and 2. sbe.

f Meaning he caused the Levites to bear it, according to the Lawe,

therefore David went: and brought the Arke of God from the house of Obed-edom, into the citie of David with gladnefle.

13 And when they that bare the Arke of the Lord had gone fixe paces, he offered an ox, and a fatte beaft.

14 And David danced before the Lorde, with all his might, and was girded with a linnen Ephod.

15 So David & all the house of Israel brought the Arke of the Lord with shouting, and found of trumpet.

16 And as the Arke of the Lord came into the citie of David, Michal Sauls daughter looked through a window, and sawe King David leape, and daunce before the Lord, and there she despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the mids of the tabernacle that David had pitched for it: then David offered burnt offerings, and peace offerings before the Lord.

18 And assoone as David had made an ende of offering burnt offerings and peace offerings, he blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, *euen* among the whole multitude of Israel, as well to the women as men, to euery one a cake of bread, and a peece of flesh, and a bottell of wine: so all the people departed euery one to his house.

20 ¶ Then David returned to bless his house, and Michal the daughter of Saul came out to mette David, and sayd, O howe glorious was the King of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a foolle vncouereth himselfe.

21 Then David said vnto Michal, *It was before the Lord, which chose me rather then thy father, and all his house, and commanded me to be ruler ouer the people of the Lord, euen ouer Israel: and therefore will I play before the Lord.*

22 And will yet be more vile then thus, and will be low in mine owne sight, and of the very fame maide seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had no childe vnto the day of her death.

CHAP. VII.

2 David would build God an house, but is forbidden by the Prophet Nathan. 8 God putteth David in minde of his brethren: 12 The freewill continuance of his kingdom and posteritie.

¶ *Afterward* * when the King fate in his house and the Lord had given him rest round about from all his enemies,

2 The King sayde vnto Nathan the Prophet, Beholde, nowe I dwell in an house of cedar trees, and the Arke of God remaineth within the curtains.

3 Then Nathan said vnto the King, Go, and do all that is in thine heart: for the Lord a with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Goe, and tell my seruant David, Thus saith the Lord, b Shalt thou build me an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one word with any of the tribes of Israel when I commanded *she iudges* to feeble my people Israel? or sayde I, Why build ye not me an house of cedar trees?

8 Nowe therefore so say vnto my seruant David, Thus saith the Lord of hostes, * I tooke thee from the sheepecoat following the sheepe, that thou mightest bee ruler ouer my people, ouer Israel.

9 And I was with thee wherefoerer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a great name, like vnto the name of the great men that are in the earth.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue * no more, neither shall wicked people trouble them any more as before time,

11 And since the time that I set iudges ouer my people of Israel) and I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

12 * And when thy dayes bee fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy sonne after thee, which shall procede out of thy body, and will stablish his kingdom.

13 * Hee shall build an house for my Name, and I will stablish the throne of his kingdom for euer.

14 * I will be his father, and hee shall be my sonne: and * if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men.

15 But my mercie shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shall be stablished and thy kingdom for euer before thee, *euen* thy throne shall be stablished for euer.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto David.

18 ¶ Then King David went in, and fate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken also of thy seruants house for a great while: but I doeth this appertaine to a man, O Lord God?

20 And what can David say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them knowne vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might be his people, and that he might make him a name, and doe for you great things, and terrible for thy land, O Lord, *euen* for thy people whome thou redeemedst to thee out of Egypt, from the nations, and their gods?

24 For thou hast ordeyned to thy selfe thy people

c As concerning the building of an house, meaning, that without Gods express word nothing ought to be attempted. 1 Sam. 14. 14. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1.

d I haue made thee famous through all the world.

e He promitteth them quietnes, if they will walk in his feruor and obediences.

* King 1. 14.

* King 1. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Hebr. 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* This was high in Salomon, as figure, but fulfilled in Christ.

* In that Syria, which was the nation of the Syrians.

* Hebr. 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* For the Temple.

* From the Egyptians and the Idoles.

* He sheweth that Gods free election is the only cause of the Israelites chosen to be his people.

* Meaning, he should not: yet Nathan speaking according to mans iudgement and not by the spirit of prophesie permitted him.

g With a garment like to the Priests garment.

h The worldlings are not able to comprehend the motions that moue the children of God, to praye God by all manner of means.

* 1 Chron. 16. 2.

i That is to pray for his house, as he had done for the people.

j Or, vain man, k It was for no worldly affection, but only for that sake that I bare to Gods glory.

l Which was a punishment because hee mocked the seruant of God.

* Chap. 17. 2.

a Within the Tabernacle covered with shittim, Exod. 16. 7.

b Meaning, he should not: yet Nathan speaking according to mans iudgement and not by the spirit of prophesie permitted him.

Israel to be thy people for ever: and thou shalt become their God.

Now therefore, O Lord God, confirme for me word that thou hast spoken concerning Abram and his house, and doe as thou hast

And let thy Name be magnified for ever and that shall say, The Lord of hostes is the true Israel: and let the house of thy servant David be established before thee.

For thou, O Lord of hostes, God of Israel, covenanted vnto thy servant, saying, I will build an house: therefore hath thy servant bene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, and thy wordes be true, and thou hast tolde this goodnesse vnto thy servant)

29 Therefore now let it please thee to blesse the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and let the house of thy servant bee blessed for ever, with thy blessing.

CHAP. VIII.

1 David overcometh the Philistines, and other strange nations, and smiteth them miserably to the death.

AFTER * this now, David smote the Philistines & subdued them, & David tooke the bridle of bondage out of the hand of the Philistines.

2 And he smote Moab, and measured them with a corde, & cast them downe to the ground: he measured them with 2 corde to put them to death, and with one full corde to keepe them alive: so became the Moabites Davids servants, and brought gifts.

3 David smote also Hadadazer the sonne of Rehob King of Zobah, as he went to recover his border at the river ↑ Euphrates.

4 And David tooke of them a thousand and seven hundred horsemen, and twentie thousand footemen, and David ↓ destroyed all the charres, but he reserved an hundred charres of them.

5 ¶ Then came the Aramites of Dammeck to succour Hadadazer King of Zobah, but David slew of the Aramites two and twentie thousand men.

6 And David put a garison in Aram of Dammeck: and the Aramites became servants to David, & brought gifts. And the Lord saved David whersoever he went.

7 And David tooke the shields of golde that belonged to the servants of Hadadazer, and brought them to Jerusalem.

8 And out of Beth, and Berothai (cities of Hadadazer) King David brought exceeding much brasse.

9 ¶ Then Toi King of Hamath heard howe David had smitten all the hoste of Hadadazer.

10 Therefore Toi sent Ioram his sonne vnto King David, ↑ to salute him, and to reioyce with him because he had fought against Hadadazer, and beauen him (for Hadadazer had warre with Toi) who brought with him vessels of silver, and vessels of gold, and vessels of brasse.

11 And King David did dedicate them vnto the Lord with the silver and gold that he had dedicated of all the nations, which hee had subdued:

12 Of Aram, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoyle of Hadadazer the sonne of Rehob King of Zobah.

13 So David gave a name after that hee returned, and had slaine of the Aramites in the valley of salt eighteen thousand men.

14 And hee put a garison in Edom: throughout all Edom put he souldiers, and all they of Edom became Davids servants: and the Lord kept David whither soever he went.

15 Thus David reigned over all Israel, & executed judgement & iustice vnto all his people.

16 And Iosab the sonne of Zeniah was out the hoste, & Iosaphat the sonne of Achaz was recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priests, and Seraiah the Scribe.

18 And Benaiah the sonne of Ichobaiad, and the Cherethites and the Pelethites, and Davids sonnes were chiefe rulers.

CHAP. IX.

1 David retheth all the lands of Saul to Mephibosheth the sonne of Jonathan, to his appointee Ziba to be to the profit of his lands.

ANd David sayd, Is there yet any man left of the house of Saul, that I may shew him mercie for Jonathans sake?

2 And there was of the householde of Saul a servant whose name was Ziba, & when they had called him vnto David, the King sayd vnto him, Art thou Ziba? And he sayd, I thy servant am he.

3 Then the King sayd, Remaineth there yet none of the house of Saul, on whom I may shew the mercie of God? Ziba then answered the King, Jonathan hath yet a sonne: I ame of his secede.

4 Then the King sayd vnto him, Where is he? And Ziba sayd vnto the King, Behold, he is in the house of Machir ↑ sonne of Ammiel of Lo-debar.

5 ¶ Then King David sent, and tooke him out of the house of Machir the sonne of Ammiel of Lo-debar.

6 Nowe when Mephibosheth the sonne of Jonathan, the sonne of Saul was come vnto David, he fell on his face, & did reverence. And David sayd, Mephibosheth? And hee answered, Behold thy servant.

7 Then David said vnto him, Feare not: for I will surely shew thee kinnesse for Jonathan thy fathers sake, and will restore thee all the fields of Saul thy father, and thou shalt eate bread at my table continually.

8 And he bowed himselfe, and sayd, What is thy servant, that thou shouldst looke vpon such a dead dogge as I am?

9 Then the King called Ziba Servant, & said vnto him, I haue giue vnto thy masters sonne all that pertained to Saul and to all his house.

10 Thou therefore and thy sonnes and thy servants shall till the land for him, and bring in that thy masters sonne may haue foode to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fiftene sonnes, and twentie servants)

11 Then said Ziba vnto the King, According to all that my lord the King hath commaunded his servant, so shall thy servant doe, that Mephibosheth may eate at my table, as one of the Kings sonnes.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, were servants vnto Mephibosheth.

13 And Mephibosheth dwelt in Jerusalem for

10. In Gennath.

10. In all his inter-
persion.

10. Hee gave him
great in abundance.

10. Hee was spech-
full toward the
people.

10. Hee was of
Gersan.

10. Hee was over the
Cherethites.

10. The Cherethites
& Pelethites were
in the kings guard,
and had charge
of his person.

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Cherethites.

David daunceth before the Arke.

11. Samuel.

Dauids thanksgiving

f Meaning he ca-
sed the Levites to
beare it, according
to the Lawe.

therefore David went and brought the Arke of God from the house of Obed-edom, into the citie of David with gladnesse.

13 And when they that bare the Arke of the Lord had gone sixe paces, he offered an ox, and a fatted beait.

14 And David danced before the Lorde, with all his might, and was girded with a linnen Ephod.

g With a garment
like to the Priests
garment.

15 So David & all the house of Israel brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of David, Michal Sauls daughter looked through a window, and sawe King David leape, and daunce before the Lord, and thee h despised him in her heart.

h The worldlings
are not able to
comprehend the
motions that
move the chil-
dren of God, to
praise God by all
manner of meanes.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the mids of the tabernacle that David had pitched for it: then David offered burnt offerings, and peace offerings before the Lord.

18 And asfoone as David had made an ende of offering burnt offerings and peace offerings, he blessed the people in the Name of the Lord of hostes,

i 2 Chron. 15. 1.

19 And gave among all the people, *euen* among the whole multitude of Israel, aswell to the women as men, to every one a cake of bread, and a peece of flesh, and a bottell of wine: so all the people departed every one to his house.

i That is to pray
for his house, as he
had done for the
people.

20 ¶ Then David returned to bless his house, and Michal the daughter of Saul came out to meeete David, and sayd, O howe glorious was the King of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a foole vncouereth himselfe.

j Or, vain man.

21 Then David said vnto Michal, *It was* before the Lord, which chose me rather then thy father, and all his house, and commanded me to be ruler ouer the people of the Lord, *euen* ouer Israel: and therefore will I play before the Lord.

k It was for no
worldly affection,
but onely for that
saule that I haue
to Gods glory.

22 And will yet be more vile then thus, and will be low in mine owne sight, and of the very fame maide seruants, which thou hast spoken of, shall I be had in honour.

l Which was a
punishment be-
cause thee mocked
the seruant of
God.

23 Therefore Michal the daughter of Saul had no childe vnto the day of her death.

CHAP. VII.

2 David would build God an house, but it was forbidden by the Prophet Nathan. 8 God punisheth David in murther of his brethren. 15 He promyseth continuance of his kingdom and posteritie.

m 2 Sam. 19. 2.

Afterward * when the King fate in his house and the Lord had giuen him rest round about from all his enemies,

n Within the Ta-
bernacle covered
with skinaes.
Exod. 26. 7.

2 The King fayde vnto Nathan the Prophet, Beholde, now I dwell in an house of cedar trees, and the Arke of God remaineth within the curtains.

3 Then Nathan said vnto the King, Go, and do all that is in thine heart: for the Lord is with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

o Meaning, hee
should not: yet
Nathan speaking
according to mans
iudgement and
not by the spirit
of prophesie, per-
mitted him.

5 Goe, and tell my seruant David, Thus saith the Lord, b Shalt thou build me an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one word with any of the tribes of Israel when I commaunde the iudges to feeble my people Israel? or sayde I Why build ye not me an house of cedar trees?

8 Nowe therefore so say vnto my seruant David, Thus saith the Lord of hostes, I tooke thee from the sheepecoate following the sheepe, to thou mightest bee ruler ouer my people, or Israel.

9 And I was with thee wherefoeuer thou walked, and haue destroyed all thine enemies of thy sight, and haue made thee a great name, like vnto the name of the great men that are in the earth.

a I am
three famous
throughout the
world.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue no more, neither shall wicked people trouble them any more as before time.

c He promyseth
them quietnesse,
if they will walk
in his feare and
obediencia.

11 And since the time that I set iudges ouer my people of Israel) and I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

d 2 King. 2. 4.

12 * And when thy dayes bee fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, which shall procede out of thy body, and will stablish his kingdom.

e 1. King. 2. 5. and
12. 2. Chron. 21. 1.

13 * Hee shall build an house for my Name, and I will stablish the throne of his kingdom for euer.

f Hebr. 2. 5.

14 * I will be his father, and hee shall be my sonne: and * if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men.

g 2. Chron. 21. 5.
f That is, great
as fathers vnto
christ his child.

15 But my mercie shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shall be stablished and thy kingdom for euer before thee, *euen* thy throne shall be stablished for euer.

h This was begun
in Solomon, and
figure, but was
fulfilled in Christ.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto David.

18 ¶ Then King David went in, and fate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

i Hebr. 2. 14.

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken also of thy seruants house for a great while: but yet this appertaine to a man, O Lord God?

k 2. Chron. 2. 14.

20 And what can David say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy wordes sake, and according to thine owne heart hast thou done all these great things, to make them known vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

l Hebr. 2. 14.
m Cometh out
of this rather thy
free mercie of
any worth
nelle thanest in
man?

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might be his people, and that he might make him a name, and doe for i you great things, and terrible for thy land, O Lord, *euen* for thy people whom thou redeemedst to thee out of Egypt, from the nations, and their gods?

n Deut. 4. 5.
o 1. Chron. 16. 1.
p And what
saith, which
I fear.

24 For thou hast ordeyned to thy selfe thy people

q He dwelt
that God had
elected Israel
only among
the nations
chosen to be his
people.

he did eate continually at the Kings table, & was lame on both his feete.

CHAP. X.

The messengers of Dauid are violently entreated of the King of Ammon, 7 Iobab vs. against the Ammonites.

After this the king of the children of Ammon died, & Hanun his sonne reigned in his stead.

3 Then sayd Dauid, I will shewe kinde nesse vnto Hanun the sonne of Nahath, as his father shewed kinde nesse vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.

3 And the princes of the children of Ammon sayd vnto Hanun their lord, Thinkett thou that Dauid doeth honour thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, to search the cite, and to spie it out, and to ouerthrowe it?

4 Wherefore Hanun tooke Dauids seruants, and shaued off the halfe of their beard, & cut off their garments in the middle, euen to their buttocks, and sent them away.

5 ¶ When it was tolde vnto Dauid, he sent to meete them (for the men were exceedingly ahammed) and the King sayd, Tary at Iericho, vntill your beards be grown, then returne.

6 ¶ And when the children of Ammon sawe that they coulde not in the fight of Dauid, the children of Ammon sent and hired the Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footemen, and of King Maach a thousand men, and of Ish-tob twelue thousand men.

7 And when Dauid heard of it, he sent Ioab, and all the hoste of the strong men.

8 And the children of Ammon came out, and put their armie in aray at the entering in of the gate; and the Aramites of Zoba, and of Rehob, and of Ish-tob, & of Maach were by themselves in the fildes.

9 When Ioab sawe that the front of the battell was against him before and behinde, he chose of all the choyse of Israel, and put them in aray against the Aramites.

10 And the rest of the people hee deliuered into the hand of A. ihah his brother, that hee might put them in aray against the children of Ammon.

11 And he sayd; If the Aramites be stronger then I, thou shalt helpe me, and if the children of Ammon be too strong for thee, I will come and succour thee.

12 Be strong & let vs be valiant; for our people, & for the cities of our God, and let the Lord doe that which is good in his eyes.

13 Then Ioab and the people that was with him, ioynd in battell with the Aramites, who fled before him.

14 And when the children of Ammon sawe that the Aramites fled, they fled also before Abihai, and entred into the cite. So Ioab returned from the children of Ammon, and came to Ierusalem.

15 ¶ And when the Aramites sawe that they were smitten before Israel, they gathered them together.

16 And Hadazezzer sent, and brought out the Aramites that were beyond the River: and they came to Helam, and Shobach the captaine of the

hoste of Hadazezzer went before them.

17 When it was shewed Dauid, then he gathered all Israel together, & passed ouer Iordan and came to Helam: and the Aramites set themselves in aray against Dauid, and fought with him.

18 And the Aramites fled before Israel: and Dauid destroyed 8 seven hundred chariots of the Aramites, and fourtie thousand horsemen, and smote Shobach the captaine of his hoste, who died there.

19 And when all the Kings, that were seruants to Hadazezzer, sawe that they fell before Israel, they made peace with Israel, and serued them: and the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

The cite Rahab is besieged, & Dauid committeth adultery. 17 Uriah is slaine, 27 Dauid marryeth Bath-sheba.

And when the yeere was expired in the time when Kings goe forth to battell, Dauid sent Ioab, & his seruants with him, and all Israel, who destroyed the children of Ammon, & besieged Rahab: but Dauid remained in Ierusalem.

2 ¶ And when it was evening tide, Dauid arose out of his bed, and walked vpon the roofof the Kings palace; and from the roofof hee sawe a woman washing her selfe: and the woman was very beautifull to looke vpon.

3 And Dauid sent and inquired what woman it was: and she sayd, Is not this Bath-sheba the daughter of Eliam, wife to Vriah the Hittite?

4 Then Dauid sent messengers, and tooke her away: and she came vnto him, and hee lay with her: (now these were purified from her uncleanness) and hee returned vnto her house.

5 And the woman conceived: therefore she sent & tolde Dauid, and said, I am with child.

6 ¶ Then Dauid sent to Ioab, saying, Send mee Vriah the Hittite. And Ioab sent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demanded him how Iab did, and how the people fared, and how the warre prospered.

8 Afteward Dauid said to Vriah, Go downe to thine house, and wash thy feete. So Vriah departed out of the Kings palace, and the King sent a present after him.

9 But Vriah slept at the doore of the Kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they tolde Dauid, saying, Vriah went not downe to his house: and Dauid sayd vnto Vriah, Commett thou not from thy iourney? why didst thou not goe downe to thine house?

11 Then Vriah answered Dauid, The Arke and Israel, and Iudah dwell on tops: and my lord Ioab and the seruants of my lord abide in the open fields: shal I then go into mine house to eate and drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not doe this thing.

12 Then Dauid said vnto Vriah, Tary yet this day, and to morow I will send thee away. So Vriah abode in Ierusalem that day, and the morow.

13 Then Dauid called him, and hee did eate and drinke before him, & he made him a drunke, and at euen hee went out to lie on his couch with the seruants of his lord, but went not downe to his house.

14 And on the morow Dauid wrote a letter to Ioab, and sent it by the hand of Vriah.

f Meaning, the greatest part,

g Which went the chiefest and most principally for will be delivered, 7000 men, 7000 chariots, which were 7000 chariots.

a The years following about the spring time, 7000 men, 7000 chariots, which were 7000 chariots.

b Whereupon David said, I will send thee, 7000 men, 7000 chariots, which were 7000 chariots.

c Who was a Hittite, but was a Hittite, 7000 men, 7000 chariots, which were 7000 chariots.

d Meaning, that Vriah should be slain according to the Law.

e David thought that Vriah was with him, and hee might be slain.

f Hee lay with her, and hee made him a drunke, and at euen hee went out to lie on his couch with the seruants of his lord, but went not downe to his house.

g Hee lay with her, and hee made him a drunke, and at euen hee went out to lie on his couch with the seruants of his lord, but went not downe to his house.

h Hee lay with her, and hee made him a drunke, and at euen hee went out to lie on his couch with the seruants of his lord, but went not downe to his house.

* 1. Cor. 13. 2.

a The children of God are not vnto mindfull of a benefite received,

b His in his eyes, death Dauid,

c Their arrogant malice would not suffer them to see the simplicity of Dauids heart: for their counsel turned to the destruction of their country.

d That they had defered Dauid displeasure, for the inuine done to his ambassadors, 8 Or, Syrians,

e These were diverse parts of the country of Syria, whereby appeareth that the Syrians feared where they might have entertainment, as now the Switzers doe.

f Here is declared wherefore warre ought to be undertaken: for the defence of true religion and Gods people.

10, Hadazezzer, 10, Rephath,

16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

15 And he wrote **†** thus in the letter, **†** Put ye Vriah in the forefront of the strength of the battell, and reule ye backe from him, that hee may be smitten, and die.

16 ¶ So when Iobab besieged the citie, he assigned Vriah vnto a place, where hee knewe that strong men were.

17 And the men of the citie came out, and fought with Iobab: and there fell of the people of the seruants of Dauid, and Vriah the Hittite also died.

18 Then Iobab sent and tolde Dauid all the things concerning the warre,

19 ¶ And hee charged the messenger, saying, When thou hast made an ende of telling all the matters of the warre vnto the King,

20 ¶ And if the Kings anger arise, so that hee say vnto thee, Wherefore approached ye vnto the citie to fight? knew ye not that they would lurle from the wall?

21 Who smote Abimelech sonne of **†** Ierubesheth? did not a woman cast a peece of a millstone vpon him from the wall, and he died in Thebez? why went you nic the wall? Then say thou, thy seruant Vriah the Hittite is also dead.

22 So the messenger went, and came, and shewed Dauid all that Iobab had sent him for.

23 And the messenger sayd vnto Dauid, Certainly the men preuailed against vs, and came out vnto vs into the fiekie, but we **†** pursued them vnto the entring of the gate.

24 But the shooters (that from the wall against thy seruants, and some of the Kings seruants bee dead: & thy seruant Vriah the Hittite is also dead.

25 Then Dauid said vnto the messenger, **†** Thus shalt thou say vnto Iobab, Let not this thing trouble thee: for the sword denoueth **†** one as well as another: make thy battell more strong against the citie, and destroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard that her husband Vriah was dead, shee mourned for her husband.

27 So when the mourning was past, Dauid sent and tooke her into his house, and shee became his wife, & bare him a sonne: but the thing that Dauid had done, **†** displeased the Lord.

CHAP. XII.

1 Dauid reprooued by Nathan, confesseth his fault. 28 The child conceived in adultery, dieth. 29. Salomon is borne. 30. Rabab is taken. 31. The cities are greatly punished.

Then the Lord **†** sent Nathan vnto Dauid, who came to him, and said vnto him, There were two men in one citie, the one rich, and the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none at all, save one litle sheepe which hee had bought, and nourished vp: and it grew vp with him, and with his children also, and did cate of his owne morsels, and dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

4 Nowe there came a stranger vnto the rich man, who **†** refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and drest it for the man that was come to him.

5 Then **†** Dauid was exceeding wroth with the man, and sayde to Nathan, As the Lord li-

ueth, the man that hath done this thing, **†** shall surely die,

6 And hee shall restore the lambe **†** foure folde, because hee did this thing, and had no pite thereof.

7 Then Nathan sayde to Dauid, Thou art the man. Thus sayth the Lord God of Israel, **†** I anoynted thee King ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lordes **†** house, and thy lordes **†** wines into thy bosome, and gaue thee the house of Israel, and of Iudah, and would moreouer (if that had bene too little) haue given thee such and such things.

9 Wherefore hast thou despised the commandement of the Lord, to doe euill in his sight? thou hast killed Vriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slaine him with the sword of the children of Ammon.

10 Nowe therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite to be thy wife.

11 Thus sayth the Lord, Beholde, I will raise vp euill against thee out of thine owne house, and will **†** take thy wives before thine eyes, and giue them vnto thy neighbour, and hee shall lie with thy wives in the sight of this sunne.

12 For thou diddest it secretly: but I will doe this thing before all Israel, and before the sunne.

13 Then Dauid sayde vnto Nathan, **†** I haue sinned against the Lord. And Nathan sayde vnto Dauid, The Lord also hath **†** put away thy sinne, thou shalt not die.

14 Howbeit because in this deede thou hast caused the enemies of the Lord to **†** blaspheme, the child that is borne vnto thee shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord broke the child that Vriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the child, and fasted, and **†** went in, and lay all night vpon the earth.

17 Then the Elders of his house arose to come vnto him, & to cause him to rise from the groun: but hee woulde not, neither did hee eate **†** meate with them.

18 So on the seventh day the child died: and the seruants of Dauid feared to tell him that the child was dead: for they sayde, Beholde, while the child was alive, wee spake vnto him, and hee would not hearken vnto our voyce: howe then shall wee say vnto him, The child is dead, **†** to vex him more?

19 But when Dauid sawe that his seruants whispered, Dauid perceived that the child was dead: therefore Dauid sayde vnto his seruants, Is the child dead? And they sayd, He is dead.

20 Then Dauid **†** arose from the earth, and washed and anoynted himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and afterward came to his owne house, and bade that they should set bread before him, and he did eate.

21 Then sayde **†** his seruants vnto him, What thing is this, that thou hast done? thou diddest fast and weepe for the child while it was alive, but when the child was dead, thou diddest rise vp, and eate meate.

16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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16. 17. 18.

22 And he sayde, While the childe was yet alive, I fasted, and wept: for I sayde, Who can tell whether God will have mercede on mee, that the childe may live?

23 But nowe being dead, Wherefore should I nowte fast? Can I bring him againe any more? I shall goe to him, but he shall not returne to me.

24 ¶ And David comforted Bath-sheba his wife, and went in vnto her, and lay with her, and she bare a sonne, and he called his name Salomon: also the Lord loved him.

25 For the Lord had sent ¶ by Nathan the P Prophet: therefore ¶ he called his name Iedidiah, because the Lord loved him.

26 ¶ Then Ioab fought against Rabbah of the children of Ammon, and tooke the citie of the kingdom.

27 Therefore Ioab sent messengers to David, saying, I haue fought against Rabbah, and haue taken the citie of waters.

28 Now therefore gather the rest of the people together, & besiege the citie: that thou maiest take it, left ¶ the victorie be attributed to me.

29 So David gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 ¶ And he tooke their Kings crowne from his head, (which weighed a talent of golde, with precious stones) and it was set on Davids head: and he brought away the spoyle of the citie in exceeding great abundance.

31 And hee caried away the people that was therein, and put them vnder saues, and vnder yron harowes, and vnder axes of yron, and cast them into the tile kilne: euen thus did hee with all the cities of the children of Ammon. Then David and all the people returned vnto Ierusalem.

CHAP. XIII.

24 Amnon Davids sonne desirith her sister Tamar. 25 Tamar is comforted by her brother Absalom. 26 Absalom therefore killeth Amnon.

Now after this, so it was, that Absalom the sonne of David hauing a faire sister, whose name was ¶ Tamar, Amnon the sonne of David loved her.

2 And Amnon was so fore vexed, that he fell sicke for his sister Tamar: for shee was a virgin, and it seemed hard to Amnon to doe any thing to her.

3 But Amnon had a friend called Ionadab, the sonne of Shimeah Davids brother: and Ionadab was a very subtil man.

4 Who sayde vnto him, Why art thou the Kings sonne so leane from day to day? wilt thou not tell mee? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Ionadab sayd vnto him, ¶ Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue me meate, and let her dresse meate in my sight, that I may see it, and eate it of her hand.

6 ¶ So Amnon lay downe, and made himselfe sicke: and when the king came to see him, Amnon sayde vnto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may receiue meate at her hand.

7 Then David sent home to Tamar, saying, Goe now to thy brother Ammons houle, and dresse him meate.

8 ¶ So Tamar went to her brother Ammons houle, and he lay downe: and shee tooke floure, and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a pan, and powdered them out before him, but he would not eate. Then Amnon sayd, Cause yee euery man to goe out from me: so euery man went out from him.

10 Then Amnon sayde vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, & brought them into the chamber to Amnon her brother.

11 And when she had set them before him to eate, hee tooke her, and sayd vnto her, Come, lie with me, my sister.

12 But she answered him, Nay, my brother, doe not force me: for no such thing ¶ ought to be done in Israel: commit not this folly.

13 And ¶ I whither shall I cause my shame to goe? and thou shalt be as one of the fooles in Israel: nowe therefore, I pray thee, speake to the King, for he will not denie me vnto thee.

14 Howbeit hee would not hearken vnto her voyce, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherwith he hated her, was greater then the loue, wherewith he had loved her: and Amnon sayd vnto her, Vp get thee hence.

16 And she answered him, ¶ There is no cause: this cuill (to put mee away) is greater then the other that thou diddest vnto me: but he would not heare her,

17 But called his ¶ seruant that serued him, and said, Put this woman now out from me, and locke the doore after her.

18 (And she had a garment of diuers colours vpon her: for with such garments were the Kings daughters that were virgins, appalled) Then his seruant brought her out, and locked the doore after her.

19 And Tamar put ashes on her head, & rent the garment of diuers colours which was on her, and layde her hand on her head, and went her way crying.

20 And Absalom her brother sayde vnto her, Hath Amnon thy brother bene with thee? Nowe yet I still, my sister: he is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms houle.

21 ¶ Ere when King David heard all these things, he was very wroth.

22 And Absalom sayde vnto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And after the time of two yeres, Absalom had sheepehearers in Baal-hazor, which is beside Ephraim, and Absalom called all the Kings foones.

24 And Absalom came to the King and sayd, Beholde now, thy seruant hath sheepehearers: I pray thee, that the King wish his seruants would goe with thy seruant.

25 But the King answered Absalom, Nay my sonne, I pray thee, let vs not goe all, lest wee bee chargeable vnto thee. Yet Absalom lay sore vpon him: howbeit hee would not goe, but ¶ thanked him.

26 Then sayd Absalom, But, I pray thee, shall not

u By this consideration hee expressed his sorrow.
Math. 1. 6.

a To wit, the Lord. 1. Chron. 22. 9.
¶ I shall by the hand of Salomon.
¶ Meaning David.
¶ 1. Chron. 22. 9.
¶ The chiefest.

v Thus is, the childe erie, and where all the considerations, as in godly wisdom.

¶ 1. Chron. 22. 9.
¶ That is, these stones pound after the weight of the common talent.

3 Signifying that as they were malicious enemies of God, so he put them to small death.

o Tamar was Absaloms sister both by father and mother, and Ammons only by father.
d And therefore happy in her fathers houle, as virgins were accustomed.

a There was hee that there is no overprie for wicked, that can lacke counsel to justifye it.

d Meaning, huge delicate and delicious meate.

10. 2. 10.

¶ That is, shee forced them on a dish.

f For the wicked are ashamed to doe that which men, which they are not afraid to commit in the sight of God.

¶ 1. Chron. 22. 9.

1. Chron. 22. 9.
¶ As a lord and wicked person.

10. 2. 10.

10. 2. 10.

¶ For shee had a garment of diuers colours vpon her, as the Kings daughters were virgins, appalled.

¶ For though I concealed mine vengeance in my heart, yet the Lord rewarded in mine earne and consumed his filth.

10. 2. 10.
¶ In the place of Harer.
¶ To wit, no basket, thinking thereby to fill his pockets.

¶ 1. Chron. 22. 9.
¶ 1. Chron. 22. 9.
¶ 1. Chron. 22. 9.

1 Preceding to the king, that Amnon was moild deare vnto him.

m Such is the pride of the wicked in sinners, that in all their wicked commandments they thinke to be obeyed.

n Lamenting, as he hath felt the wrath of God vpon his house, Chap. 12. 10.

† Elv. because he was put in Abalom mouth.

10r, take it to heart, 10r, me.

10r, and after another.

o That only Amson is dead.

p For Marbach his mother was the daughter of this Talmai, Chap. 13.

10r, afraid.

a That he king favoured him,

10r, wife.

b In token of mourning for they vied anyting to some cherefull.

10r, put words in his mouth.

† He. saw.

† He. a widow woman.

c Vnder this para he hath declared the death of Amson by Abalom.

not my brother? Amnon goe with vs? And the king answered him, Why should he go with thee?

27 But Abalom was instant vpon him, and he sent Amnon with him, and all the kings children.

28 ¶ Now had Abalom commanded his seruants, saying, Marke now when Ammons heart is mery wth wine, and then I lay vnto you, smite Amnon, kill him, feare not, for haue not I commanded you? be bolde therefore, & play the men.

29 And the seruants of Abalom did vnto Amnon as Abalom had commanded: and all the kings sonnes arose, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, saying, Abalom hath slaine all the kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the ground, and all his seruants stood by with their clothes rent.

32 And Ionadab the sonne of Shimeah Dauids brother answered and sayd, Let not my lord suppose that they haue slaine all the young men of the kings sonnes: for Amnon only is dead, † because Abalom had reported so, since he forced his sister Tamar.

33 Nowe therefore let not my lord the king take the thing so greuously, so thinke that all the kings sonnes are dead: † for Amnon only is dead.

34 ¶ Then Abalom fled: and the young man that kept the watch, lift vp his eyes, and looked, and beholde, there came much people by the way of the hill side: † behinde him.

35 And Ionadab said vnto † king, Behold, the kings sonnes come: as thy seruant said, so it is.

36 And as soon as he had left speaking, beholde, the kings sonnes came, and lift vp their voices, and wept: and the king also & all his seruants wept exceedingly fre.

37 But Abalom fled away, and went to Talmai the sonne of Ammihur King of Gethur: and Dauid mourned for his sonne euery day.

38 So Abalom fled, and went to Gethur, and was there three yeres.

39 And king Dauid desired to go forth vnto Abalom, because hee was pacified concerning Amnon, seeing hee was dead.

CHAP. XIII.

a Abalom is reconciled to his father by the subtiltie of Tobi, 25. Abalom may not see things here, 25. The brauise of Abalom, 30. Hee caught Iob came so he knowe, and is brought to his fathers place.

Then Iob the sonne of Zeruiah perceived, that the kings heart was toward Abalom,

2 And Iob sent to Tekoah, and brought thence a † sabel woman, and said vnto her, I pray thee, faune thy selfe to mourne, and now put on mourning apparell: and I anoint not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And cometo the king, and speake on this maner vnto him, (for Iob † taught her what she should say)

4 ¶ Thⁿ the woman of Tekoah spake vnto the king, & fell down on her face to the ground, and did obisance, and said, † Helpe, O king.

5 Then the king said vnto her, What ayleth thee? And she answered, I am indeed a † widow, and mine husband is dead:

6 And thine handmaid had two c^o sonnes, and they two stroue together in the field: (and there

was none to part them) so the one smote the other, and slew him.

7 And beholde, the whole familie is risen against thine handmaid, and thy sayd, Deliu^r him that smote his brother, that we may kill him for the soule of his brother whom he slew, that we may destroy the haire also: so they shall quench my sparkle which is left, and shall not leaue to mine husband neither name nor posterity vnto the earth.

8 And the king said vnto the woman, Go to thine house, and I will giue a charge for thee.

9 Then the woman of Tekoah said vnto the King, My lord, O king, this † trespasse on me, and on my fathers house, and the King and his throne: † I guile thee.

10 And the king sayd, Bring him to me that speaketh against thee, and hee shall touch thee no more.

11 Then said she, I pray thee, let the king remember the Lord thy God: that thou wouldest not suffer many reuengers of blood to destroy left they lay my sonne. And he answered, As the Lord liueth, there shall not one haire of thy sonne fall to the earth.

12 Then the woman said, I pray thee, let thine handmaid speake a word to my lord the King, And he sayd, Say on.

13 Then the woman sayd, Wherefore then hast thou s^t thought such a thing against the people of God? or why doth the king, as one which is faultie, speake this thing, that he will not bring againe his handmaid?

14 For we must needs die, and we are as water spilt on the ground, which cannot be gathered vp againe: neither doth God † spare any person, yet doth hee appoynt † means, not to cast out from him, him that is expelled.

15 Nowe therefore that I am come to speake of this thing vnto my lord the King, the cause is that the people I haue made me afraid: therefore thine handmaid sayd, Now will I speake vnto the king: it may be that the king will performe the request of his handmaid.

16 For the king will heare, to deliuer his handmaid out of the hand of the man that would destroy me, and also my sonne from the inheritance of God.

17 Therefore thine handmaid said, The word of my lord the King shall now be † comfortable: for my lord the king is euen as an Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the king answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall see thee. And the woman sayd, Let my lord the king now speake.

19 And the king said, Is not the hand of Iob with thee in all this? Then the woman answered, and sayd, As thy sonne sueth, my lord the king, I will not turne to the right hand, nor to the left, from ought that my lord the king hath spoken: for euen thy seruant Iob bad me, and he put all these words in the mouth of thine handmaid.

20 For to the intent that I should † change the forme of speech, thy seruant Iob hath done this thing: but † my lord is wise according to the wisdom of an Angell of God to vnderstand all things that are in the earth.

21 ¶ And the king sayd vnto Iob, Beholde,

d Because he had slaine his brother, hee ought to be slaine according to the Law, Gen 9. & Exodus 12.

e Astounding the breach of the Law which p^r the blood, let men beare the blame, 10r, mouing.

f I sweare that they shall not reuenge the blood, which are many in number.

g Why dost thou think contrary sentence in thy house Abalom?

h God hath provided wayes (consequenter) to deliuer them out of times when man indgeth woorty death.

i For I thought they would kill this mine heire.

† He. sayd. k Is of great wth done to discern right from wrong.

l Hast not thou done this by the counsel of Iob?

m By speaking thus in a parable than plainly. 10r, none can hide oute from the King.

n I have granted
thy requell.

¶ *Abſalom ſaid,*

now, I have done this thing: go then, and bring the young man Abſalom againe.

22 And Ioab fell to the grounde on his face, and bowed himſelfe, & ſaid, I thanked the King. Then Ioab ſaid, This day thy ſervant knoweth, that I have found grace in thy ſight, my lord the King, in that the King hath fulfilled the requell of his ſervant.

23 ¶ And Ioab aroſe, and went to Geſhur, and brought Abſalom to Ieruſalem.

24 And the King ſaid, Let him come to his owne houſe, and not ſee my face. So Abſalom turned to his owne houſe, and ſaw not the Kings face.

25 Now in all Iſrael there was none to be ſo much praiſed for beauty as Abſalom: from the ſole of his foot even to the top of his head there was no blemiſh in him.

26 And when he polled his head, (for at every yeeres end he polled it: becauſe it was too heavy for him, therefore he polled it) he weighed the haire of his head at two hundred p. ſhekels by the Kings weight.

27 And Abſalom had three ſonnes, and one daughter named Tamar, which was a faire woman to looke upon.

28 ¶ So Abſalom dwelt the ſpace of two yeeres in Ieruſalem, and ſaw not the Kings face.

29 Therefore Abſalom ſent for Ioab to ſend him to the King, but he would not come to him: and when he ſent againe, he would not come.

30 Therefore he ſaid vnto his ſervants, Behold, Ioab hath a field by my place, and hath barley therein: goe, and ſet it on fire: and Abſaloms ſervants ſet the field on fire.

31 Then Ioab aroſe, and came to Abſalom vnto his houſe, and ſaid vnto him, Wherefore haue thy ſervants burnt my field with fire?

32 And Abſalom answered Ioab, Beholde, I ſent for thee, ſaying, Come thou hither, and I will ſend thee to the King for to ſay, Wherefore am I come from Geſhur? It had bene better for me to have bene there ſtill: now therefore let me ſee the Kings face: and if there be any treſpaſſe in me, let him kill me.

33 Then Ioab came to the King, & tolde him: and he called for Abſalom, who came to the King, and bowed himſelfe to the ground on his face before the King, and the King kiſſed Abſalom.

C H A P. XV.

n The praſſiers of Abſalom to aſpire to the Kingdome. 14 David and Ioab ſleepe. 31 Davids prayer. 34 Hitherto ſent to Abſalom to diſcover his counſell.

After this, Abſalom prepared him chariots, & horſes, and fifty men to runne before him.

2 And Abſalom roſe vp early, and ſtood hard by the entering in of the gate: and every man that had any ill matter, and came to the King for judgement, him did Abſalom call vnto him, and ſaid, Of what cite art thou? And he answered, Thy ſervant is of one of the tribes of Iſrael.

3 Then Abſalom ſaid vnto him, See, thy matters are good and righteous, but there is no man departed of the King to heare thee.

4 Abſalom ſaid moreover, O that I were made Iudge in the Land, that every man which hath any matter of controuerſie, might come to me, that I might do him iuſtice.

5 And when any man came nere to him, and did him obeifance, he put forth his hand, and tooke him, and kiſſed him.

6 And on this manner did Abſalom to all Iſrael, that came to the King for judgement: ſo Abſalom made the hearts of the men of Iſrael.

7 ¶ And after forty yeeres, Abſalom ſaid vnto the King, I pray thee, let me go to Hebron, and render my vowe which I have vowed vnto the Lord.

8 For thy ſervant vowed a vow when I remained at Geſhur, in Aram, ſaying, If the Lord ſhall bring me againe indeed to Ieruſalem, I will ſerve the Lord.

9 And the King ſaid vnto him, Goe in peace. So he aroſe, and went to Hebron.

10 ¶ Then Abſalom ſent ſpies thorowout all the tribes of Iſrael, ſaying, When ye heare the ſound of the trumpet, Ye ſhall ſay, Abſalom reigneth in Hebron.

11 ¶ And with Abſalom went two hundred men out of Ieruſalem, that were called: and they went in their ſimplicity, knowing nothing.

12 Alſo Abſalom ſent for Ahithophel the Gilomatic Dauids counſeller, from his cite Giloh, while he offered ſacrifices: & the treaſon was great for the people: ¶ increased ſtill with Abſalom.

13 Then came a meſſenger to David, ſaying, The hearts of the men of Iſrael are turned after Abſalom.

14 Then David ſaid vnto all his ſervants that were with him at Ieruſalem, Vp, and let vs flee: for we ſhall not eſcape from Abſalom: make ſpeed to depart, leſt he come ſuddenly & take vs, and bring euill vpon vs, and ſmite the city with the edge of the ſword.

15 And the Kings ſervants ſaid vnto him, Behold, thy ſervants are ready to do according to all that my lord the King ſhall appoint.

16 So the King departed and all his houſhold after him, and the King left ten concubines to keepe the houſe.

17 And the King went forth and all the people after him, and taried in a place called Barſai.

18 And all his ſervants went about him, and all the Cherethites and all the Pelchites and all the Gittites, even fixe hundred men which were come after him from Gath, went before the King.

19 Then ſaid the King to Ithai the Gittite, Wherefore commeſt thou alſo with vs? Reurne and abide with the King, for thou art a ſtranger: depart thou therefore to thy place.

20 Thou cameſt yeſterday, and ſhould I cauſe thee to wander to day and go with vs? I will goe whither I can: I therefore returne thou, and carry againe thy brethren: mercy and truth be with thee.

21 And Ithai answered the King, and ſaid, As the Lord liueth, and as my lord the King liueth, in what place ſo my lord the King ſhall be, whether in death or liſe, euen there ſhall I ſtand by thy ſervant.

22 Then David ſaid to Ithai, Come, and goe forward. And Ithai the Gittite went, and all his men, and all the children that were with him.

23 And all the country wept with a loud voice, and all the people went forward, but the King paſſed over the brooke Kidron: and all the people went ouer toward the way of the wilderness.

24 ¶ And Io. Zadok alſo was there, and all the Leuites with him, bearing the Arke of the covenant of God: and they ſet downe the Arke of God, and Abiathar went vp vntill the people were all come out of the city.

d I by ſmiting them
from his ſervice to
himſelfe.

e Counting from
the time that the
Iſraelites had af-
fected a King of
Samuel.

f By offering a peace
offering which was
lawfull for me to do in
my place.

g And bid to his
ſervants in Hebron.

h He went and in
creaſed.

i Whole heart he
ſaw that Sathan had
ſo poſſeſſed him, that
would leave no
miſchiefe unat-
tempted.

¶ *Abſalom ſaid,*

¶ *Abſalom ſaid,*

¶ *Abſalom ſaid,*

¶ *Abſalom ſaid,*

¶ *Abſalom ſaid,*

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¶ *Abſalom ſaid,*

¶ *Abſalom ſaid,*

¶ *Abſalom ſaid,*

¶ *Abſalom ſaid,*

p Which weyed
6. li. ounces after
halls an ounce the
ſhekel.

¶ *He poſſeſſion.*

q The wicked are
impatient in their
affections & ſpare
no unlawful means
to compaſſe them.

r If I have offen-
ded by reuenging
my ſifters dillo-
mor: thus the wicked
inſult themſelves
in their euill.

¶ *Abſalom made him.*

s Which were as
a garde to let forth
his charce.

¶ *Abſalom ſaid,*

b That is, noting
of what cite or
place he was.

c Thus by flatter-
erie and faire
promiſes the wicked
ſeek pre-
ſeruation.

p Which was the
charge of the Ro-
barts, Nethi-
a To ſtand by the
Arke.

25 Then the King said vnto Z-dok, Carie the Ark of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring mee againe, and shew me both it, and the Tabernacle thereof.

26 But if hee thus say, I have no delite in thee, beholde, there am I, let him doe to me as seemeth good in his eyes.

27 The King said againe vnto Zadok the Priest, Art not thou a Seer? returne into the citie in peace, and your two sonnes with you: to wit, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Behold, I will tarie in the fieldes of the wilderness, vntill there come some wordes from you to be tolde me.

29 Zadok therefore and Abiathar caryed the Ark of God againe to Ierusalem, and they taried there.

30 And David went vp the mount of Oliues, and wept as hee went vp, and had his head couered, and went barefooted: & all the people that was with him, had euery man his head couered, and as they went vp, they wept.

31 Then one toke David, saying, Ahithophel is one of them that haue conspired with Absalom: and David said, O Lord, I pray thee, turne the counsell of Ahithophel into foolishnesse.

32 ¶ Then David came to the toppe of the mount where he worshipped God: and beholde, Hushai the Archite came against him with his coate torne, and hauing earth vpon his head.

33 Vnto whom David said, If thou goe with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Absalom, I will be thy seruant, O King, (as I haue bene in time past thy fathers seruant, so will I now be thy seruant) then thou mayest bring me the counsell of Ahithophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoever thou shalt heare out of the Kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Beholde, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Jonathan Abiathars sonne: by them also shall I send mee euery thing that ye can heare.

37 So Hushai Davids friend went into the citie: and Absalom came into Ierusalem:

CHAP. XVI.

¶ The Archite Hushai, a Shimeonite, said vnto Absalom, as the counsell of Ahithophel for the Absalomites.

¶ When David was a litle past the toppe of the hill, beholde, Ziba the seruant of Mephoboth met him with a couple of asses laden, and vpon them two hundred cakes of bread, and an hundred bunches of raisins, and an hundred of dried figges, and a bottle of wine.

2 And the King said vnto Ziba, What meanest thou by these? And Ziba said, They be asses for the Kings household to ride on, and bread and dried figges for the young men to eate, and wine, that the faint may drinke in the wilderness.

3 And the King saide, But where is thy masters sonne? Then Ziba answered the King, Beholde, he remaineth in Ierusalem: for he saide, This day shall the house of Israel restore mee the kingdom of my father.

4 Then said the King to Ziba, Beholde, thine

are all that pertained vnto Mephoboth. And Ziba said, I beseech thee, let me finde grace in thy sight, my lord, O King.

5 ¶ And when King David came to Bahurim, beholde, thence came out a man of the familie of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

6 And he cast stones at David, and at all the seruants of King David: and all the people, and all the men of warre were on his right hand, and on his left.

7 And thus saide Shimei when hee cursed, Come forth, come forth thou murderer, and thou wicked man.

8 The Lord hath brought vpon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath deliuered thy kingdom into the hand of Absalom thy sonne: and beholde, thou art taken in thy wickednesse, because thou art a murderer.

9 Then said Abihai the sonne of Zeruiah vnto the king, Why doest this? dead dog curse my lord the King? let me goe, I pray thee, and take away his head.

10 ¶ But the King said, What haue I to doe with you, ye sonnes of Zeruiah? for hee curseth, even because the Lord hath hid den him: curse David: who dare then say, Wherefore hast thou done so?

11 And David said to Abihai, and to all his seruants, Beholde, my sonne which came out of mine owne bowels, seeketh my life: then howe much more now may this sonne of Iemini? Suffer let him to curse: for the Lord hath hid den him.

12 It may be that the Lord will looke on mine affliction, and doe me good for his cursing this day.

13 And as David and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as hee went, and threw stones against him, and cast dust.

14 Then came the King and all the people that were with him wearie, and refreshed themselves there.

15 ¶ And Absalom and all the people, the men of Israel, came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite Davids friend was come vnto Absalom, Hushai said vnto Absalom, ¶ God saue the King, God saue the King.

17 Then Absalom said to Hushai, Is this thy kinneship to thy friend? Why wentest thou not with thy friend?

18 Hushai then answered vnto Absalom, Nay, but whome the Lord and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And ¶ moreover vnto whome shall I doe seruice? not to his sonne? as I serued before thy father, so will I before thee.

20 ¶ Then spake Absalom to Ahithophel, Giue counsell what we shall doe.

21 And ¶ Ahithophel said vnto Absalom, Goe in to thy fathers concubines, which hee hath left to keepe the house: and when all Israel shall heare, that thou art abhorred of thy father, the hands of all that are with thee, shall be strong.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

¶ 28. 7. v. ship.

¶ Which was a cite in the tribe of Benjamin.

¶ That is, round about him.

¶ 28. men of blood. ¶ 28. men of blood.

¶ Reproaching him as though by his means Ish-bobeth and Absalom were slaine.

¶ 1. Sam. 24. 19. and chap. 3. 3.

¶ I David felt that this was the judgement of God for his sinne, & therefore humbled himselfe to his gods.

¶ Or, my teares, ¶ Meaning, that the Lord will shew comfort to him, when they are oppressed.

¶ To wit, to David.

¶ 28. Zeruiah King's son.

¶ Meaning, David.

¶ 28. the present time.

¶ Supposing the change of the kingdom, and his owne overthrow, his giue such counsell as might most hinder his fathers reconciliation, and will declare to the people that Absalom was in his fathers rebellion.

10. his intention.

¶ The faithfull in all their afflictions shew themselves obedient to Gods will. ¶ 1. Sam. 9.

¶ With ashes and dust in signe of sorrow.

¶ The counsell of the craftie worldlings doeth more hurt then the open force of the enemy.

¶ Though Hushai dissimuled here at the Kings request, yet may we not vie this example to excuse our dissimulation.

¶ Which was the hill of Oliues, Chap. 15. 30.

10. his cakes.

¶ Commonly there are no viler visitors then they, which vnder pretence of friendship accuse others.

23 And the counsell of Ahithophel which he counselled in those dayes, was like as one had asked I counsell at the oracle of God: so was al the counsell of Ahithophel both with David & with Absalom.

CHAP. XVII.

7 Ahithophel's counsell is overthrown by Hushai. 14 The Lord has ordained. 19 The Priests journey are his in the well. 21 David goeth over Jordan. 23 Ahithophel hanged himselfe. 27 They bring untails to David.

a The wicked are to greedie to execute their malice, that they leave none occasion that may further the same;

b Meaning, David,

c Elor, was right in the eyes of Absalom.

d Elor, what is in his mouth,

e Or, given such counsel.

f Hushai shewed his witte faithfull to David in that he reprouneth this wicked counsell and purpose.

g For, as it is night,

h Elor, have a strength or raint,

i Elor, much,

k Or, we will campe against him,

l David,

m David,

n Commanded,

o That counsell which seemed good at the first to Absalom, &c.

p For by the counsell of Hushai he went to the hill where he was destroyed.

Moreouer Ahithophel said to Absalom, a Let me chuse out now twelue thousand men, & I will vp and follow after Dauid this night,

2 And I will come upon him: for he is wearie, and weake handed: so I will feare him, and al the people that are with him, shall see, and I will smite the King onely,

3 And I will bring againe all the people vnto thee, and when all shall returne, (b the man whome thou seekest being slaine) all the people shall be in peace.

4 And the saying t pleased Absalom well, and all the Elders of Israel.

5 Then said Absalom, Call nowe Hushai the Archite also, and let vs heare likewise t what hee saith.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath t spoken thus: shall we do after his saying, or not tel thou.

7 Hushai then answered vnto Absalom, The counsell that Ahithophel hath giuen, is not good at this time.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chased in minde as a beere robbed of her whelps in the fildes: also thy father is a valiant warriour, and will not t lodge with the people.

9 Behold, he is hid now in some cave, or in some place: and though some of them be overthrown at the first, yet the people shall heare, and say, The people that follow Absalom, t be overthrown.

10 Then he also that is valiant, whose heart is as the heart of a lion, shall t shrink and faint: for all Israel knoweth, that thy father is valiant, and they which be with him, stout men.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in number, and that thou go to battell in thine owne person.

12 So shall we come upon him in some place, where we shall find him, and t we will upon him as the dew falleth on the ground: and of all the men that are with him, we will not leaue him one.

13 Moreouer, if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will draw it into the river, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite is better, then the counsell of Ahithophel: for the Lord hath t determined to destroy the good counsell of Ahithophel, that the Lord might e bring euill vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that manner did Ahithophel and the Elders of Israel counsell Absalom: and thus and thus haue I counselled.

16 Nowe therefore send quickly, and shewe Dauid, saying, Tarie not this night in the fildes of the wilderness, but rather get thee ouer, lest the King be deuoured and all the people that are with him.

17 ¶ Nowe Ionathan and Ahimaaz abode by t En-rogel: (for they might not be seen: to come into the citie) and a maid went, and told t them, and they went and shewed King Dauid.

18 Neuertheless a yong man saue them, and told t him to Absalom, therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And h the wife tooke and spred a couering over the welles mouth, and spred ground cometh on, that the thing t should not be knowne.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Ionathan? And the woman answered them, They be gone ouer the brooke of water. And when they had sought them, and could not finde them, they returned to Ierusalem.

21 And as soone as they were departed, the o-ther came out of the well, and went and tolde King Dauid, and said vnto him, Yp, and get you quickly ouer the water: for t such counsell hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Jordan, vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Jordan.

23 ¶ Nowe when Ahithophel sawe that his counsell was not followed, he saddled his asse, and arose, and he went home vnto his citie, & put his household in order, and t hanged himselfe, and died, and was t buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Jordan, he, and all the men of Israel with him.

25 And Absalom made Amasa capitaine of the hoste in the stead of Ioab: which Amasa was a mans sonne named Ithra an Israelite, that went in to Abigail the daughter of t Nahash, sister to Zeruiah Ioaabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzilai the Gileadite out of Rogel.

28 o Brought beds, and basons, and earthen vessels, and wheat, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne.

29 And they brought honie, and butter, and sheepe, and cheefe of kine for Dauid and for the people that were with him, to eat: for they said, The people is hungry, and wearie, and thurstie in the wilderness.

CHAP. XVIII.

1 David smiteth his army into three parts. 9 Absalom is hanged, slaine, and cast into p. 33 Dauid lamenteth the death of Absalom.

T Hen Dauid a numbered the people that were with him, and set ouer them captaines of thousands and captaines of hundreds.

2 And Dauid sent forth the third part of the people, vnder the hand of Ioab, and the thirde

i Thus is, some Iuden,

j Or, the well of Rogel. k Meaning the marriage from their fathers,

l Thus God sendeth succour to his in their great danger,

m The Challe test readeth now, t they haue passed the Iordans,

n To wit, to pass for thee with all haste,

o They travelled all night, and by morning had all their company passed ouer,

p Gods iust vengeance in this life is poured on them, which are enemies, traitors, or persecutors of his Church,

q Who was also called Ithra, Dauids father,

r God sheweth himselfe most lib-berall to his, when they tyme to be v-terly delinquent.

s For captaine of the Remouers, Gadates, and of the halie tribe could not beare the influence of the loone against the father, & therefore ioined with Dauid.

107. By Ashb.

a As they do that
monstrous test 3

b As Mahanaim.

108. Captain's.

c By his right
on shore eyes.d In the shore
of the Jordan.e Where the most
reside of the Pa-
riens hammed.f Every one blam-
ed another and
spoke who should
first bring him
down.g That they
should reproach
the negligence
of the Elders.
h Being the people
ought to be ward.i By this policy
David thought
that by winning
of the captain's
he should have
the hearts of all
the people.j Who had be-
fore ravished him.
k Chap. 1. 1. 2.l Chap. 1. 1. 2.
m For in his ad-
versity he was
his most cruel
enemy and now
in his prosperity
he is his most
fierce enemy.

3 And the people went that day into the ci-
ties secretly: as people confounded hide them-
selves when they see in battell.

4 So the King hid his face, and the King cry-
ed with a loud voice, My sonne Absalom, Ab-
salom my sonne, my sonne.

5 ¶ Then Iobab came into the house to the
King, and said, Thou hast shamed this day the
faces of all thy seruants, which this day have saved
thy life, and the liues of thy sonnes, and of thy
daughters, and the liues of thy wives, and the liues
of thy concubines.

6 In that thou lovest thine enemies; and ha-
test thy friends: for thou hast declared this day,
that thou regardst neither thy principles nor ser-
uants: therefore this day I perceive, that if Ab-
salom had lived, and we all had dyed this day, that
then it would have pleased thee well.

7 Nowe therefore vnto me come out, and speake
comfortably vnto thy seruants: for I sware by the
Lorde, except thou come out, there will not re-
maine one man with thee this night: and that will
be worse vnto thee, than all the euill that fell on
thee from thy youth hitherto.

8 Then the King arose, and sat in the gate:
and they tolde vnto all the people, saying, Be-
holde, the King doeth sit in the gate: and all the
people came before the King: for Israel had fled
every man to his tent.

9 ¶ Then all the people were at a strife tho-
roughout all the tribes of Israel, saying, The King
sued vs out of the hand of our enemies, and he
deliuered vs out of the hand of the Philistines: &
now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed ouer
vs, is dead in battell: therefore why are ye slow
to bring the King againe?

11 But King Dauid sent to Zadok and to Abi-
athar the Priests, saying, Speake vnto the El-
ders of Iudah, & say, Why are ye behind to bring
the King againe to his house, (for the saring of all
Israel is come vnto the King, even to his house)?

12 ¶ Ye are my brethren: my bones and my
flesh are ye: wherefore is then aye of thee last that
bring the King againe?

13 Also say ye to Amasai, Art thou not my
bone and my flesh? God doe so to me and more
also, if thou be not captain of the hostes to me:
for euer in the Prime of Iobab.

14 So he bowed the hearts of all the men of
Iudah, as of one man: therefore they sent to the
King, saying, Returne vnto vs with all thy seruants.

15 ¶ So the King returned, and came to Jeru-
salem: And Iudab came to Gilegal, for to goe to
meete the King, and to conduct him out of Iordan.

16 ¶ And Shimei the sonne of Gera, sonne
of Iemini, which was of Bahurim, halted & came
down with 8 men of Iudab to meete King Dauid.

17 And a thousand men of Benjamin with
him, and 8 Ziba the servant of the house of Saul,
and his fifteene sonnes, and twentie seruants with
him: and they went out of Iordan before the King.

18 And there went out a boate to carry ouer
the Kings household, and to do him pleasure. Then
Shimei the sonne of Gera fell before the King, and
when he was come out of Iordan.

19. And said vnto the King, Let not my ordi-
nary wickednesse vnto me, nor remembre the
thing that thy seruant did wickedly vnto my
Lorde the King departed out of Ierusalem: that

the King should take it to his heart.

20 For thy seruant doeth knowe, that I have
done amisse: therefore behold, I am the first
this day of all the house of Iosaphat, that am come
to go downe to meete my Lord the King.

21 But Abihai the sonne of Nerath answered,
and said, Shall not Shimei die for this, because
he cursed the Lorde anointed?

22 And Dauid said, What haue I to doe with
you, ye sonnes of Zeruiah, that this day ye should
be adversaries vnto me? Shall there any man die
this day in Israel? for doe not I knowe, that I am
this day King over Israel?

23 Therefore the King said vnto Shimei, Thou
shalt not die, and the King sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul
came downe to meete the King, and had neither
washed his feet, nor dressed his beard, nor wa-
shed his clothes from the time the King departed,
vntill he returned in peace.

25 And when he was come to Ierusalem, and
met the King, he said vnto him, Wherefore wentest
not abroad with me, Mephibosheth?

26 And he answered, My Lord the King, my
seruant deceiued me: for thy seruant said, I would
haue mine asse saddled to ride thereon, for to goe
with the King, because thy seruant is lame.

27 And hee hath accused thy seruant vnto
my Lord the King: but my Lord the King was an
Angel of God: doe therefore thy pleasure.

28 For all my fathers house were so: but dead
men before my Lord the King, yet diuident thou
for thy seruant among them that did eate at thine
owne table: what right therefore haue I yet to
crye any more vnto the King?

29 And the King said vnto him, Why speakest
thou any more of thy matters? I haue said, Thou,
and Ziba diuine the lands?

30 And Mephibosheth saide vnto the King,
Yea, let him take all, seeing my Lorde the King is
come home in peace.

31 ¶ Then Barzillai the Gileadite came down
from Rogelim, and went ouer Iordan with the
King, to conduct him out of Iordan.

32 Nowe Barzillai was a very aged man, ouer
four score yeere olde, and he had prouided the
King of sustenance, while he lay at Mahanaim:
for he was a man of very great substance.

33 And the King said vnto Barzillai, Come
ouer with me, and I will feede thee with me in
Ierusalem.

34 And Barzillai said vnto the King, ¶ Howe
long haue I to liue, that I should goe vp with the
King to Ierusalem?

35 I am this day foure score yeere olde: and
can I differenc betweene good or euill? Hast thou
seruant any use in that I care, or in that I drinke?
Can I heare any more the voyce of singing men
and women? wherefore then should thy seruant
be any more a burthen vnto my Lord the King?

36 Thy seruant will goe a little way ouer, Jeru-
salem with the King, and shew will the King recom-
pence it me with such a reward?

37 I pray thee, let thy seruant turne backe a-
gaine, that I may die in mine owne cite, and bee
buried in the graue of my father and of my mo-
ther: But behold, thy seruant ¶ Chusim, let
him goe with my load the King, and doe to him
what shall please thee.

38 And the King answered, Chusim shall go
with

i By Iosaphat he
meant Ephra-
im Marath and
Beniamin (where
of he was) be-
cause that there
were vnder one
family, d. Numb.
1. 1. 2.

k By my hands,
or during my
life, as reade
1. King. 2. 3. 4.

l When Mephib.
both being at
Ierusalem had
met the King.

* Chap. 1. 2.

m Able for his
wildness to inde
is all matters,
n Worth to be
for Sauls crueltie
toward them.

o David did not
in taking his
landes from him
because he knew
the cause, but
much worse, that
knowing the
growth he did not
reloose them.

p Chap. 1. 2.
q Whose chief
house was
Chusim.

r By how many
dayes are the yeres
of my life?

s Eith which
vnder the
Dauid.

t He thought if
not meete to
cease his seruice
of him to whom
he was not able
to doe seruice
again.

u My sonne.

v Which
was the
name of
the
house.

10. *Shobas*

with me, and I will doe to him that thou shalt be content with: and whatsoever thou shalt require of me, that will I do for thee.

11. *Shobas*

39 So all the people went ouer Iorden: and the king passed ouer: and the king kissed Barzilai, and *blessed* him, and he returned vnto his owne place.

12. *Shobas*

40 ¶ Then the king went to Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of Israel.

13. *Shobas*

41 And beholke, all the men of Israel came to the king, and said vnto the king, Why haue our brethren the men of Iudah stolen thee away, and haue brought the king and his household, and all Dauid's men with him ouer Iorden?

14. *Shobas*

42 And all the men of Iudah answered the men of Israel, Because the king is nere of kint vs: and wherefore now be ye angry for this matter? haue we eaten of the kings *meat*, or haue we taken any bribes?

15. *Shobas*

43 And the men of Israel answered the men of Iudah, and sayd, Wee haue tenned parts in the king, and haue also more right to Dauid then ye: Why then did ye despise vs, that our aduise should not be first had in restoring our king? And the words of the men of Iudah were fiercer then the words of the men of Israel.

16. *Shobas*

CHAP. XX.

1. *Shobas* *rebellion* *Shobas* *and* *David*, *to* *Ioab* *kill* *Amasa* *secretly*, 2. *The* *breast* *of* *Shobas* *is* *delivered* *to* *Joab*, 3. *Dauid* *chose* *officers*.

4. *Shobas*

¶ Then there was come thither a wicked man (named Sheba the sonne of Bichri, a man of Iemini) and he blew the trumpet, and sayd, Wee haue no part in Dauid, neither haue we inheritance in the forme of Ithai: every man to his tents, O Israel.

5. *Shobas*

¶ So aury man of Israel went from Dauid and followed Sheba, the sonne of Bichri: but the men of Iudah cleave full vnto their king, Iro Iorden came to Ierusalem.

6. *Shobas*

¶ When Dauid thence came to his house to Ierusalem, the king tooke the ten women his concubines, that hee had left behinde him to keepe the house, & put them in ward, and fed them, but lay no more with them; but they were enclosed vnto f day of their death, lying in widowhood.

7. *Shobas*

¶ ¶ Then said the king to Amasa, Assemble me the men of Iudah within three dayes, and bee thou here present.

8. *Shobas*

¶ So Amasa went to assemble Iudah, but hee taried longer then the time which he had appointed him.

9. *Shobas*

¶ Then Dauid said to Abisai, Now shall Sheba the sonne of Bichri doe vs more harme then did Abisai: take thou therefore thy sword, and follow after him, least hee get him walled cities, and escape us.

10. *Shobas*

¶ And there went out after him Ioa's men, and the Cherethites and the Pelishtim, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

11. *Shobas*

¶ ¶ When they were at the great stone, which is in Gibcon, Amasa went before them, and Ioa's men, that he had put on, was girded vnto him, and vpon it was a sword girded, which hangd on his loynes in the sheath, and as he went, it tied to fall out.

12. *Shobas*

¶ And Ioa's said to Amasa, Art thou in

health, my brother? And Ioa's tooke Amasa by the beard with the right hand, to kisse him.

¶ But Amasa tooke no heed to the kisse: for that was in Ioa's hands: for the sword was in his right hand, and hee cut off his bowels to the ground, and *struck* him not the second time: so hee died, then Ioa's and Abisai his brother followed after Sheba the sonne of Bichri.

¶ And one of Ioa's men flood by him, and said, He that fauoureth Ioa's, and hee that is of Dauid's part, let him goe after Ioa's.

¶ And Amasa wallowed in blood in the mids of the way: and when the man sawe that all the people flood fill, he remoued Amasa out of the way into the field, and call a cloth vpon him, because hee sawe that euery one that came by him, flood fill.

¶ ¶ ¶ When he was remoued out of the way, euery man went after Ioa's, to follow after Sheba the sonne of Bichri.

¶ And he went through all the tribes of Israel vnto Abel, and Bethmaachah and all places of Berim: and they gathered together, and went also after him.

¶ So they came, and besieged him in Abel, nere to Bethmaachah: and they call y^a mount against the citie, and the people thereof flood in the ramper, & all the people that was with Ioa's, destroyed and cast downe the wall.

¶ Then cried a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioa's, Come thou hither, that I may speake with thee.

¶ And when he came nere vnto her, the woman said, Art thou Ioa's? And he answered, Yea. And shee sayd to him, Heare the words of thine handmaid. And he answered, I do heare.

¶ Then shee spake thus, I thy spake in the olde time, saying, They should take of Abel, and so haue they continued.

¶ ¶ I am one of them, that are peacable and faithful in Israel: and thou goest about to destroy a city, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

¶ And Ioa's answered, & said, God for bid, God forbid me, that I should deuoure, or destroy it.

¶ ¶ The matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lit vp his hand against the king, *even* against Dauid, deliver vs him onely, and I will depart from the city. And the woman said vnto Ioa's, Beholde, his head shall be throw to thee ouer the wall.

¶ ¶ Then the woman went vnto all the people with her welcome, and they cut off the head of Sheba the sonne of Bichri, and call it to Ioa's: then he blew the trumpet, and they retired from the citie, euery man to his tent: & Ioa's returned to Ierusalem vnto the king.

¶ ¶ ¶ Then Ioa's was ouer all the hoste of Israel, and Beniah the sonne of Ichoiada ouer the Cherethites and ouer the Pelishtim.

¶ And Adoram ouer the tribute, and Iosaphat the sonne of Ahisai the recorder.

¶ And Sheia was Scribe, and Zadok and Abiathar the Priests.

¶ And also Ira the Iairite was a chiefe about Dauid.

CHAP. XXI.

¶ ¶ ¶ Three dayes more, the circumstance of the feast of Pentecost, which was kept, 15. There great battell, in which Dauid had against the Philistines.

1. *Shobas*

2. *Shobas*

3. *Shobas*

4. *Shobas*

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167. *Shobas*

168. *Shobas*

169. *Shobas*

170. *Shobas*

171. *Shobas*

† *For your after years.*
 † *For, I sought the face of the Lord.*
 a Thinking to gra-
 tifie the people, be-
 cause there were
 not of the seed of
 Abraham
 * *Ishag. 30. 17.*

b Where with may
 your wrath be ap-
 prafed, that you
 may p. ay to God
 to remove this
 plague from his
 people?

a Saue onely of
 Sauls flocke.

d Of Sauls kin-
 men.
 To pacifie the
 Lord.

* *I. Sam. 18. 20.*

f Heie Michal is
 named for Merab
 Adriels wife, as ap-
 preth. 1. Sam. 18.
 19. For Michal was
 the wife of Pamel.
 1. Sam. 15. 24.
 neuer had childen.
 2. Sam. 15. 2.
 † *Ed. 6. 6.*

g Which was in
 the month Abib
 or Nifon, which
 containeth part of
 March and part of
 April.
 h To make him
 silent, wherein he
 prayed God to
 turne away his
 wrath.
 i Because drought
 was the cause of
 this famine God
 by sending of raine
 shewed that hee
 was pacified.
 † *1. Sam. 3. 10.*

k For where the
 imagination infesteth
 faults vniuersally,
 there the plague
 of God lyeth vpon
 the land.

Then there was a famine in the dayes of Dauid, three yeeres together: and Dauid fasted cainfull of the Lord, and the Lord answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites.*

a Then the king called the Gibeonites and said vnto them (Now the Gibeonites were not of the children of Israel, but a remnant of the Amorites, vnto who the children of Israel had sworn: but Saul sought to slay them for his zeale toward the children of Israel and Iudah)

3 And Dauid said vnto the Gibeonites, What shall I doe for you, and wherewith shall I make the atonement, that ye may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, Wee will haue no siluer nor golde of Saul nor of his house, neither for vs (saith thou kill) any man in Israel. And he sayd, What ye shall say, that will I do for you.

5 Then they answered the king, The man that consumed vs and that imagined euill against vs, so that we are destroyed fro remaining in any coast of Israel,

6 Let seven men of his 4 formes be deliuered vnto vs, and wee will hang them vp vnto the Lord in Gibeath of Saul, the Lords chofen. And the King said, I will giue them.

7 But the king had compassion on Mephibosheth the sonne of Ionathan the sonne of Saul, because of the Ladies othe, that was betwene them, *euens betwene Dauid and Ionathan the sonne of Saul.*

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom hee bare vnto Saul, *euens Armoni & Mephibosheth* and the five sonnes of Michal, the daughter of Saul, whom she bare to Adriel the sonne of Barzilai the Meholathite.

9 And hee deliuered them vnto the hands of the Gibeonites which hanged them in the mountaine before the Lord: so they died all seven together, and they were slaine in the time of haruest: in the 8 first dayes, and in the beginning of barley haruest.

10 Then Rizpah the daughter of Aiah tooke 4 sackcloth, and hanged it vp for her vpon the rocks, from the beginning of haruest, vntill it water dropped vpon them from the heauen, and suffered neither the birds of the aire to, nor the beasts of the fild to hurt them by night.

11 And it was told Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul, and the bones of Ionathan his sonne, from the citizens of Iabesh Gilead, which had stolen them from the streete of Beth-han, where the Philistims had hanged them, when the Philistims had slaine Saul in Gilboa.

13 So hee brought thence the bones of Saul, and the bones of Ionathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul & of Ionathan his sonne buried they in the countrey of Benjamin in Zelah, in the graue of Kish his father: and when they had performed all, the King had commanded, God was then appealed with the land.

15 ¶ Again the Philistims had warre with Israel: and Dauid went downe, and his seruants

with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishi benoh which was of the sonnes of Haraphah, (the head of whose speare weighed three hundred shekels of brass) euen he being girded with a new sword, thought to haue slaine Dauid.

17 But Abishai the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Then Dauid men swaue vnto him, saying, Thou shalt go no more out with vs to battell, lest thou quench the light of Israel.

18 ¶ And after this also there was a battell with the Philistims at Gob, then Silbech i the Huhathite slew Saph, which was one of the sonnes of Haraphah.

19 And there was yet another battell in Gob with the Philistims, where Elhanan the sonne of Jaare-oregim, a Bethlehemitew slew Goliath the Gittite: the staffe of whose speare was like a weauiers beame.

20 Afterward there was also a battell in Gath, where was a man of a great stature, and had on every hand fixe fingers, and on euery foote fixe toes, foure and twenty in number: who was also the sonne of Haraphah.

21 And when he reuiled Israel, Ionathan the sonne of Shima the brother of Dauid slew him.

22 These foure were borne to Haraphah in Gath, and died by the hand of Dauid and by the hands of his seruants.

CHAP. XXII.

2 Dauid after his victories praish God. 8 The anse of God to the wicked. 40 He prophesie of the reuision of the Jewe, and vocation of the Gentiles.

And Dauid spake the words of this song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he said, * The Lord is my rocke and my fortress, and hee that deliuereth mee.

3 God is my strength, in him will I trust: my shield, and the horne of my saluation, my high tower and my refuge: my Saviour, thou hast saued mee from violence.

4 I will call on the Lord, who is worthy to be praised: so shall I be safe from mine enemies.

5 For the pang of death haue compassed mee: the floods of iniquitie haue made mee afraid.

6 The sorowes of the graue compassed mee about: the snares of death obseruoke mee.

7 But in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voice out of his temple, and my cry did enter into his cares.

8 Then the earth trembled and quaked: the foundations of the heauens mooued and shooke, because he was angry.

9 Smoke went out of his nostrils, and consuming fire out of his mouth: coales were kindled there.

10 Hee bowed the heauens also, and came downe: and darkness was vnder his feet.

11 And he rode vpon a Cherub, & did flie, and he was seene vpon the wings of the wind.

12 And hee made darkness a T. temple round about him, euen the gatherings of waters, and the clouds of the ayre.

† That is of the race of Gypses, on Which amount to nine pound three quarters.

n For the glorie and wealth of the countrey flourish in the persecution of the godly magistrae.
 o Called Greer, and Saph is called Sippai, Chro. 10. 4.
 p That is, Lahmi the brother of Goliath, w. on Dauid slew, 1. Chronos 9.

* *1. Sam. 30.*

a In token of the wonderfull benefits that hee requied of God.

* *Ps. 18. 3.*
 b By the discomfite of these comfortable matters, hee sheweth how his faith was strengthened in all tentations.
 107. 10.

c As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall neuer conceiue griefe nor any tribulation, and death.

d That is, clouds and vapours.
 e Lightning and thundering.
 f So it seemeth when the alme is downe.
 g To his habitation (theoum) he would.

b By this description of a temple he declares the power of God against his enemies.

i He alludeth to the miracle of the sea.

k I was lo befet, but all mine enemies failed to fail.

l Toward Saul and mine enemies.

m I attempted nothing without his commendation.

o Thewickedness is such, that thou seemest to forget thy word and promise.

p The manner that God useth to favour his enemy.

q He useth extraordinary means to make his mine make strong holden, &c.

r He knoweth that God was the author of his victories, who gave him strength.

13 At the brightness of his presence the enemies of fire were kindled.

14 The Lord thundered from heaven, and the most high gave his voice.

15 He shot arrows also, and scattered them so far, lightning, and destroyed them.

16 The fountains of the sea appeared, even the foundations of the world were discovered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

17 He sent from above, and took me: hee drew me out of many waters.

18 He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamitie, but the Lord was my stay,

20 And brought me forth into a large place: he delivered me, because he favoured me.

21 The Lord rewarded me according to my righteousness: according to the pureness of mine handes he recompensed me.

22 For I kept the wayes of the Lord, and did not wickedly against my God.

23 For all his lawes were before mee, and his statutes: I did not depart therefrom.

24 I was upright also toward him, and have kept me from my wickedness.

25 Therefore the Lord did reward me according to my righteousness, according to my pureness before his eyes.

26 With the godly thou wilt shew thy selfe godly: with the upright man thou wilt shew thy selfe upright.

27 With the pure thou wilt shewe thy selfe pure, and with the froward thou wilt shew thy selfe froward.

28 Thus thou wilt save the poore people: but thine eyes are upon the haughty to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkenesse.

30 For by thee have I broken through an hofte, and by my God have I leaped over a wall.

31 The way of God is invulnerable: the word of the Lord is tried in the fire: hee is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mightie, save our God?

33 God is my strength in battell, and maketh my way upright.

34 Hee maketh my feete like y hinds feete, and hath set me upon mine high places.

35 He teacheth mine handes to fight, so that a bowe of Ibraile is broken with mine armes.

36 Thou hast also given me the shield of thy salvation, and thy loving kindnesse hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and mine heeles have not slid.

38 I have purified mine enemies and destroyed them, and hence we not turned againe untill I had consumed them.

39 Yea, I have consumed them and thrust them through, and they shall not arise, but shall fall vnder my feete.

40 For thou hast girded me with power to battell, and them that arose against me, hast thou subdued vnder me.

41 And thou hast given me the necke of mine

enemies, that I might destroy them that hate me.

42 They looked about, but there was none to save them: even vnto the Lord, but he answered them not.

43 Then did I beare them as small as the dust of the earth: I did tread them flat as the clay of the streete, and did spread them abroad.

44 Thou hast also delivered me from the contentions of my people: thou hast preferred me to be the head over nations: the people which I knew not, doe serve me.

45 Strangers shall be in subiection to mee: as soone as they beare, they shall obey me.

46 Strangers shall shrink away, and feare in their priue chambers.

47 Let the Lord live, and blessed be my strength: and God, even the force of my salvation be exalted.

48 It is God that giveth me power to revenge me, and subdue the people vnder me.

49 And rescueth me from mine enemies: (thou also hast lift mee vp from them that rose against me, thou hast delivered me from the cruell man.

50 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy Name)

51 He is the tower of salvation for his King, and sheweth mercie to his anointed, even to David, and to his feede for ever.

CHAP. XXIII.

1 The last words of David. 2 The wicked shall be made up as thornes. 3 The names and titles of his enemies. 15 His desired manner and would and desire is.

These also be the last wordes of David, David the sonne of Ithai sayth, even the man who was set vp on him, the Anointed of the God of Iakob, and the sweete singer of Ibraile faith,

1 The Spirit of the Lord spake by mee, and his worde was in my tongue.

2 The God of Ibraile spake to me, the strength of Ibraile said, Thou shalt beare rule over men, being iust, and ruling in the feare of God.

3 Even as the morning light when the sunne riseth, the morning, I say, without cloudes, so shall mine house be, and not as the grass of the earth as by the bright raine.

4 For so shall not mine house be with God: for hee hath made with me an everlasting covenant, perfit in all pointes, and sure: therefore all mine health and whole desire is, that he will not make it growe so.

5 But the wicked shall be every one as thornes thrust away, because they cannot be taken with handes.

6 But the man that shall touch them, must bee defended with yron, or with the shaft of a speare: and they shall be burnt with fire in the same place.

7 These be the names of the mightie men whom David had. Hee that sate in the seate of wisdom, being chiefe of the princes, was Adino of Ezri, he slew eight hundred at one time.

8 And after him was Eleazar the sonne of Dodo, the sonne of Ahio, one of the three worthies with David, when they defended the Philistims gathered there to battell, when the men of Ibraile were gone vp.

9 Hee arose and smote the Philistims, untill his hande was wearie, and his hand claued vnto the sword: and the Lord gave greivous victories the same day, and the people returned after him.

10 As one of his Kings counsell.

11 Or, afflicted with danger of their lives.

12 Meaning, hee d from the sword.

13 By a crowne which came of wearienesse and staining.

14

15 The wicked in their necessities are compelled to flee to God, but it is too late.

16 Meaning, of the lawes, who conspired against me.

17 Not willingly obeying me, but dissemblingly.

18 Let him show his power, that he is the governor of all the world.

19

20

21 Which he spoke after that he had made the Psalm.

22 Meaning, hee spake nothing but by the motion of Gods Spirit.

23 Which groweth quickly and lasteth long.

24 But that my kingdomes may continue for ever according to his promise.

25 As one of his Kings counsell.

26 1. Cor. 11. 12.

27 Or, afflicted with danger of their lives.

28 Meaning, hee d from the sword.

29 By a crowne which came of wearienesse and staining.

him only to spoyle.
 11 After him was Shamhah the sonne of A-
 ge the Hararite: for the Philistins assembled at
 a towne, where was a piece of a fildie full of len-
 tiles, and the people fed from the Philistins.

12 But he stood in the middes of the fildie,
 and defended it, and slewe the Philistins: so the
 Lord gave a great victorie.

13 ¶ Afterward three of the thirtie captaines
 went downe, and came to Dauid in the haruelt
 time vnto the caue of Adullam, and the hoste of
 the Philistins pitched in the valley of Rephaim.

14 And Dauid was then in an holde, and the
 garison of the Philistins was then in Beth-lehem.

15 And Dauid longed, and said, Oh, that one
 would giue me to drinke of the water of the well
 of Beth-lehem, which is by the gate.

16 Then the three mightie brake into the host
 of the Philistins, and drew water out of the well
 of Beth-lehem that was by the gate, and tooke
 and brought it to Dauid, who would not drinke
 thereof, but poured it for an offering vnto the
 Lord.

17 And said, O Lord, be it farre from me, that
 I should doe this. Is not this the blood of the men
 that went in iopardie of their liues? therefore he
 would not drinke it. These things did these three
 mightie men.

18 ¶ And Abihai the brother of Ioab, the
 sonne of Zeuiuah, was chiefe among the three,
 and he lifted vp his speare against three hundred,
 and slewe them, and hee had the name among
 the three.

19 For he was most excellent of the three, and
 was their captaine, but he attained not vnto the
 first three.

20 And Benaiah the sonne of Iehoiada the
 sonne of a valiant man, which had done many
 actes, and was of Kabzeel, slewe two strong men
 of Moab: he went downe also, and slewe a Lyon
 in the middes of a pit in the time of snow.

21 And he slew an Egyptian a man of great
 stature, & the Egyptian had a speare in his hand:
 but he went downe to him with a staffe, and plue-
 ked the speare out of the Egyptians hand, and
 slewe him with his owne speare.

22 These things did Benaiah the sonne of Ie-
 hoiada, and had the name among the three wor-
 thies.

23 He was honourable among thirtie, but
 he attained not to the first three: and Dauid made
 him of his counsell.

24 ¶ Afahel the brother of Ioab was one of
 the thirtie: Elihanan the sonne of Dodo of Beth-
 lehem:

25 Shamhah the Agrodite: Elika ¶ Hazodite:
 26 Helez the ¶ Palcite: Ira the sonne of Ik-
 kesh the Tekoite:

27 Abicear the Anethothite: ¶ McBunnai the
 Husathite:

28 Zalmon an Ahoite: Mahavai the Net-
 ophathite:

29 Heleb the sonne of Baanah a Netophathite:
 Irai the sonne of Ribai of Gibeon of the
 children of Benjamin:

30 Benaiah the Pirathonite, Huidai of the
 ruer of Gaath:

31 Abi-albon the Arbathite: Azmaueh the
 Barhumite:

32 Eliabai the Shaalbonte: of the sonne of

Iathen, Jonathan:

33 Shamhah the Hararite: Ahiam the sonne
 of Shinar the Hararite:

34 Eliphelet the sonne of Ahsabai the sonne
 of Maschathi: Eliam the sonne of Ahithophel the
 Gilonite:

35 Hezrai the Carmelite: Paaraiche the Ar-
 bite:

36 Igal the sonne of Nathan of Zobah: Bani
 the Gadite:

37 Zelek the Ammonite: Naharai the Beero-
 thite, the armour bearer of Ioab the sonne of Ze-
 uiah:

38 Ira the Iehrite: Gareb the Iehrite:

39 Uriah the Hittite: ¶ thirtie & seven in all.

CHAP. XXIIII.

¶ Dauid causeth the people to be numbered. ¶ He repenteth,
 and chaungeth to fill out Gods bandes. ¶ Semai sheweth
 Dauid the multitude.

¶ And the wrath of the Lord was againe kind-
 led against Israel: and he moued Dauid a-
 gainst them, in that he said, Goe, number Israel
 and Iudah.

2 For the King saide to Ioab the captaine of
 the hoste, which was with him, Goe speedily now
 through all the tribes of Israel, from Dan euen to
 Beer-leheba, and number ye the people, that I may
 know the number of the people.

3 And Ioab saide vnto the King, The Lorde
 thy God increaseth the people an hundred folde
 mo then they be, and that the eyes of my lord the
 King may see it: but why doeth my lord the King
 desire this thing?

4 Notwithstanding the Kings worde preui-
 led against Ioab and against the captaines of the
 hoste: therefore Ioab and the captaines of the
 hoste went out from the presence of the King to
 number the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched
 in Arzer at the right side of the citie that is in the
 middes of the ¶ valley of God and toward Iazer.

6 Then they came to Gilead, and to ¶ Tah-
 tim-hodshi, so they came to Dan Iaan, and so a-
 bout to Zidon,

7 And came to the fortresse of ¶ Tyrus, and
 to all the cities of the ¶ Hittites and of the Cana-
 nites, and went toward the South of Iudah, euen
 to Beer-leheba.

8 ¶ So when they had gone about all the
 lande, they returned to Ierusalem at the ende of
 nine moneths and twentie dayes.

9 ¶ And Ioab deliuered the number and
 summe of the people vnto the King: and there
 were in Israel 4 eight hundred thousand strong
 men that drewe swordes, and the men of Iudah
 were 6 five hundred thousand men.

10 Then Dauids heart smote him, after that
 he had numbered the people: and Dauid said vnto
 the Lorde, I haue sinned exceedingly, in that I
 haue done: therefore now, Lorde, I beseech thee,
 take away the trespass of thy seruant: for I haue
 done very foolishly.

11 ¶ And when Dauid was vp in the morning,
 the worde of the Lorde came vnto the Prophet
 Gad Dauids ¶ Seer, saying,

12 Goe, and say vnto Dauid, Thus sayeth the
 Lorde, I offer thee three things, chuse thee which
 of them ¶ thou dost vnto thee.

13 So Gad came to Dauid, and shewed him,
 and said vnto him, What thou shalt seeuen yeeres
 famine come vpon thee in thy lande, or wilt
 thou

b Who hath nei-
 ther respect to ma-
 ny nor few, when
 he will shew his
 power.
 10. ¶ Giants.

¶ Being ouercome
 with wine and
 chagrin.

¶ Bridling his
 affections, and
 desiring God not
 to be offended for
 their rash enter-
 prise.

¶ 1. ¶ Chron. 11. 30.

¶ Ely. 1. 1.

¶ 10. ¶ Chron. 11. 30.

¶ 10. ¶ Chron. 11. 30.
 1 Which was big
 in a weathers
 beam. ¶ Chron.
 11. 35.

m He was more
 valiant then the
 30. that followe,
 and not so valiant
 as the sixe before.
 ¶ Chap. 1. 1.

¶ 1. ¶ Chron. 11. 37.
 10. ¶ Paralim.

n Diners of these
 had two names, as
 appeareth, 1. Chron.
 11. and also many
 more are there
 mentioned.

o These came to
 Dauid and helped
 to restore him to
 his kingdom.

p Before they
 were plagued
 with famine, Chap.
 11. 1.

q The Lord per-
 mitted Sata-
 n. 1. Chron. 21. 1.

r Because he did
 this to trie his
 power and so to
 trust therein, if
 tended God, als
 it was lawfull to
 number the peo-
 ple, Exod. 30. 12.
 num. 1. 1.

s ¶ 10. ¶ Chron.
 11. 30. the writer
 said and newly sub-
 stituted.

¶ 10. ¶ Chron.

t According to
 Iobbs count: for
 in all there were
 cleuen hundred
 thousand, 1. Chron.
 21. 6.

u Concluding vs-
 der them the Bre-
 thers: for they
 they had but four
 hundred and fi-
 fteene thousand,
 1. Chron. 21. 5.

v Whom God
 had appointed for
 Dauid and
 his time.

w For three yeeres
 of famine were
 putt for the Gib-
 bones matter:
 this was the fourth
 yeere, so the which
 should haue been
 added other three
 yeeres more, 1.
 Chron. 21. 1.

shon. See, three months before thine harvest, they following thee, on that there be three dayes: pefillence in thy land: now we admit thee; and see, what answer I shall give to him that sent me.

14 ¶ And David sayd vnto Gad, I am in a wonderful strait: let vs fall now into the hand of the Lord, (for his mercies are great) and let me not fall into the hand of man.

15 So the Lord sent a pefillence in Israel, from the morning, euen, to the morn appointed: and there died of the people from Dan to Beer-sheba seuenie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord repented of the euill, and sayd to the Angel, that destroyed the people, It is sufficient: holde nowe thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

17 And David spake vnto the Lord (when he sawe the Angel that smote the people) and sayd, Beholde, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they done? let thine hand, I pray thee, be against me and against my fathers house.

18 ¶ So Gad came the same day to David, and sayd vnto him, Go vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And David (according to the saying of

Gad) went vp, as the Lord had commanded.

20 And Araunah looked, and sawe the King and his seruants comming toward him, and Araunah went out, and bowed himselfe before the King on his face to the ground.

21 And Araunah sayd, Wherefore is my lord the King come to his seruant? Then David answered, To hye the threshing floore of thee for to build an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah sayd vnto David, Let my lord the King take and offer what seemeth him good in his eyes: beholde the oxen for the burnt offering, and charrets, and the instruments of the oxen for wood.

23 (All these things did Araunah as a King giue vnto the King: and Araunah sayd vnto the King, The Lord thy God bee fauourable vnto thee)

24 Then the King sayd vnto Araunah, Not so, but I will bye it of thee at a price, and will not offer burnt offering vnto the Lord my God of that which doeth cost me nothing. So David bought the threshing floore, and the oxen for fiftie shekels of silver.

25 And David built there an altar vnto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

I Called also Oron, 1. Chron. 21. 29.

m That is about dantly: for as some write, he was King of Ierusalem before David wanne the tower.

n Some write, that every tribe gave so, which make five, or that afterward he bought as much as come to 50 shekels, 1. Chron. 21. 29.

THE FIRST BOOKE OF THE KINGS.

THE ARGUMENT.

BECAUSE the children of God should look for no continuall rest and quietnesse in this world, the holy Ghost testifieth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of David, Salomon and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserved by Gods protection, (who then fauoureth them when his word is truly set forth, vertue esteemed, vice punished, and conserued maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdomes vnder Roboam, and Ieroboam, which before were but all one people, and now by the iust iudgements of God were made two, whereof Iudah and Beniamin came to Roboam: and this was called the kingdom of Iudah, and the other ten tribes held with Ieroboam, and this was called the kingdom of Israel. The king of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Amri Ahabes father. And because our Sauour Christ according to the flesh should come of the stocke of David, the genealogie of the kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

8 Abisath begett David in his extreme age. 9 Adoniah usurpeth the kingdom. 10 Salomon is anointed King. 11 Adoniah seeketh to the Altar.

NOW when King David was old, and stricken in yeeres, they couered him with clothes, but he heate came vnto him.

2 Wherefore his seruants said vnto him, Let there be sought for my lord the King, a young virgin, & let her stand before the King, & cherish him: and let her lie in thy bosome, that my lord the King may get heate.

3 So they sought for a faire yong mayde throughout all the coastes of Israel, and found one Abisath a Shunamite, and brought her to the King.

4 And the maid was exceeding faire, and cherished the King, and ministered to him, but the King knew her not.

5 ¶ Then Adoniah the sonne of Haggith, ex-

alted himselfe, saying, I will be King. And he gat him charres and horsemen, and fiftie men to runne before him.

6 And his father would not displease him from his childhood, to say, Why hast thou done so? And he was a very goodly man, and his men bare him next after Abisath.

7 And he tooke counsell of Ioab the sonne of Zeruiah, and of Abiathar the Priest: and they helped forward Adoniah.

8 But Zadok the Priest, & Benaiah the sonne of Ichoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with David, were not with Adoniah.

9 Then Adoniah sacrificed sheepe and oxen and fat cattell by the stone of Zoheth, which is by En-rogel, and called all his brethren the kings sonnes, & all the men of Iudah the Kings seruants,

10 But Nathan the Prophet, and Benaiah, and the mightie men, and Salomon his brother hee called not.

d Reuben, 2 Sam. 21. 17.

1. Kings.

1. Kings. his words were with Ioab. e They tooke his part and followed him.

1. Kings. 2. Sam. 21.

f As the Cherethites and Pelethites.

11 Wherefore

b From the one side of the country 19 the other, 2. Sam. 15. 11.

I The Lord spared this place, because he had chosen it to build his temple there.

k David sawe not the iust cause, why God plagued the people, and therefore he offered kindlie to Gods corrections as the weely cause of this euill.

h He was about 70 yeares olde, 2. Sam. 21. 1.

i For his nature was soe, that he was borne with trauels, 2. Sam. 1. 7.

For first him.

j Which citie was in the tribe of Iudah, as 1. Kings. 15. 23.

2 Sam. 1. 4.

For Adonijah will destroy thee and thy sonne, if he reigne.

h By declaring such things, as any further the cause.

i The king being weare with age, could not attend to the affaires of the realme, and also Adonijah had many flatterers which kept it from the king.

k And to put to death so wicked transgressors. *†* *See. 2 Sam. 1.*

l Acknowledging him to be the true and worthy king approved of by all the people of his Church.

m Let the king Adonijah know.

n Meaning that he ought in such affairs to enquire nothing except he had consulted with the Lord.

o Moved by the Spirit of God to do so, because he foresaw that Salomons should be the figure of Christ.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Hast thou not heard, that Adonijah the sonne of Haggith doth reigne, and Dauid our Lord knoweth it not?

12 Now therefore come, and I will now give thee counsell, how to saue thine owne life, and the life of thy sonne Salomon.

13 Go, and get thee in vnto King Dauid; and say vnto him, Diddest not thou my Lord, O King, swear vnto thine hand-mayd, saying, Assuredly Salomon thy sonne shall reigne after me, & he shall sit vpon my throne? why is then Adonijah King?

14 Behold, while thou yet talkest there with the King, I also will come in after thee, and confirm thy words.

15 So Bath-sheba went in vnto the King into the chamber, and the King was very olde, and Abiathar the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeisance vnto the King: And the King sayd, What is thy matter?

17 And shee answered him, My Lord, thou swearst by the Lord thy God vnto thine hand-mayd, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And behold, now is Adonijah King, and now my Lord, O King, thou knowest it not.

19 And he hath offered many oxen, and fatted cattell, and sheepe, and hath called all the sonnes of the king, and Abiathar the Priest, and Ioshab the captain of the host: but Salomon thy seruant hath he nor bidden.

20 And thou, my Lord, O King, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my Lord the King after him.

21 For eis when my Lord the King shall sleepe with his fathers, I and my sonne Salomon shall be reputed to rule.

22 And lo, while he yet talkest with the King, Nathan also the Prophet came in.

23 And they tolde the King, saying, Beholde, Nathan the Prophet. And when hee was come in to the King, he made obeisance before the King vpon his face to the ground.

24 And Nathan sayd, My Lord, O King, hast thou sayd, Adonijah shall reigne after mee, and he shall sit vpon my throne?

25 For hee is gone downe this day, and hath slain many oxen, and fatted cattell, and sheepe, and hath called all the Kings sonnes, and the captains of the host, and Abiathar the Priest: and behold, they eate and drinke before him, and say, *†* God saue King Adonijah.

26 But me thy seruant, and Zadok the Priest and Benaiah the sonne of Ichoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my Lord the king, and thou hast notwithstanding it vnto thy seruants, who should sit on the throne of my Lord the King after him?

28 Then King Dauid answered, and sayde, Call me Bath-sheba. And she came into the Kings presence, and stood before the King.

29 And the King sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne

shall reigne after me, & he shall sit vpon my throne in my place, so will I certainly doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reverence vnto the King, and sayd, God saue my Lord King Dauid for ever.

32 And King Dauid sayde, Call mee Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Ichoiada. And they came before the King.

33 Then the King sayde vnto them, Take with you the seruants of your Lord, and cause Salomon my sonne to ride vpon mine owne mule, and came him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoint him there King our Israel, and blowe yee the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that hee may come and sit vpon my throne: and hee shall bee King in my steade: for I have appointed him to be Prince our Israel and ouer Iudah.

36 Then Benaiah the sonne of Ichoiada answered the King, and sayd, So be it, and the Lord God of my Lord the King *†* ratifie it.

37 As the Lord hath bene with my Lord the King, so be with Salomon, and exalt his throne about the throne of my Lord King Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Ichoiada, and the Cherethites and the Pelchites went downe and caused Salomon to ride vpon King Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an home of Poye out of the Tabernacle, and anointed Salomon; and they blew the trumpet, and all the people said, God saue King Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth rang with the sound of them.

41 And Adonijah and all the gheestes that were with him, heard it: (and they had made an ende of eating) and when Ioshab heard the sound of the trumpet, he said, What meaneth this noise and vprore in the Citie?

42 And as he yet spake, behold, Jonathan the sonne of Abiathar the Priest came: and Adonijah said, Come in: for thou art a worship man, and bringest good tidings.

43 And Jonathan answered, and said to Adonijah, Verily our Lord King Dauid hath made Salomon King.

44 And the King hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Ichoiada, and the Cherethites, and the Pelchites, and they haue caused him to ride vpon the Kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him King at Gihon: and they are gone vp from thence with ioy, and the citie is moued: this is the noise that ye haue heard.

46 And Salomon also steepe on the throne of the kingdom.

47 And moreover the Kings seruants came to blesse our Lord King Dauid, saying, God make the name of Salomon more famous than thy name, and exalt his throne about thy throne: therefore the King worshipped upon his bed.

48 And thus said the King also, Blessed bee the Lords God of Israel, who hath made mee to see

o Meaning the Kings seruants and such as were of his good.

p Thus commanded.

q Thus sayd.

r Wherewith they were caused to anoint the Priest, and the holy instrument. *Exod. 28. 33.* *†* *See. 1 Sam. 16.*

s Thus a man of power. *†* He praised his anointing, thinking to haue bene comfortable neuer, but God wrought things contrary to his expectation, and hee did become downe his pride.

t To shew how and to pray and praise God for him. *†* He gave God thanks for the good fortune.

fit on my throne this day, even in my sight.

49 Then all the gheestes that were with Adoniah, were afraide, and rose vp, and went euery man his way.

50 ¶ And Adoniah fearing the p'rence of Salomon, arose and went, and tooke holde on the hornes of the altar.

51 And one tolde Salomon, saying, Beholde, Adoniah doeth feare King Salomon: for loe, he hath caught holde on the hornes of the altar, saying, Let King Salomon swere vnto mee this day, that he will not slay his seruant with the sword.

52 Then Salomon sayd, If hee will shew him selfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, he shall die.

53 Then King Salomon sent, & they brought him from the altar, and hee came and did obeysance vnto King Salomon. And Salomon sayd vnto him, Go to thine house.

CHAP. II.

1 David exhorteth Salomon, and giueth charge as concerning Iothab, Barzillai and Shimei. 10 The death of Adoniah. 15 Adoniah asketh Abihag to wife. 25 He is slaine. 35 Iothab was placed in Abiathars room.

Then the dayes of Dauid drew neere that hee should die, and hee charged Salomon his sonne, saying,

2 I geoe the way of all the earth: be strong therefore, and shew thy selfe a man.

3 And take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his commandements, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

4 That the Lorde may confirme his worde which hee spake vnto mee, saying, If thy sonnes take heede to their way, that they walke before me in truth, with all their hearts, and with all their soules, *† thou shalt not (sayd he) want one of thy posteritie vpon the throne of Israel.

5 Thou knowest also what Iothab the sonne of Zeruah did to me, and what hee did to the two captaines of the hoste of Israel, vnto Abner the sonne of Ner, and vnto Amasai the sonne of Iether: whom he slew, and 4 shed blood of battell in peace, and 4 put the blood of warre vpon his girdle that was about his loynes, and in his shoes that were on his feete.

6 Doe therefore according to thy wisdom, and let thou not his hoare head go downe to the graue in peace.

7 But shew kindnes vnto the sonnes of Barzillai the Gileadite, and let them be among them that eate at thy table: for so they came to mee when I fled from Abshalom thy brother.

8 ¶ And behold, with thee *as Shimei the sonne of Gera, the sonne of Lemim, of Baburim, which cursed me with an horrible curse in the day when I went to Mahanaim: but hee came downe to meete me at Iordan, and I sware to him by the Lord, saying, * I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, & knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to goe downe to the graue with blood.

10 So * Dauid slept with his fathers, and was buried in the cite of Dauid.

11 And the dayes which Dauid * reigned vpon Israel, were fouretyeeres: seuen yeeeres reigned he in Hebron, and thirtie and three yeeeres reigned he in Ierusalem.

12 ¶ Then fate Salomon vpon the throne of Dauid his father, and his kingdome was flabbed mightily.

13 And Adoniah the sonne of Haggith came to Bath-sheba the mother of Salomon: and (hee sayd,) 13 Commet thou peaceably? And he sayd, Yea.

14 He sayd moreover, I haue a sute vnto thee. And (he sayd,) Say on.

15 Then hee said, Thou knowest that the kingdome was mine, and that all Israel (set their faces on mee, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

16 Nowe therefore I aske thee one request, † refuse me not. And shee said vnto him, Say on.

17 And hee said, Speake, I pray thee, vnto Salomon the King, (for he will not say thee nay) that hee giue me Abihag the Shunammite to wife.

18 And Bath-sheba sayd, Well, I will speake for thee vnto the King.

19 ¶ Bath-sheba therefore went vnto King Salomon to speake vnto him for Adoniah: and the King rose to meete her, and 4 bowed himselfe vnto her, and fate downe on his throne: and hee caused a seate to be set for the Kings mother, and the fate at his right hand.

20 Then shee sayd, I desire a small request of thee, say me not nay. Then the King sayd vnto her, Alke on, my mother: for I will not say thee nay.

21 Shee sayd then, Let Abihag the Shunammite be giuen to Adoniah thy brother to wife.

22 But King Salomon answered and sayd vnto his mother, And why doest thou aske Abihag the Shunammite for Adoniah? aske for him the kingdome also: for hee is mine elder brother, and hath for him both Abiathar the Priest, and Iothab the sonne of Zeruah.

23 Then King Salomon sware by the Lorde, saying, God doe so to mee and more also, if Adoniah hath not spoken this word against his owne life.

24 Nowe therefore as the Lord lieth, who hath established me, & set me on the throne of Dauid my father, who also hath made me an house, as hee * promised, Adoniah shall surely die this day.

25 And King Salomon sent by the hand of Benaiah the sonne of Iehoiada, and hee 4 smote him that hee dyed.

26 ¶ Then the King sayd vnto Abiathar the Priest, Go to Anathoth vnto thine owne fieldes: for thou art † worthy of death: but I will not this day kill thee, because thou * barest the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that hee might * fulfill the wordes of the Lorde, which hee spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Iothab: for Iothab was * turned after Adoniah, but hee turned not after Abshalom) and Iothab fled vnto the Taberna-

1 Which Dauid his father had built in the floore of Arahah, as 2 Sam. 14. 25.

1 I am ready to die, as all men must. 2 Hee sheweth how hard a thing it is to gouerne, and that none can doe it well except he obey God. 3 Sam. 13. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 And without hypocrisie. 2 I am, a man that will be cut off by the sword of the Lorde. 3 Sam. 13. 37. 4 Sam. 13. 38. 5 Hee shed his blood in time of peace, as if there had bene warre. 6 Hee put the bloodie sword into his sheath. 7 Sam. 13. 39.

1 That is, they dealt mercifully with me. 2 Sam. 16. 15.

3 Sam. 13. 39.

1 Let him be punished with death: Iothab vs. 10.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 For the feare, lest hee would worke treason against the King.

1 I signe of their sinnes & confus.

1 Shee could not say shee was not aske.

1 In token of reuerence, and that others by his example might haue her in greater reuer.

1 Meaning that if he should haue granted Abihag, which was due to his father, he would haue altered (as it were) the kingdome.

2 Sam. 7. 14. 15.

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Or, 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 When hee fled before Abshalom. 2 Sam. 1. 24.

2 Sam. 13. 39.

1 Hee reuokes Adoniah's part when he would haue offered the kingdome to him.

ele of the Lord, and caught holde on the hornes of the altar.

o Thinking to be saved by the holines of the place.

29 And it was tolde King Salomon, that Ioaab was fled vnto the Tabernacle of the Lorde, and beholde, *he is by the* altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Goe, fall vpon him.

p For it was lawfull to take the willfull murderer from the place, Exod. 3. 14.

30 And Benaiah came to the Tabernacle of the Lord, & sayd vnto him, Thus saith the King, Come out. And he sayd, Nay, but I will die here. Then Benaiah brought the King word againe, saying, Thus said Ioaab, and thus he answered me.

o 2 Sam. 3. 27.

o 2 Sam. 3. 29.

31 And the King sayd vnto him, Doe as hee hath sayd, and p smite him, and burie him, that thou mayest take away the blood, which Ioaab shed causelesse, from me and from the house of my father.

q Ioaab shall be justly punished for the blood that he hath cruelly shed.

32 And the Lord shall bring his blood vpon his owne head: for he smote two men more righteous and better then he, and slew them with the sword, & my father Dauid knew not: *to wit,* Abner the sonne of Ner, captaine of the hoste of Israel, and Amasai the sonne of Iether captaine of the hoste of Iudah.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

33 Their blood shall therefore returne vpon the head of Ioaab, and on the head of his feedes for euer: but vpon Dauid, and vpon his feedes, and vpon his house, and vpon his throne shal there be peace for euer from the Lord.

f Thus God appointeth the wayes & meanes to bring his iust indignes vpon the wicked.

34 So Benaiah the sonne of Iehoiada went vp, and smote him, and slew him, and hee was buried in his owne house in the wilderness.

g His covetous guide moued him rather to venture his life, then to lose his worldly profit, which he had by his seruice.

35 And the King put Benaiah the sonne of Iehoiada in his rouse ouer the hoste: and the King set Zadok the Priest in the rouse of Abiathar.

h For though one would denie, yete thine owne conscience would accuse thee, for remitting and doing wrong to my father. 2 Sam. 3. 29.

36 Afterward the King sent, and called Shimei, and sayd vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the riuier of Kidron, knowe assuredly, that thou shalt die the death: thy blood shall be vpon thine owne head.

38 And Shimei sayd vnto the King, The thing is good as my lord the King hath sayd, so wil thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeeres two of the seruants of Shimei fled away vnto Achish sonne of Maachab King of Gath, and they tolde Shimei, saying, Behold, thy seruants be in Gath.

40 And Shimei arose, & saddled his asse, & went to Gath to Achish, to seeke his seruants: and Shimei went, & brought his seruants from Gath.

41 And it was tolde Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the King sent and called Shimei, and sayd vnto him, Did I not make thee to sweare by the Lorde, and protestest vnto thee, saying, The day that thou goest out and walkest any whither, knowe assuredly that thou shalt die the death? And thou saidest vnto mee, The thing is good, *that* I have heard.

43 Why then hast thou not kept the othe of the Lord, and the commandement wherewith I charged thee?

44 The King sayd also to Shimei, Thou knowest all the wickednes wherewith thine heart is pricke, that thou diddest to Dauid my father;

the Lord therefore shall bring thy wickednesse vpon thine owne head.

45 And let King Salomon be blessed, and the throne of Dauid established before the Lorde for euer.

46 So the King commanded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the Kingdome was established in the hand of Salomon.

* 1 Chron. 1. 7. x Because all his enemies were destroyed.

* Chap. 7. 2.

a Which was Beth-lechem.

b Where altars were appointed before the temple was built: to offer vnto the Lord. c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2. 3. d For there the Tabernacle was, 1 Chron. 1. 3.

j Or, as he walked.

e Thou hast performed thy promise.

f That is, to be haue my selfe in executing this charge of ruling.

* 2 Chron. 1. 38. 39, 40.

g Which asse many in number.

h That is, that thine enemies should die.

* Math. 4. 33. 34.

i Or, hath bene moued.

* Chap. 1. 3. 4.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lorde appeareth to him, and giueth him wisdom. 17 The pleasing of the two hartes, and Salomons sentence therein.

Salomon * then made affinitie with Pharaoh King of Egypt, and tooke Pharaohs daughter, and brought her into the cite of Dauid, vntill he had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Onely the people sacrificed in the hie places, because there was no house built vnto the Name of the Lord, vntill those dayes.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his father: onely hee sacrificed and offered incense in the hie places.

4 And the king went to Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offerings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God sayd, Aske what I shall giue thee.

6 And Salomon sayd, Thou hast shewed vnto thy seruant Dauid my father great mercie, when hee walked before thee in truth, and in righteousness, and in vprightnesse of heart with thee: and thou hast kept for him this great mercie, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

7 And now, O Lord my God, thou hast made thy seruant King in steade of Dauid my father: and I am but a young child, and know not how to goe out and in.

8 And thy seruant is in the mids of thy people, which thou hast chosen, euē a great people which cannot be tolde nor numbered for multitude.

9 Giue therefore vnto thy seruant an vnderstanding heart, to iudge thy people, that I may discern betweene good and bad: for who is able to iudge this thy mightie people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe vnderstanding to heare judgement,

12 Beholde, I haue done according to thy words: loe, I haue giuen thee a wife & an vnderstanding heart, so that there hath bene none like thee before thee, neither after thee: shall arise the like vnto thee.

13 And I haue also giuen thee that, which thou hast not asked, both riches and honour, so that among the Kings there shall be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commandments, as thy father Dauid did walke, I will prolong thy dayes.

15 And

1 He knew that God had appeared vnto him in a dreame,

10r, vitalliers.

2 By this vnam it appeareth that God kept promise with Salomon in granting him wisdom.

3 The stale the quicke childe away because the night both among the house and parliament.

4 Except God your iudges vnderstanding the impudence of the trespasser shall overthrow the iustice of the innocent.

5 Her motherly affection herein appeareth, that she had rather endure the rigour of the lawe, then see her childe cruelly flaine.

6 That is, his chief officers, b He was the sonne of Achimais and Zadoks sayewe.

c Not Abiathar whose Salomon had put from his office, Chap. 2. 27. but another of that name.

* Chap. 5. 14.

15 And when Salomon awoke, behold, it was a dreame, and he came to Ierusalem, and stood before the Arke of the covenant of the Lord, and offered burnt offerings and made peace offerings, and made a feast to all his seruants.

16 ¶ Then came two harlots vnto the King, and a flood before him.

17 And the one woman sayde, Oh my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also: and we were in the house together: no stranger was with vs in the house, save we twaine.

19 And this womans sonne died in the night: for she overlay him.

20 And she rose at midnight, and tooke my sonne from my side, while thine handmaid slept, and layde him in her bosome, and layde her dead sonne in my bosome.

21 And when I rose in the morning to give my sonne sucke, behold, he was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman sayd, Nay, but my sonne lieth, and thy sonne is dead. Again she sayde, No, but thy sonne is dead, and mine aliue: thus they spake before the King.

23 Then sayde the King, She sayth, This that lieth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the King saide, m Bring mee a sword: and they brought out a sword before the King.

25 And the King sayde, Diuide yee the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing childe was, vnto the King, for her compassion was kindled toward her sonne, and she sayde, Oh my lord, giue her the liuing childe, and flay him not: but the other sayde, Let it be neither mine nor thine, but diuide it.

27 Then the King answered, and sayde, Giue her the liuing childe, and flay him not: this is his mother.

28 And all Israel heard the iudgement, which the King had iudged, and they feared the King: for they saw that the wisdom of God was in him to doe iustice.

CHAP. IIIII.

1 The princes and vnters vnder Salomon. 23 The punishment for his vitalliers. 26 The number of his horses. 32 His bookes and writings.

And King Salomon was King ouer all Israel.

2 And there were his princes, b Azariah the sonne of Zadok the Priest,

3 Elihoreph and Ahiah the sonnes of Shisha scribes, Iehothaphat the sonne of Ahihud, the recorder.

4 And Benaiah the sonne of Iehoiada was ouer the hoste, and Zadok and c Abiathar Priests,

5 And Azariah the sonne of Nathan was ouer the officers, and Zabud the sonne of Nathan Priest was the Kings friend,

6 And Ahihud was ouer the household: and * Adoniram the sonne of Abdia was ouer y tribute.

7 ¶ And Salomon had twelue officers ouer all Israel, which provided vitallies for the King and his household: ech man had a month in the

yeere to provide vitallies.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Makaz, and in Shalbin and Beth-shehem, and || Elon and Beth-banan:

10 The sonne of Hefez in Aruboth, to whom pertained Sochoh, and all the land of Heber:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taznach, and Megiddo, and in all Beth-shean, which is by Zartanah-beneath Izreel, from Beth-shean || to Abel-meholah, euen till beyond ouer against Iokneam:

13 The sonne of Geber in Ramoth Gilead, and his were the townes of d Iair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: therefore great cities with walles and barres of brasie.

14 ¶ Ahinadab the sonne of Iddo had to Mahanaim:

15 Ahimaaz in Naphtali, and hee tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Huihai in Aisher and in Aloth:

17 Iehothaphat the sonne of Paruah in e Issachar.

18 Shimei the sonne of Elah in Benjamin:

19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon King of the Amorites, and of Og King of Bashan, and was officer aloue in the land.

20 Iudah and Israel were many, as the sand of the sea in number, f eating, drinking, and making merry.

21 * And Salomon reigned ouer all kingdoms, from the g Riuer vnto the land of the Philistims, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons vitallies for one day were thirtie f measures of fine flour, and therefore f stals, Cakes.

23 Ten fat oxen, and twentie oxen of the pastures, and an hundred sheepe, beside hartes, and buckes, and bugles, and fat foule.

24 For he ruled in all the region on the other side of the Riuer, from Tiphsh, euen vnto || Az-zah, ouer all the h Kings on the other side the Riuer: and hee had peace round about him on euery side.

25 And Iudah and Israel dwelt without feare, euery man vnder his vine, and vnder his fig tree, from d Dan, euen to Beer-sheba, all the dayes of Salomon.

26 ¶ And Salomon had l fourtie thousand stalles of horses for his charres, and twelue thousand horsemen.

27 And these officers provided vitale for King Salomon, and for all that came to King Salomons table, euery man his moneth, and they suffered to lacke nothing.

28 Early also and strawe for the horses and mules brought they vnto the place where the officers were, euery man according to his charge.

29 ¶ And God gaue Salomon wisdom and vnderstanding exceeding much, & k a large heart, euen as the sand that is on the sea shore.

10r, Alon in Beth-shean.

10r, to the plaines.

d Which townes bare Iairs name, because hee tooke them of the Canaanites, Num. 32. 41.

e Salomon observed not the distinction that Ioshua made, but diuided it as might best serue for his purpose.

f They liued in all peace and securitie.

g Eccles. 47. 35. Which is Euphrates.

10r, Gorge.

h For they were all tributaries vnto him.

i Throughout all Israel.

k Eccles. 47. 36.

l 15. 16.

k Meaning great vnderstanding and able to compare head all things.

1 To wit, the philoſophers and aſtronomers, which were iudged moſt wiſe.

m Which for the moſt part are thought to haue periliſhed in the capſitie of Babylon.
n From the hieft to the loweſt.

30 And Salomons wiſedome excelled the wiſedome of all the children of the 1 Eaſt and all the wiſedome of Egypt.

31 For hec was wiſer then any man: *you*, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the ſonnes of Mahol: and he was famous throughout all nations round about.

32 And Salomon ſpake three thouſand 11 proverbes: and his ſongs were a thouſand and five.

33 And hec ſpake of trees, from the cedar tree that is in Lebanon, even vnto the *a* hyſſope that ſpringeth out of the wall: he ſpake alſo of beaſtes, and of ſoules, and of creeping things, and of fiſhes.

34 And there came of all people to heare the wiſedome of Salomon, from all Kings of the earth, which had heard of his wiſedome.

CHAP. V.

1 Hiram ſendeth to Salomon, and Salomon to him, purpoſing to build the houſe of God. 2 He prepareth fluff for the building. 3 The number of the workmen.

107, 2^a.

2. Chron. 2. 3.

107, his ſervants.

a He declareth that he was bound to ſet forth Gods glory, for as much as the Lord had ſent him reſt and peace.
2. Sam. 7. 13.
2. Chron. 2. 10.

b This was his equitie, that hee would not receive a benefite without ſome recompence.
c In Hiram is prefigure the vocation of the Gentiles, who ſhould helpe to build the ſpiritual temple.

107, 2^a.

d While my ſervants are occupied about thy buſines.

107, Corin.

107, 2^a.

e Chap. 11.
f As touching the ſervants of wood and ſtones.

And Hiram King of 1 Tyruſ ſent his ſervants vnto Salomon, (for he had heard, that they had annoynted him King in the rounge of his father) becauſe Hiram had ever loued Dauid.

2 * Alſo Salomon ſent to Hiram, ſaying, 3 Thou knoweſt that Dauid my father could not build an houſe vnto the Name of the Lord his God, for the warres which were about him on every ſide, vntill the Lord had put 1 them vnder the ſoles of his feete.

4 But nowe the Lord my God hath giuen me *a* reſt on every ſide, ſo that there is neither aduerſarie, nor euill to reſiſt.

5 And behold, I purpoſe to build an houſe vnto the Name of the Lord my God, * as the Lord ſpake vnto Dauid my father, ſaying, Thy ſonne, whom I will ſet vpon thy throne for thee, he ſhall build an houſe vnto my Name.

6 Nowe therefore command, that they hewe me cedar trees out of Lebanon, and my ſervants ſhall bee 1 with thy ſervants, and vnto thee will I giue the *b* hire for thy ſervants, according to all that thou ſhalt appoynt: for thou knoweſt that there are none among vs, that can hewe timber like vnto the Sidonians.

7 ¶ And when * Hiram heard the wordes of Salomon, he reioyced greatly, and ſayd, Bleſſed be the Lord this day, which hath giuen vnto Dauid a wiſe ſonne out of his mightie people.

8 And Hiram ſent to Salomon, ſaying, I haue conſidered the things, for the which thou ſenteſt vnto mee, and will accompliſh all thy deſire, concerning the cedar trees and firre trees.

9 My ſervants ſhall bring them downe from Lebanon to the ſea: and I will conuey them by ſea 1 in rafes vnto the place that thou ſhalt ſhew me, and will cauſe them to bee diſcharged there, and thou ſhalt receive them: nowe thou ſhalt doe mee a pleaſure to miniſter foodes for *a* my familie.

10 So Hiram gaue Salomon cedar trees and firre trees, *even* his full deſire.

11 And Salomon gaue Hiram twentie thouſand 1 meafures of wheate for foodeto his houſehold, and twentie meafures of 1 beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 ¶ And the Lord gaue Salomon wiſedome as he * promiſed him. And there was peace betwene Hiram and Salomon, and they * two

made a couenant.

13 ¶ And King Salomon raiſed a ſumme out of all Iſrael, and the ſumme was thirtie thouſand men:

14 Whome he ſent to Lebanon, ten thouſand a moneth by courſe: they were a moneth in Lebanon, and two moneths at home. And * Adoniram was over the ſumme.

15 And Salomon had ſeventie thouſand that bare burdens, and fourſcore thouſand maſons in the mountaine,

16 Beſides the 11 princes, whom Salomon appoynted ouer the worke, *even* three thouſand and three hundred, which ruled the people that wrought in the worke.

17 And the King commanded them, and they brought great ſtones and coſtly ſtones to make the foundation of the houſe, *even* hewed ſtones.

18 And Salomons workemen, and the workemen of Hiram, and the 1 maſons hewed and prepared timber and ſtones for the building of the houſe.

CHAP. VI.

1 The building of the Temple and the forme thereof. 2 The promiſe of the Lord to Salomon.

AND * in the four hundredth and four ſcore *a* yeere (after the children of Iſrael were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Iſrael, in the moneth *a* Ziſ, (which is the ſecond moneth) he built the *b* houſe of the Lord.

2 And the houſe which King Salomon built for the Lord, was three ſcore cubites long, and twentie broad, and thirtie cubites hie.

3 And the *c* porch before the Temple of the houſe was twentie cubites long according to the breadth of the houſe, and ten cubites broad before the houſe.

4 And in the houſe he made windowes, 11 broad without, and narrow within.

5 And by the wall of the houſe hee made 1 galleries round about, even by the wallles of the houſe round about the Temple and *a* the oracle, and made chambers round about.

6 The nethermoſt gallerie was five cubites broad, and the middlemoſt fixe cubites broad, and the third ſeven cubites broad: for he made *c* reſtes round about without the houſe, that the *b* beams ſhould not be faſtened in the wallles of the houſe.

7 And when the houſe was built, it was built of ſtone perſe, before it was brought, ſo that there was neither hammer nor axe, nor any toole of yron heard in the houſe, while it was in building.

8 The doore of the middle 11 chamber was in the right ſide of the houſe, and men went vp with winding ſaires into the middlemoſt, and out of the middlemoſt into the third.

9 So he built the 1 houſe and finiſhed it, and ſetled the houſe being watted with ſieling of cedar trees.

10 And he built the galleries vpon all the wall of the houſe of five cubites height, and they were ioyned to the houſe with beams of colar.

11 And the word of the Lord came to Salomon, ſaying,

12 Concerning this houſe which thou buildeſt, if thou wilt walke in mine ordinances, & execute my iudgements, & keepe all my commandments to walke

* Chap. 4. 6.

107, maſters of the worke.

f The Hebrew word is, Giblim, which ſome ſay, were excellent maſons.

* 2. Chron. 2. 1.

a Which moneth conteineth part of April, and part of May.

b Whereby is meant the Temple and the oracle.

c Or the count the people prayed, which was before the place where the altar of burnt of ſings ſtood.

107, 2^a open and ſo ſhall.

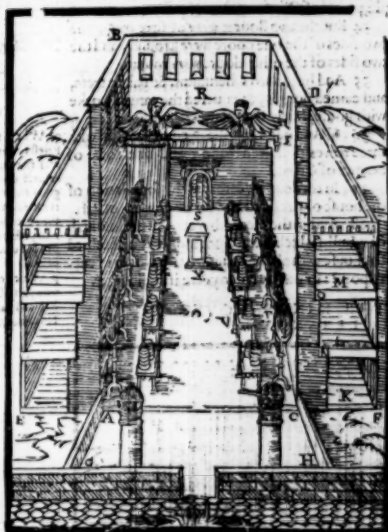
107, 2^a Jeſus. d Whence God ſpake between the Cherubims, called alſo the molli holy place.

e Which were certaine ſtones coming out of the wall, as ſpires for the beams to reſt vpon.

107, galleries.

f In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuary, and the Oracle the molli holy place.

THE TEMPLE VNCOVERED.



The cause why we uncoverd and set open the Temple, without strutting forth the wall that is before it, is, that the order of those things that are within, might be seen more fully. A B. The length of the Temple of three score cubites. A C. The breadth of twenty cubites, square, and not measuring the thickness of the wall. The side was the length of the porch without the Temple. C D. The length of the Holy Place. E F. The chambers of the Priests, which compassed about the Temple on the sides, and were of three heights. G H. The breadth of the porch, ten cubites. I. The windows of the Temple K. The first chamber was five cubites broad. L. The second five. M. The third four. N O P. The ribs or flays of the wall, which bore up the pillars that did separate chamber from chamber. Q. The Holy Place. R. The height of all, where the Arke of the covenant was. S. The gate to enter into the most holy place. T. The first chamber in on every side of the Temple. V. The ten tables on both sides for the stewards. X. The incense altar.

walk in them, then will I performe vnto thee my promise,* which I promised to Dauid thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house and finished it.

15 And built the walls of the house within, with boards of Cedar tree from the pavement of the house vnto the walls of the ceiling, & within he covered them with wood, & covered the floor of the house with planks of firre.

16 And he built twenty cubites in the sides of the house with boards of Cedar, from the floor to the walls, & he prepared a place within it for the oracle, even the most holy place.

17 But the house, that is, the Temple before it, was fourtie cubites long.

18 And the Cedar of the house within was carved with knops, and graven with flouris: all was Cedar, so that no stone was seene.

19 ¶ Also he prepared the place of the oracle in the mids of the house within, to set the Arke of the covenant of the Lord there.

20 And the place of the oracle within was twenty cubites long, and twenty cubites broad, and twenty cubites high, and hee covered it with pure golde, and covered the altar with Cedar.

21 So Salomon covered the house within with pure golde: and he set that the place of the oracle with chaines of golde, and covered it with golde.

22 And he overlaid all the house with gold, vntill all the house was made perfit: also he covered the whole altar, that was before the oracle, with golde.

23 And within the oracle he made two Cherubims of Oliue tree, ten cubites high.

24 The wing also of the one Cherub was five cubites, and the wing of the other Cherub was five cubites: from the vttermost part of one of his wings vnto the vttermost part of the other of his wings, were ten cubites.

25 And the other Cherub was of ten cubites: both the Cherubims were of one measure and one cife.

123. he drew through chambers of gold before.

1 Meaning the altar of incense, Exodus 30.1.

1 Or, Pine tree.

THE TEMPLE COVERED.



EAST.

This figure representeth the great court separated into three parts, which separation was made of three rows of brown stone, and out of Cedar boards.

A. The court of the Priests next to the porch, called the inner court, for it was nearer the Temple then was the people. B. The altar of burnt sacrifices, which was much greater then Molis was, for the length hereof was twenty cubites, and the breadth as much, and ten in height. C. The laver, 2 Chron. 4. 6. D. The floor, 2 Chron. 4. 9. E. The court of the people, 2 Chron. 4. 9. and 6. 13. which is called the great porch, and is called 3. 11. the porch of Salomon. This court is often taken up the Scriptures of the New Testament for the Temple, Math. 23. 35. Acts 3. 3. for the people did not passe so far, but did worship in this court. This is the place where Christ and his Apostles used to preach, and where Christ did call the Scribes and Pharisees and heard of the people. It was five cubites long, five broad, and in height three, 2 Chron. 4. 13. G. The gate on the East, called the gate of Sun, or Sea, 2 Kings 11. 6. and the gate of the Sanctification, 2 Chron. 3. 5. It is also called beautiful, Acts 3. 2. for the Prince did only enter in there, and not the people, Acts 4. 1. for the people entered in by the North gate and the South, Acts 4. 8. 9.

26 For the height of the one Cherub was ten cubites, and so was the other Cherub.

27 And hee put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched

* 2 Kings 23. 3.

the one wall, and the wing of the other Cherub touched the other wall and their other wings touched one another in the middes of the house.

28 And hee overlaid the Cherubims with golde.

29 And he carved all the walles of the house round about with grauen figures of Cherubims and of Palme trees, and grauen floures within and without.

30 And the floore of the house hee covered with gold within and without.

31 And in the entring of the oracle hee made foure doores of Oliue tree: and the vpper post and side postes were fise square.

32 The two doores also were of Oliue trees, and he graued them with grauing of Cherubims and Palme trees, and grauen floures, & covered them with gold, and laid a thinne gold vpon the Cherubims and vpon the Palme trees.

rubins and vpon the Palme trees.

33 And so made he for the doore of the Temple, postes of Oliue trees foure square.

34 But the two doores were of firs tree, the two sides of the one doore were round, and the two sides of the other doore were round.

35 And he graued Cherubims, & Palme trees, and carved floures, & enured the carved worke with golde, finely wrought.

36 And hee built the court within with three rowes of hewed stone, and one rowe of beames of Cedar.

37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif.

38 And in the eleventh yeere in the moneth of P Bull, (which is the eight moneth) he finished the house with all the furniture thereof, & in euery point: so was hee fawen yeere in building it.

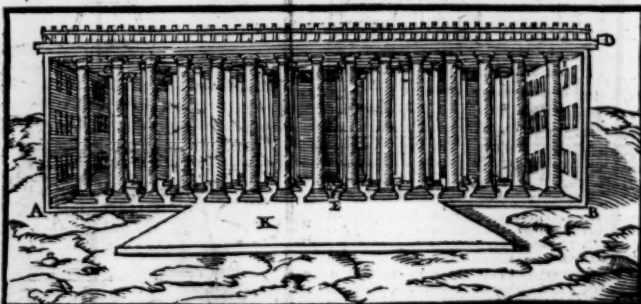
10, folding.

o Where the Priests were, and was thus called in respect of the great court, which is called, Act 3. 11. the porch of Salomon, where the people vied to pray.

p Which containeth part of October, and part of Nouember.

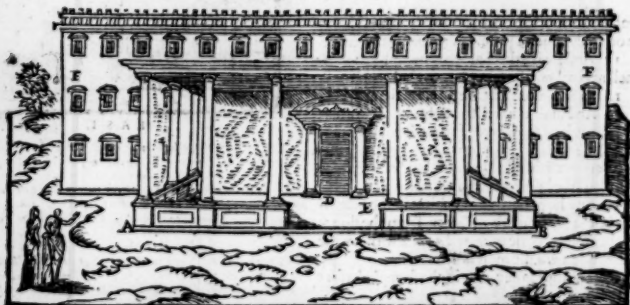
2 So that the fashion of the carved worke might still appeare.

THE FIRST FIGURE OF THE KINGS HVSSE IN T H E W O O D O F L E B A N O N .



This figure is made without wall or porch, that the order of the pillars within might be seene. A. B. The length of an hundred cubits. B. C. The breadth of fiftie. B. D. The height of thirtie. E. F. G. H. The foure rowes of pillars. I. The three rowes of windows. K. The porch or gallerie before the house.

THE SECOND FIGURE OF THE S A M E H O U S E .



This second figure sheweth the manner of the house without, and the porch thereof, which was fiftie cubits long, A. B. and thirtie broad, C. D. The pavement, E. The windows, F.

CHAP. VII.

1 The building of the house of Salomon. 25 The excellent workmanship of Huram in the pieces which he made for the Temple.

B^{ut} Salomon was building his owne house thirtene yeeres, and finished all his house.

2 He built also an house called the forest of Lebanon, an hundred cubites long, and fiftie cubites broad, and thirtie cubites high, vpon foure rowes of Cedar pillars, and Cedar beames were layed vpon the pillars.

3 And it was couered aboue with Cedar vpon

b For the beauty of the place and great abundance of cedar: trees that went to the building thereof, it was compared to mount Lebanon.

in Syria: this house he vied in summer, for pleasure and recreation.

1 Chap. 10. 2 After hee had built the Temple.

the

the beames, that lay on the fourtie and five pillars, fifteene in a rowe.

4 And the windowes were in three rowes, and windowes were against windowe in three ranks.

5 And all the doores, and the side postes with the windowes were four square, and window was out against window in three ranks.

6 And he made a porch of pillars, fiftie cubites long, and thirtie cubites broad, and the porch was before the door, even before them were thirtie pillars.

7 Then hee made a porch for the throne, where he iudged, cedar a porch of iudgement, and it was filled with cedar from pauement to pauement.

8 And in his house where he dwelt, was another hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (* whom he had taken to wife) like vnto this porch.

9 All these were of costly stones, hewed by measure, and sawed with sawes within & without, from the foundation vnto the stones of an hand breadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, even of stones of ten cubites, and stones of eight cubites.

11 & Aboue also were costly stones squared by rule, and boarde of cedar.

12 ¶ And the great court round about was with three rowes of hewed stones, and a rowe of cedar beames: the Lord was in the inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then King Salomon sent, and fet one Hiram our of Ty Tyrus.

14 Hee was a widows sonne of the tribe of Naphthali, his father being a man of Tyris, and wrought in brass: he was full of wisdom, and vnderstanding, and knowledge to worke all manner of worke in brass: who came to King Salomon, and wrought all his worke.

15 ¶ For hee cut two pillars of brass: the height of a pillar was eigheteene cubites, and a threed of twelue cubites did compasse either of the pillars.

THE FORME OF THE
PILLAR.



16 And hee made two chapters of molten brass to set on the tops of the pillars: the height of one of the chapters was five cubites, and the

height of the other chapter was five cubites.

17 He made grates like networke, and with then worke like chaines for the chapters that were on the top of the pillars, even seven for the one chapter, and seven for the other chapter.

18 So hee made the pillars and two rowes of pomegranates rounde about in the one grate to couer the chapters that were vpon the top. And thus did he for the other chapter.

19 And the chapters that were on the toppe of the pillars were after this lily worke in the porch, four cubites.

20 And the chapters vpon the two pillars had also aboue,ouer against the belly within the networke pomegranates: for two hundred pomegranates were in the two ranks about vpon either of the chapters.

21 And hee set vp the pillars in the porch of the Temple. And when he had set vp the right pillar, hee called the name thereof Boaz: and when hee had set vp the left pillar, hee called the name thereof Bomo.

22 And vpon the top of the pillars was worke of lilies: so was the workmanship of the pillars finished.

23 ¶ And he made a molten sea ten cubites wide from brim to brim, round in compass, and five cubites hie, and a line of thirtie cubites did compasse it about.

THE SEA, OR GREAT
CALDAON.



A B Ten cubites from one side to the other. C D The height of five cubites. E F The workmanship of the sea, which compasse it was, was of lilies, and the two rowes, which compasse it was, were pomegranates with halles beads, whereon were pipes to asperse the water.

24 And vnder the brimme of it were knoppes like wilde cucumers compassing it round about, ten in one cubite, compassing the sea round about: and the two rowes of knoppes were cast, when it was molten.

25 It stood on twelue bulles, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea stood aboue vpon them, and all their hinder partes were inward.

26 It was an hand breadth thicke, and the brimme thereof was like the worke of the brim of a cuppe with flowers of lilies: it consined two thousand f Bathes.

27 ¶ And he made tenne bafes of braffe, one bafe was foure cubites long, and foure cubites broad, and three cubites hie.

28 ¶ And the worke of the bafes was on this maner, ¶ They had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, were Lyons, bulles and Cherubins: and vpon the ledges there was a bafe aboue: and beneath the lyons and bulles, were additions made of rhinne worke.

30 And euery bafe had foure brafen wheels, and plates of braffe: and the foure corners had vnderfettlers: vnder the caldron were vnderfettlers molten at the fide of euery addition.

31 And ¶ the mouth of it was within the chapter and aboue to measure by the cubite: for the mouth thereof was round made like a bafe, and it was a cubite and halfe a cubite: and also vpon the mouth thereof were grauen workes, whose borders were four-square, and not round.

32 And vnder the borders were foure wheels, and the axeltrees of the wheels ioyned to the bafe: and the height of a wheele was a cubite, and halfe a cubite.

33 And the facion of the wheels was like the facion of a charet wheele, their axeltrees, and their naues and their ¶ felloes, and their spokes were all molten.

34 And foure vnderfettlers were vpon the foure corners of one bafe: and the vnderfettlers thereof were of the bafe it selfe.

35 And in the topp of the bafe was a round compasse of halfe a cubite hie round about: and vpon the topp of the bafe, the ledges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lions and palmetrees, on the fide of euery one, and additions round about.

37 Thus made he the tenne bafes, They had all one casting, one measure, and one cife.

38 ¶ Then made hee ten caldrons of braffe, one caldron contained fourtie Baths: and euery caldron was foure cubites, one caldron was vpon one bafe throughout the ten bafes.

39 And he fet the bafes, fise on the right fide of the houle, and fise on the left fide of the houle. And he fet the fa on the right fide of the houle Eastward toward the South.

40 ¶ And Hiram made caldrons, and befoms, and hafens, and Hiram finished all the worke that hee made to king Salomon for the houle of the Lord.

41 To wit, two pillars and two bowles of the chapters that were on the top of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the top of the pillars,

42 And foure hundred pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapters, that were vpon the pillars,

43 And the ten bafes, and ten caldrons vpon the bafes,

44 And the fa, and twelue bulles vnder that fa,

45 And pots, and befoms and hafens: and all these vessels, which Hiram made to King Salomon for the houle of the Lord, were of thining braffe.

THE FORME OF THE CALDRONS.



A B The bafe whereupon flood the caldrons which was foure cubites long. B C Foure cubites broad. A D Three cubites high. E The inblossment and figures of Lyons, Bulles, Cherubims. F The leader of workmanship falling to and fro. G The foure wheels, which had a cubite and an halfe of height. H The foure flayes or upholders, which were vpon the bafe whereupon the caldron flood. J The Caldron.

46 In the plaine of Iorden did the King cast them in ¶ clay betweene Succoth and Zardhan.

47 And Salomon left to weigh all the vessels, because of the exceeding abundance, neither could the weight of the braffe be counted.

48 So Salomon made all the vessels that pertained vnto the houle of the Lord, the golden altar, and the golden table, whereon the shew-bread was,

49 And the candlestickes, fise at the right fide, and fise at the left, before the oracle of pure gold, and the floures, and the lampes, and the snuffers of golde,

50 And the bowles, and the hookes, and the hafens, and the spoones, and the ash-pannes of pure golde, and the hinges of golde for the doores of the houle within, euen for the most holy place, and for the doores of the houle, to wit, of the Temple.

51 So was finished all the worke that King Salomon made for the houle of the Lord, and Salomon brought in the things which David his father had dedicated: the siluer and the golde and the vessels, and layd them among the treasures of the houle of the Lord.

CHAP. VIII

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The King doth see people.

¶ Then King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto ¶ him in Ierusalem, for to bring vp the Arke of the covenant of the Lord from the citie of Dauid, which is Zion.

2 And all the men of Israel assembled vnto King Salomon at the feast in the moneth of bethaniam, which is the fourth moneth.

3 And all the Elders of Israel came and the Priests tooke the Arke.

4 They

¶ His shoulder.

¶ The mouth of the great bafe or frame entered into the chapter, for pillar that bore vp the caldron.

¶ Or, ring.

¶ Which was called the pillar, chapter, or small bafe wherein the caldron flood.

¶ To keepe waters for the use of the sacrifices.

¶ To wit, of the Temple or Sanctuary.

¶ By this name also Hiram the King of Tyre was called.

¶ Or, thick earth.

¶ This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

¶ Some take this for some instrument of musicke.

¶ 2a. Chron. 5. 1.

¶ 2a. Chron. 5. 1.

¶ 1a. Chron. 5. 1. For David brought it from Obed-edom, and placed it in the Tabernacle which hee had made for it, 2 Sam. 6. 17.

¶ 2a. Chron. 5. 1. Containing part of September and part of October, in the which moneth they held three solemn feasts, Num. 29. 1.

4 They bare the Arke of the Lorde, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the tabernacle: those did the Priests and Leuites bring vp.

5 And King Salomon and all the Congregation of Israel, that were assembled vnto him, were with him before the Arke, offering sheepe and beeces, which could not bee tolde, nor numbered for multitude.

e That is, the Kohathites, Num. 4. 5.

6 So the Priests brought the Arke of the covenant of the Lorde vnto his place, into the oracle of the house, into the most holy place, euen vnder the wings of the Cherubims.

7 For 5 Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

d They drewe them ouerly out so fast as they might be strent for they might not pull them altogether out, Exod. 25. 19.

8 And they drewe out the barres, that the endes of the barres might appeare out of the Sanctuarie before the oracle, but they were not seene without: and there they vnto this day.

e For it is like that the enemies when they had the Arke in their hands,ooke a way the rod of Aaron and the pot with Man.

9 Nothing was in the Arke e save the two tables of stone which Moses had put there at Horeb, where the Lorde made a covenant with the children of Israel, when he brought them out of the land of Egypt.

f Exod. 40. 34.

10 And when the Priests were come out of the Sanctuarie, the cloude filled the house of the Lorde,

11 So that the Priests could not stand to minister, because of the glory: for the glory of the Lorde had filled the house of the Lorde.

g 2. Cor. 6. 1.

12 Then spake Salomon, The Lord said, that he would dwell in the darke cloude.

f He spake according to the tenour of Gods promise, which was conditionally, that they should serue him right.

13 I haue built thee a house to dwell in, an habitation for thee to abide in for euer.

14 And the King turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

h 2. Sam. 7. 8.

16 Since the day that I brought my people Israel out of Egypt, I chose no cite of all the tribes of Israel, to build an house that my Name might be there: but I haue chosen Dauid to be our my people Israel.

17 And it was in the heart of Dauid my father to build an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that thou wast so minded:

i 2. Cor. confirmed.

19 Neuerthelesse thou shalt not build the house, but thy sonne that shall come out of thy loynes, he shall build the house vnto my Name.

20 And the Lord hath made good his word that he spake: and I am risen vp in the roume of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

j The two tables wherein the articles of the covenant were writte. 2. Cor. 6. 13.

21 And I haue prepared therein a place for the Arke, wherein is the covenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ Then Salomon stood before the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

k 2. Mar. 8.

23 And said, O Lord God of Israel, there is

no God like thee in heauen aboue, or in the earth beneath, thou that keepest covenant and mercie with thy seruantes that walke before thee with all their heart,

l Vainly and without all hypocrisse.

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth and hast fulfilled it with thine hand, as appeareth this day.

m 2. Cor. 14.

25 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy children take heede to their way, that they walke before me, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy worde bee verified, which thou spakest vnto thy seruant Dauid my father.

n He is roushed with the admiration of Gods mercie, who bring incomprehensible and Lord over all, will become familiar with men.

27 Is it true in deede, that God wil dwell on the earth? behold, the heauens, and the heauens of heauens are not able to containe thee: how much more unable is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord, my God, to heare the cry and prayer which thy seruant prayeth before thee this day:

o 2. Cor. 13. 14.

29 That thine eyes may be open toward this house, night and day, euen toward the place whereof thou hast said, My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which pray in this place, and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, haue mercie.

p 2. Cor. 13. 14.

31 ¶ When a man shall trespass against his neighbour, and he lay vpon him an othe to cause him to sweare, and the swearer shall come before thine altar in this house,

q To wit, the iudge, or neighbour, who bring in the case, That is, make it knowne.

32 Then heare thou in heauen, and I doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousness.

33 ¶ When thy people Israel shall be overthrown before the enemy, because they haue sinned against thee, and turne againe to thee, and confesse thy Name, and pray and make supplication vnto thee in this house,

r Acknowledge thy iust judgement, and praise thee.

34 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gavest vnto their fathers.

35 ¶ When heauen shall be shut vp, and there shall be no raine because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou dost afflict them,

s So that there be a drought to destroy the fruites of the land.

36 Then heare thou in heauen, and pardon the sinne of thy seruants and of thy people Israel (when thou hast taught them good way wherein they may walke) and giue raine vpon the land that thou hast giuen to thy people to inherite.

37 ¶ When there shall be famine in the land, when there shall be pestilence, when there shall be blasting, mildew, grasshopper or caterpillar, when their enemy shall besedge them in the cities of their land, or any sickness,

t 2. Cor. 13. 14.

38 Then what prayer, and supplication for ever shall be

For such are
most meete to re-
cieve Gods mat-
cies.

shalbe made of any man or of all thy people Iſra-
el, when every one shall knowe the plague in his
owne heart, and stretch forth his handes in this
houſe,

39 Heare thou then in heauen, in thy dwelling
place, and be mercifull, and doe, and geue
every man according to all his wayes, as thou
knowest his heart, (for thou onely knowest the
heartes of all the children of men)

40 That they may feare thee as long as they
liue in this land, which thou gauest vnto our fathers.

41 Moreover as touching the stranger that
is not of thy people Iſrael, who shall come out of
a farre countrey for thy Names sake,

42 (When they shall heare of thy great Name,
and of thy mightie hand, and of thy stretched out
arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place,
and doe according to all that the stranger calleth
for vnto thee: that all the people of the earth may
know thy Name, and feare thee, as doe thy people
Iſrael: and that they may know, that thy Name
is called vpon in this house which I haue built.

44 ¶ When thy people shall goe out to battell
against their enemye by the way that thou shalt
sende them, and shall pray vnto the Lord * to-
ward the way of the citie which thou hast cho-
sen, and toward the house that I haue built for
thy Name,

45 Heare thou then in heauen their prayer and
their supplication, and iudge their cause.

46 If they sinne against thee, (* for there is
no man that sinneth not) and thou be angry with
them, and deliuer them vnto the enemies, so that
they carry them away prisoners vnto the lande of
the enemies, either farre or neere,

47 Yet if they turne againe vnto their heart
in the land (to the which they be carried away cap-
tives) and returne and pray vnto thee in the land
of them that carried them away captiues, saying,
We haue sinned, we haue transgressed, and done
wickedly,

48 If they turne againe vnto thee with all
their heart, and with all their soule in the land of
their enemies, which led them away captiues, and
pray vnto thee toward the way of their lande,
which thou gauest vnto their fathers, and toward
the citie which thou hast chosen, and the house,
which I haue built for thy Name,

49 Then heare thou their prayer and their
supplication in heauen thy dwelling place, and
iudge their cause,

50 And be mercifull vnto thy people that haue
sinned against thee, and vnto all their iniquities
(wherein they haue transgressed against thee) and
cause that they, which led them away captiues,
may haue pitie and compassion on them:

51 For they be thy people, and thyne inheri-
tance, which thou broughtest out of Egypt from
the middes of the yron furnace.

52 Let thine eyes be open vnto the prayer of
thy seruants, and vnto the prayer of thy people Iſ-
rael, to hearken vnto them, in all that they call
for vnto thee.

53 For thou diddest separate them to thee
from among all people of the earth for an inheri-
tance, as thou saydest by the hand of Moses thy
seruant, when thou broughtest our fathers * out
of Egypt, O Lord God.

54 And when Salomon had made an ende of

praying all this prayer and supplication vnto the
Lord, he arose from before the altar of the Lord,
from kneeling on his knees, and stretching of his
hands to heauen,

55 And floode and blessed all the Congrega-
tion of Iſrael, with a loude voyce, saying,

56 Blessed bee the Lord that hath giuen rest
vnto his people Iſrael, according to all that hee
promised: there hath not failed one worde of all
his good promise which he promised by the hand
of Moses his seruant.

57 The Lord our God bee with vs, as he was
with our fathers, that he forsake vs not, neither
leauie vs,

58 That hee may bow our hearts vnto him,
that we may walke in all his wayes, and keepe his
commandementes, and his statutes, and his lawes,
which he commanded our fathers.

59 And these my wordes, which I haue prayed
before the Lord, bee neere vnto the Lord our
God day and night, that hee defend the cause of
his seruants, and the cause of his people Iſrael: al-
way as the matter requireth,

60 That all the people of the earth may know,
that the Lord is God, and none other.

61 Let your heart therefore be perfit with the
Lord our God to walke in his statutes, and to
keepe his commandementes, as this day.

62 ¶ Then the King and all Iſrael with him
offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace
offerings which he offered vnto the Lord, to wit,
two and twentie thousand beeces, and an hun-
dred and twentie thousand sheepe: to the King
and all the children of Iſrael dedicated the house
of the Lord.

64 The same day did the King halowe the
middle of the court, that was before the house
of the Lord: for there he made burnt offerings,
and the meate offerings, and the fat of the peace
offerings, because the brazen altar that was be-
fore the Lord, was too little to receive the burnt
offerings, and the meate offerings, and the fat of
the peace offerings.

65 And Salomon made at that time a feast and
all Iſrael with him, a very great Congregation,
euen from the entering in of Hamath vnto the
riuer of Egypt, before the Lord our God, a seuen
dayes and seuen dayes, euen fourteen dayes.

66 And the eight day he sent the people away:
and they thanked the King and went vnto their
tentes ioyous and with glad heart, because of all
the goodnesse that the Lord had done for Dauid
his seruant, and for Iſrael his people.

CHAP. IX.

The Lord appeared with the second time to Salomon,
when he came to Hierusalem. 20 The Canaanites became tributaries.
28 He sendeth forth a name for gold.

When Salomon had finished the building
of the house of the Lord, and the Kings
palace, and all that Salomon desired and minded
to doe,

2 Then the Lord appeared vnto Salomon the se-
cond time, as he appeared vnto him at Gibeon.

3 And the Lord said vnto him, I haue heard
thy prayer and thy supplication, that thou hast
made before mee: I haue halowed this house
(which thou hast built) to * put my Name there
for euer, and mine eyes, and mine heart shall be
there perpetually.

Salomon is a
figure of Christ,
who continually
is the Mediator
betweene God
and his Church.

He concludeth
that man of him-
selfe is enemye vnto
God, & that all
obedience to his
Law proceedeth
of his meere mer-
cie.

For the thing of a
day in his day.

2 Chron. 7. 9.

Before the en-
tre, where the
Ark was.

2 Chron. 7. 9.

That is from
North to South
meaning all the
country, a seuen dayes for
the dedication,
and seuen for the
feast.
1 Chron. 9. 11.

2 Chron. 7. 11.

2 Chron. 7. 9.

2 Chron. 7. 11.

4 And

Hee meaneth
such as should be
turned from their
idolatry to serue
the true God.

That this is the
true religion
wherein thou
wilt be worship-
ped.

2 Sam. 12.

Or, maintaine
their right.
2 Chron. 7. 9.
2 John 1. 8, 10.

Or, if they repent.

Though the
Temple was the
chief place of
prayer, yet he fo-
cused not them,
that being let with
necessitie call vpon
him in other
places.
As Daniel did,
Dan. 6. 10.

For, carrye their
burden.

He understandeth
by Iſrael, that God
of enemies would
make Iſrael vnto
them that did
sinne vnto him.

2 Chron. 7. 9.

a If thou walke
in my feare, and
withdraw thy selfe
from the common
mewer of men,
which followe
their fenſualitie.

2. Sam. 7. 12.
2. Cor. 8. 12.

b God declareth
that diſobediẽce
againſt him is the
cauſe of his diſ-
pleaſure, and ſo of
all miſerie.

c Jer. 7. 10.
d The world ſhall
make of you a
mocking ſtocke,
for the vile con-
tempt and abuſing
of Gods moſt li-
beral benefices.
e Dem. 19. 14.
f Job. 31. 8.

g. 1. Chron. 12.

h. 2. Sam.

i. 1. Sam.

j. 1. Sam. 10.

k For his tribute
toward the build-
ing.
l The common
mint was about
threeſcore pounde
weight.
m Millo was as
the tower-houſe
erect of aſſemb-
lie which was
open aboue.

n Cities for his
inventions of
warre.

o There were as
bondmen, and
payed what was
required, either
labour or money.

4 And * if thou wilt walke before me (as Dauid thy father walked in pureneſſe of heart and in rightcouſneſſe) to doe according to all that I haue commanded thee, and keepe my ſtatutes, and my iudgements.

5 Then will I ſtabliſh the throne of thy kingdome vpon Iſrael for euer, as I promiſed to Dauid thy father, ſaying, * Thou ſhalt not want a man vpon the throne of Iſrael.

6 But if ye & your children turne away from me, and will not keepe my commandements, and my ſtatutes (which I haue ſet before you) but goe and ſerue other gods, and worſhip them,

7 Then will I cut off Iſrael from the land, which I haue giuen them, and the houſe which I haue halowed * for my Name, will I caſt out of my ſight, and Iſrael ſhall be as a prouerbe, and a common talke among all people.

8 Euen this hie houſe ſhall be ſo: euer one that paſſeth by it, ſhall be aſtoniſhed, and ſhall ſaie, and they ſhall ſay, * Why hath the Lord done thus vnto this land and to this houſe?

9 And they ſhall anſwere, Becauſe they forſooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, & haue worſhipped them, and ſerued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the end of twentie yeeres, when Salomon had builded the two houſes, the houſe of the Lord, and the Kings palace,

11 (For the which Hiram the King of Tyruſ had brought to Salomon timber of Cedar, and fire trees, and golde, and whatſoener he deſired) then King Salomon gaue to Hiram twentie cities in the land of Iſrael.

12 And Hiram came out from Tyruſ to ſee the cities which Salomon had giuen him, and they pleaſed him not.

13 Therefore he ſayde, What cities are theſe which thou haſt giuen me my brother? And hee called them the land of Iſcabul vnto this day.

14 And Hiram had ſent the King d ſixe ſcore e talents of golde.

15 ¶ And this is the cauſe of the tribute why King Salomon raiſed tribute, to wit, to build the houſe of the Lord, and his owne houſe, and f Millo, and the wall of Ieruſalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh King of Egypt had come vp, and taken Gezer, and burnt it with fire, and ſlew the Canaanites that dwelt in the citie, and gaue it for a preſent vnto his daughter Solomons wiſe.

17 (Therefore Salomon build Gezer and Bethoron the nether,

18 And Eaſath and Tamor in the wildeſſe of the land,

19 And all the cities g of ſtore, that Salomon had, euen cities for charrets, and cities for horſemen, and all that Salomon deſired and woulde build in Ieruſalem, and in Lebanon and in all the land of his dominion)

20 Al the people that were h left of the Amorites, Hittites, Perizzites, Hivites, and Iebutites, which were not of the children of Iſrael:

21 To wit, their children that were left after them in the land, whom the children of Iſrael were not able to deſtroy, thoſe did Salomon make tributaries vnto this day.

22 But of the children of Iſrael did Salomon

* make no bondmen: but they were men of warre and his ſeruants, and his princes, and his captains, and rulers of his charrets and his horſemen.

23 Theſe were the princes of the officers, that were ouer Salomons worke: euen i ſixe hundred and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the citie of Dauid vnto the houſe which Salomon had build for her: then did he build Millo.

25 And theſe a yeere did Salomon offer burnt offerings, and peace offerings vpon the altar which he built vnto the Lord: and he burnt incenſe vpon the altar, that was before the Lord, when hee had finiſhed the houſe.

26 ¶ Alſo king Salomon made a nauie of ſhips in Ezon-geber, which is beſide Eloth, and the brinke of the red Sea, in the land of Edom.

27 And Hiram ſent with the nauie his ſeruants, that were mariners, & had knowledge of the ſea, with the ſeruants of Salomon.

28 And they came to Ophir and ſette from thence k foure hundredth and twentie talents of golde, and brought it to King Salomon.

C H A P. X.

i The Queene of Sheba cometh to heare the wiſdom of Salomon. 18 Her royal ſhewell. 23 Her power & magnificence.

And the * Queene of Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard queſtions.

2 And ſhee came to Ieruſalem with a very great traine, and camels that bare ſweete odours, and golde exceeding much, and precious ſtones: and the came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her queſtions: nothing was hid from the King, which he expounded: not vnto her.

4 Then the Queene of Sheba ſawe all Salomons wiſedome, and the houſe that he had built,

5 And the e meate of his table, and the ſitting of his ſeruants, and the order of his miniſters, and their apparel, and his drinking veſſelles, and his burnt offerings, that he offered in the houſe of the Lord, and f hee was greatly aſtoniſhed.

6 And ſhe ſaid vnto the King, It was a true worde that I heard in mine owne lande of thy ſayings, and of thy wiſedome.

7 Howbeit I beleued not this report till I came, and had ſeene it with mine eyes: but loe, the one halfe was not tolde me: for thou haſt more wiſedome and proſperitie, then I haue heard by report.

8 Happy are thy men, happy are theſe thy ſeruants, which ſtand euer before thee, and heare thy e wiſedome.

9 Bleſſed be the Lord thy God, which d loued thee, to ſet thee on the throne of Iſrael, becauſe the Lord loued Iſrael for right, and made thee King to doe e equitie and merciecouſneſſe.

10 And ſhe gaue the King ſixe ſcore talents of gold, and of ſweete odours exceeding much, and precious ſtones. There came no more ſuch abundance of ſweete odours, as the Queene of Sheba gaue to King Salomon.

11 The nauie alſo of Hiram (that caried golde from Ophir) brought likewiſe g great plenty of * Almuggin trees from Ophir & precious ſtones,

12 And the king made of the Almuggin trees pillars for the houſe of the Lord, & for the kings palace,

* Lewis 233.

i The officers of Salomons worke were diuided into three partes: the firſt contained 1200, the ſecond 300, and the third 250, which were ſir-
lives: ſo here are contained the two laſt partes, which make 550 lookes more. 2. Chron. 8. 26.

k In the 1. Chron. 8. 18. is made mention of ſhirin more, which ſeems to haue bene employed for their changes.

* 2. Chron. 9. 1. Matt. 23. 12. Jer. 1. 1. 2. A Toſephus ſaith that ſhee was Queene of Ethiopia, and that Sheba was the name of the chief citie of herre, which is an yland of Nilus.

b That is, the whole order, and trade of his houſe.

† Eia, there was no more ſpice in her.

c But much more happy are they, which know the wiſdom of God reuelled in his worde.

d It is a chief ſigne of Gods fauour, when godly and wiſe rulers, in the houſe of Iuſtice.

e This is the cauſe, why Kings are appointed.

* 2. Chron. 9. 10.

palace, and made harpes and psalteries for fingers, vessels of silver, and vessels of golde, and raiment, and armour, and sweete odours, horses and mules, from yeere to yeere.

¶ *Ex. by the hand of the King.*

13 And King Salomon gaue vnto the Queene of Sheba, whatsoeuer she would aske, besides that which Salomon gaue her of his kingly liberalitie: so she returned and went to her owne country, both she, and her seruants.

¶ *Exod. 35.*

14 ¶ Also the weight of golde, that came to Salomon in one yeere, was fixe hundred three score and * fixe talents of golde,

¶ *To wit, of Arabia, which for the great abundance of all things, was called Happie.*

15 Besides that he had of marchant men and of the marchandises of them that sold spices, and of all the Kings of Arabia, and of the princes of the country.

¶ *Chap. 3. 1.*

16 And King Salomon made two hundred tarkers of beaten golde, fixe hundred shekels of gold went to a targer:

17 And three hundred shields of beaten golde, three pound of golde went to one shield: and the King put them in the house of the wood of Lebanon.

18 ¶ Then the King made a great throne of yuorie, and couered it with the best golde.

THE ROYAL THRONE OF SALOMON.



¶ *As the chaire houses or places salene vpon.*

19 And the throne had fixe steps, and the top of the throne was round behinde, and there were 8 staves on either side on the place of the throne, and two lions standing by the staves.

20 And there stood twelue lions on the fixe steps on either side: there was not the like made in any kingdom.

¶ *By this is meant Cilicia, which was abundant in variety of precious things.*

21 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of silver: for it was nothing esteemed in the dayes of Salomon.

22 For the King had on the sea the naue of Tharshish with the naue of Hiram: once in three yeere came the naue of Tharshish and brought golde and silver, yuorie, and apes and peacocks.

23 So King Salomon exceeded all the Kings of the earth both in riches and in wisdom.

24 And all the worlde sought to see Salomon to heare his wisdom which God had put in his heart.

25 And they brought euery man his present,

26 Then Salomon gathered together * chariots and horsemen: and hee had a thousand and foure hundred chariots, and twelue thousand horsemen, whome he placed in the chariet cities, and with the King at Ierusalem.

¶ *2. Chron. 1. 14.*

27 And the King gaue silver in Ierusalem as stones, and gaue cedars as the wilde fig-trees that growe abundantly in the plaine.

¶ *For he made silver as plume as stones.*

28 Also Salomon had horses brought out of Egypt, and fine linnen: the Kings marchants receiued the linnen for a price.

¶ *For, for the company of the Kings marchants did receive a price.*

29 There came vp and went out of Egypt some chariet, worth fixe hundred shekels of silver: that is, one horse, an hundred and fittie, and thus they brought horses to all the Kings of the Hittites, and to the Kings of Aram by their means.

¶ *Ex. 3. 1.*

CHAP. XI.

1 Salomon hath a thousand wives and concubines, which bring him to idolatrie, 14 His God raise vp a wise king against him, 43 He dyeth.

¶ *By* King Salomon loued * many a outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heeth.

¶ *Deut. 17. 17. re. 27. 19. a Which were idolaters.*

2 Of the nations, whereof the Lord had said vnto the children of Israel, * Goe not ye in to them, nor let them come in to you: surely they will turne your hearts after their gods. to them, I say, did Salomon ioine in foue.

¶ *Exod. 34. 16.*

3 And he had seven hundred wives that were princesses, and three hundred concubines, and his wives turned away his heart.

¶ *For, Quere, b To whom he pertained no dowrie.*

4 For when Salomon was olde, his wives turned his heart after other gods, so that his heart was not perfect with the Lord his God, as was the heart of Dauid his father.

¶ *c He serued not God with a pure heart. d Who was also called Moloch, verse 7. made a King. 3. 1.*

5 For Salomon followed * Ashtaroth the god of the Zidonians, and Milcom the abomination of the Ammonites.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to followe the Lord, as did Dauid his father.

¶ *e Thus the Scripture termeth whom fouer men doth reuerence and serue as God.*

7 Then did Salomon builde an he place for Chemosh the abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Moloch the abomination of the children of Ammon.

8 And so did hee for all his outlandish wives, which burnt incense and offered vnto their gods.

¶ *Chap. 3. 5. & 9. 3.*

9 Therefore the Lord was angrie with Salomon, because hee had turned his heart from the Lord God of Israel, * which had appeared vnto him twise.

¶ *Chap. 8. 19.*

10 And had giuen him a charge concerning this thing, that hee should not followe other gods: but hee kept not that, which the Lord had commanded him.

11 Wherefore the Lord sayde vnto Salomon, Forasmuch as this is done of thee, and thou hast not kept my euement, and my statutes (which I commanded thee) * I will surely rent the kingdom from thee, and will giue it to thy seruant.

¶ *f That thou hast forsaken me, and worshipped idols. g Because the tribes of Israhel Benjamin had their possessions mixed, they are here taken as one tribe.*

12 Notwithstanding in thy dayes I will not rent it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdom, for I will giue one tribe to thy sonne, because of Dauid.

Dauid my feruant, & becaufe of Ierufalem which I haue choſen.

14 ¶ Then the Lord ſtirred vp an aduerfary vnto Salomon, *euem* Hadad the Edomite, of the Kings *h* feede, which was in Edom.

15 * For when Dauid was in Edom, and Ioaſ the captaine of the hoſte had ſmitten all the males in Edom, and was gone vp to burye the *l* ſlaine,

16 (For fixe moneths did Ioaſ remaine there, and all Iſrael, till he had deſtroyed all the males in Edom.)

17 Then this Hadad * fled and certaine other Edomites of his fathers feruants with him, to goe into Egypt, Hadad being yet a litle child.

18 And they aroſe out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh King of Egypt, which gaue him an houſe, and appointed him viaticke, and gaue him land.

19 So Hadad *l* found great fauour in the fight of Pharaoh, and he gaue him to wife the ſiſter of his owne wife, *euem* the ſiſter of Tahpenes the Queene.

20 And the ſiſter of Tahpenes bare him Genubath his ſonne, whome Tahpenes wained in Pharaohs houſe: and Genubath was in Pharaohs houſe among the ſonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid ſlept with his fathers, and that Ioaſ the captaine of the hoſte was dead, Hadad ſaid to Pharaoh, Let me depart, that I may goe to mine owne country.

22 But Pharaoh ſaide vnto him, What haſt thou lacked with me, that thou wouldeſt thus goe to thine owne country? And he answered, Nothing, but in any wife let me goe.

23 ¶ And God ſtirred him vp *another* aduerfary, Rezon the ſonne of Eliadah, which *l* fled from his lord Hadadexer King of Zobah.

24 And hee gathered men vnto him, and had bene captaine ouer the companie, when Dauid ſlew them. And they went to Damafcus, and dwelt there, * and they made him King in Damafcus.

25 Therefore was he an aduerfary to Iſrael all the dayes of Salomon, beſides the euill that Hadad *did*, he alſo abhorred Iſrael, & reigned ouer Ara.

26 ¶ And Ieroboam the ſonne of Nebat an Ephraimite of Zereda Salomons feruant (whoſe mother was called Zenuah a widowe) liſt vp his hand againſt the King.

27 And this was the cauſe that he liſt vp *his* hand againſt the King, *When* Salomon built Millo, he repayred the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of ſtrength and courage, and Salomon ſeeing that the yong man was meete for the worke, he made him *o* uerſeer of all the labour of the houſe of Iofeph.

29 And at that time, when Ieroboam went out of Ierufalem, the Prophet Ahiah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

30 Then Ahiah caught the new garment that was on him, and *p* rent it in twelue pieces,

31 And ſaid to Ieroboam, Take vnto thee ten pieces: for thus ſaith the Lord God of Iſrael, Behold, I will rene the kingdome out of the handes of Salomon, and will giue ten tribes to thee.

32 But he ſhall haue one tribe for my feruant

Dauid ſake, and for Ierufalem the citie, which I haue choſen out of all the tribes of Iſrael,

33 Becauſe they haue forſaken mee, and haue worſhipped Aſhtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (to *l* doe right in mine eyes, and my ſtatutes, and my lawes) *as* *did* Dauid his father.

34 But I will not take the whole kingdome out of his hand: for I will make him prince all his life long for Dauid my ſeruants ſake, whom I haue choſen, and who kept my commandements and my ſtatutes.

35 * But I will take the kingdome out of his ſonnes hand, and will giue it vnto thee, *euem* the ten tribes.

36 And vnto his ſonne will I giue one tribe, that Dauid my ſeruant may haue a *q* light alway before me in Ierufalem the citie, which I haue choſen me, to put my Name there.

37 And I will take thee, and thou ſhalt reigne, *†* euſen as thine heart deſireth, and thou ſhalt be King ouer Iſrael.

38 And if thou hearken vnto all that I commaund thee, and wilt walke in my wayes, and doe right in my ſight, to keepe my ſtatutes and my commandements, as Dauid my ſeruant *did*, then will I be with thee, and build thee a ſure houſe; as I built vnto Dauid, and will giue Iſrael vnto thee.

39 And I will * for this aſſiſt the ſeede of Dauid, *†* but not for euer.

40 ¶ Salomon fought therefore to kill Ieroboam, and Ieroboam aroſe, and fled into Egypt vnto Shihak King of Egypt, and was in Egypt vntill the death of Salomon.

41 And the reſt of the wayes of Salomon, and all that hee *did*, and his wiſedome, are they not written in the *l* booke of the actes of Salomon?

42 The time that Salomon reigned in Ierufalem ouer all Iſrael, was * fourty yeere.

43 And Salomon ſlept with his fathers and was buried in the citie of Dauid his father: and Rehoboam his ſonne reigned in his ſtead.

CHAP. XII.

1 Rehoboam ſucceedeth Salomon. 2 He reſiſteth the counſell of the eld, and ſiſters. 30 Jeroboam reigneth ouer Iſrael. 31 God commaundeth Rehoboam not to fight. 32 Ieroboam maketh golden calves.

And Rehoboam went to Shechem: for all Iſrael were come to Shechem, to make him King.

2 And when Ieroboam *†* ſonne of Nebat heard of it (who was yet in Egypt, * whither Ieroboam had fled from king Salomon, & *l* dwelt in Egypt)

3 Then they ſent and called him: and Ieroboam and all the Congregation of Iſrael came, and ſpake vnto Rehoboam, ſaying,

4 Thy father made our * yoke grieuous: now therefore make thou the grieuous ſeruitude of thy father, and his fore yoke which he put vpon vs, * lighter, and we will ſerue thee.

5 And he ſaid vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

6 And King Rehoboam tooke counſell with the olde men that *l* had ſtoode before Salomon his father, while hee yet liued, and ſaide, What counſell giue ye, that I may make anſwere to this people?

7 And they ſpake vnto him, ſaying, If thou be a *†* ſeruant vnto this people this day, and ſerue

h Of the King of Edom ſooke. *a* Sam. 8. 14.

i Of the Edomites.

k Thus God reſtrained this ſolauer to be a ſcourge to his people ſinners.

l God brought him to honour that his power might be more able to compaſſe his enterprises againſt Salomons houſe.

m Sam. 8. 9. in When Dauid had diſcomfited Hadadexer and his armie.

a To wit, the men whom he had gathered vnto him.

n 1 Chron. 11. 6.

o He was ouerſeer of Salomons worke for the tribe of Ephraim and Manafſh.

p By theſe viſible ſignes the Prophets would more deeply print their meſſage into their hearts, to whom they were ſent.

q Or, ſo doe thou, that thou ſhalt be as I.

q Chap. 11. 19.

q He hath reſpited vnto the Meſſiah, which ſhall be the bright ſtarre that ſhall ſhine through all the world.

r For this idolatry that Salomon had committed.

r For the whole ſpiritual kingdome was reſtored in Meſſiah.

t Which booke, as is thought, lieth in their depoſitories.

u 2 Chron. 1. 12.

v 2 Chron. 1. 12.

w Chap. 11. 14. *†* Or, returned from Egypt.

x Chap. 4. 7.

y Oppreſſe us not with ſeuere charges which we are not able to ſuffer.

z Or, buyed of his anſwer counſell.

z They thought him that there was no way to winne the peoples hearts, but to graunt them what they would.

them, and answer them, and speake kinde words to them, and they will be thy seruants for euer.

8 But he forsooke the counsell that the olde men had giuen him, and asked counsell of the young men that had bene brought vp with him, and waited on him.

9 And he said vnto them, ^c What counsell giue yee, that we may answer these people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the young men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: ^d thus thus (shalt thou say vnto them, My || least part shall be bigger then my fathers loynes.

11 Now whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will correct you with || scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me againe the third day.

13 And the king answered the people (harpely, and left the olde mens counsell that they gaue him,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with rods, but I will correct you with scourges.

15 And the King hearkened not vnto the people: for || it was the ordinance of the Lorde, that hee might performe his saying, which the Lord had spoken by * Ahijah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel saw that the King regarded them not, the people answered the King thus, saying, What portion haue we in * Dauid? we haue none inheritance in the sonne of Dauid. To your tents, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the King Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then King Rehoboam † made speede to get him vp to his charret, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him to the assembly, and made him King ouer all Israel: none followed the house of Dauid, but the tribe of Iudah * onely.

21 And when Rehoboam was come to Ierusalem, he ^b gathered all the house of Iudah with the tribe of Benjamin an hundredth and foure score thousand of chosen men (which were good warriours) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 * But the worde of God came vnto She-mariah the man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon King of Iudah, and vnto all the house of Iudah and Benjamin, and the remnant of the

people, saying,

24 Thus saith the * Lord, Ye shall not goe vp, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by me. They obeyed therefore the word of the Lord and returned, and departed according to the worde of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, & went from thence and built Peniel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of Dauid.

27 If this people goe vp and doe sacrifice in the house of the Lord ^k at Ierusalem, then shall the heart of this people turne againe vnto their lorde, ^l even to Rehoboam King of Iudah: so shall they kill me and goe againe to Rehoboam King of Iudah.

28 Whereupon the King tooke counsell, and made two calves of golde, and saide vnto them, ^m It is too much for you to goe vp to Ierusalem: beholde, O Israel, thy gods which brought thee vp out of the land of Egypt:

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also he made an ⁿ house of hie places, and made Priests of the lowest of the people, which were not of the sonnes of Levi.

32 And Ieroboam made a feast the ^o fifteenth day of the eighth moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el and offered vnto the calves that hee had made: and hee placed in Beth-el the Priests of the hie places, which he had made.

33 And he offered vpon the altar, which hee had made in Beth-el, the fifteenth day of the eighth moneth, ^p even in the moneth which he had forged of his owne heart: and made a solemne feast vnto the children of Israel: and he went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam breyched the of the Prophet. 4 His hand dryeth up. 15 The Prophet is saluted, 24 And is killed of a lyon, 33 The destruction of Ieroboam.

And behold, there came ^a a man of God out of Iudah (by the commaundement of the Lorde) vnto ^b Beth-el, and Ieroboam stood by the altar to offer incense.

2 And he cryed against the altar by the commaundement of the Lorde, and said, O altar, altar, thus saith the Lord, Behold, a child shall be borne vnto the house of Dauid, * Iosiah by name, and vpon thee shall he sacrifice the Priests of the hie places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the ^c signe, that the Lord hath spoken, Behold, the altar shall rent, and the altes that are vpon it, shall || fall out.

4 And when the King had heard the saying of the man of God, which hee had cryed against the altar in Beth-el, Ieroboam stretched out his hande from the altar, saying, ^d Lay holde on him: but his hand which hee put fourth against him, dried vp, and he could not pull it in againe to him.

5 The altar also claued asunder, and the altes

^k Who of his iust iudgement will punish the trespasser, and of his mercie spare the innocēt people.

^l He feared lest his people should haue by this means bene enticed to rebell against him,

^m So craftie was the carnall persuasions of princes, when they will make religion to serve to their appetites.

ⁿ That is, a temple, where altars were built for idolatrie. ^o Because hee would the more binde the peoples deuotion to his idolatrie, he made a new holy day, besides those that the Lord had appointed in the Lawe.

^a That is, a Prophet. ^b Not that that was called Luz in Benjamin, but another of that name.

^c 2. King. 23. 17.

^c By this signe ye shall knowe that the Lord hath sent me. ^d Or, he poured out.

^d The wicked rage against the Prophets of God, when they decline them Gods iudgements.

^c There is no thing harder for them, that are in authoritie, then to bridle their affections, and followe good counsell.

^d For, little finger. ^e I am much more able to brepe you in subiection then my father was. ^f Or, scorpions.

^e The people declare their obedience in this, that they would attempt nothing before the King had giuen them iust occasion.

^g As the Lord was the cause. ^h Chap. 11. 11.

ⁱ Though their cause were good, yet it is most hard for the people to bridle their affections as these vile wordes declare.

^j For, straggled with griefe.

^g By || iust iudgement of God for Salomons finnes.

^h Chap. 11. 13.

ⁱ For as yet hee perceiued not that the Lord had so appointed it.

^k 2. Chron. 23. 1. ^l That is, the Prophet.

e Then the wife of Ieroboam.

d For God oft times visiteth vnto his craft and subtiltie of the wicked. e Which wast but a seruant.

f To wit, two calves.

* Chap. xxi. 1. & 1 Kings. ii. 8. Every male euen to the dogge, 1 Sam. x. 2. As well him that is in the strong holde, as him that is a brood. i They shal lacke the honour of busiall in token of Gods malediction.

k In the middes of the wicked, God hath some whom he doth bestow his mercies.

l The Lord will begin to destroy it out of hand.

m Meseng, Euphrates.

n The people shal not be excused, when they doe euill at the commandement of their gouernours.

o The Lord shew him that he died, 1 Chron. 13. 20.

p And died before Ieroboam about 4 yeeres.

in, he shall see his selfe so & so another.

6 Therefore when Ahiah heard the found of her feetes, she came in at the doore; hee sayd, Come in, thou a wife of Ieroboam: why feinst thou thus thy selfe to be an other? I am sent to thee with heauie tidings.

7 Goe, tell Ieroboam; This saith the Eorde God of Israel, Forasmuch as I haue exalted thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruant Dauid, which kept my commandments; and I followed me with all his heart, and did onely that which was right in mine eyes,

9 But hast done euill aboue all that were before thee (for thou hast giuen & made thee other gods, and molten images, to prouoke mee, and hast cast me behinde thy backe)

10 Therefore beholde, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that is pisteth against the wall, as well him that is in the citie, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeeth away dounge, till it be all gone.

11 The dogges shall eate him of Ieroboams flocke that dyeth in the citie, and the foules of the ayre shall eate him that dyeth in the field: for the Lord hath sayd it.

12 Vp therefore and get thee to thine house: for when thy feete enter into the citie, the childe shall die.

13 And all Israel shall mourne for him, and burie him: for he onely of Ieroboam shal come to the graue, because in him there is found some goodnesse toward the Lord God of Israel in the house of Ieroboam.

14 Moreover, the Lorde shall stirre him vp a King ouer Israel, which shall destroy the house of Ieroboam in that day: I what? yea, euen now.

15 For the Lorde shall smite Israel, as when a reede is shaken in the water, and he shall worde Israel out of this good land, which hee gaue to their fathers, and shall scatter them beyond the River, because they haue made them groues, prouoking the Lorde to anger.

16 And hee shall giue Israel vp, because of the finnes of Ieroboam, who did sinne, and made Israel to sinne.

17 ¶ And Ieroboams wife arose, and departed, and came to Tirzah; and when thee came to the threshold of the house, the yong man died.

18 And they buried him, and all Israel lamented him, according to the word of the Lorde, which he spake by the hand of his seruant Ahiah the Prophet.

19 And the rest of Ieroboams actes howe he warred, and howe he reigned; beholde, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned were two & twenty yeere: and he slept with his fathers, and Nadab his sonne, reigned in his steade.

21 Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fourtie yeere olde, when he began to reigne, and reigned seuentene yeeere in Ierusalem, the cite which the Lorde did chuse out of all the tribes of Israel,

to put his Name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord: and they prouoked him more with their sinnes, which they had committed, then all that which their fathers had done.

23 For they also made them hie places, and images, and groues on euery hie hill, and vnder euery greene tree.

24 There were also Sodomites in the land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.

25 ¶ And in the fift yeere of king Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all: also he caried away all the shields of golde: which Salomon had made.

27 And King Rehoboam made for them brasen shields, and committed them vnto the hands of the chiefe of the gard, which waited at the doore of the Kings house.

28 And when the King went into the house of the Lord, the garde bare them, and brought them againe into the gard chamber.

29 And the rest of the actes of Rehoboam, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name was Naamah an Ammonite. And Abiam his sonne reigned in his stead.

CHAP. XV.

1 Abiam reigned ouer Iudah, 9. Afo succeeded in his reame, 14. The battell betwixt Afo and Baasha. 24. Ieroboams succedeth Afo. 25. Nadab succedeth Ieroboam, 28. Baasha slayeth Nadab.

Abiam the sonne of Nebat, reigned Abiam ouer Iudah.

2 Three yeeres reigned he in Ierusalem, and his mothers name was Maachah the daughter of Abihalom.

3 And hee walked in all the finnes of his father, which hee had done before him: and his heart was not perfit with the Lord his God as the heart of Dauid his father.

4 But for Dauids sake did the Lorde his God giue him a b light in Ierusalem, & set vp his sonne after him, and established Ierusalem.

5 Because Dauid did that which was right in the sight of the Lorde, and turned from nothing that he commanded him, all the dayes of his life, saue onely in the matter of Vriah the Hittite.

6 And there was warre betweene Rehoboam and Ieroboam as long as he liued.

7 The rest also of the actes of Abiam & all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah? there was also warre betweene Abiam, and Ieroboam.

8 And Abiam slept with his fathers, and they buried him in the citie of Dauid: and Afo his sonne reigned in his steade.

9 ¶ And in the twentie yeere of Ieroboam King of Israel, reigned Afo ouer Iudah.

10 Hee reigned in Ierusalem one and fourtie yeere,

17. before all this their fathers had done by their hands.

q Where idolatry reigneth, all horrible vices are committed, length Gods iust rage, meent destroy them vnto the last.

* Chap. 1. 1. 4.

r Which bookes were called the bookes of Shemah and Iddo the Prophets, 1 Chron. 12. 15.

s That is, all the dayes of Rehoboams life.

t Whole idolatry Rehoboam her sonne followed.

* 2 Chron. 1. 1. 2.

u Some thinke that this was Abihalom Salomons sonne.

b Meseng, a founte to reuege ouer Iudah.

* 2 Sam. 1. 4. and 13. 9.

* 1 Chron. 1. 3. 1.

* 2 Chron. 1. 1. 1.

That is, his grandmothers David is oft times called father of all, whole grandfather he was,

yeere, and his mothers name was Maachah the daughter of Abihahalom.

11 And Asa did right in the eyes of the Lord, as did David his father.

12 And he tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And he put downe Maachah his mother also from her estate, because they had made an idole in a grouse: and Asa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the high places, Neustheffe Alas heart was upright with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer, & golde, and vessels.

16 ¶ And there was warre betweene Asa and Baasha King of Israel all their dayes.

17 Then Baasha king of Israel went vp against Iudah, and built Ramah, for that he would let none go out or in to Asa king of Iudah.

18 Then Asa tooke all the siluer and the golde that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the hands of his seruants, and King Asa sent them to Ben-hadad the sune of Tabrimon, the sonne of Hezion King of Aram that dwelt at Damascus, saying,

19 There is a couenant betwene me and thee, and betwene my father and thy father: behold, I haue sent vnto thee a present of siluer and golde: come, breake thy couenant with Baasha King of Israel; that he may depart from me.

20 So Ben-hadad hearkened vnto King Asa, and sent the capitaines of the hostes, which he had, against the cities of Israel, and smote Iion, & Dan, and Abel-beth-machabai, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Asa assembled all Iudah, none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and King Asa built with them Geba of Benjamin and Mizpah.

23 And the rest of all the actes of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his olde age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the cite of David his father. And Ichobabaz his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Asa king of Iudah, and reigned ouer Israel two yeere.

26 And he did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahijah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel layed siege to Gibbethon.

28 Euen in the third yeere of Asa King of Iudah did Baasha slay him, and reigned in his stead.

29 And when he was king, he smote all the house of Ieroboam, he left none alijue to Ierobo-

am, until he had destroyed him, according to the word of the Lord which he spake by his seruant Ahijah the Shilonite.

30 Because of the finnes of Ieroboam which he committed, and wherewith he made Israel to sinne, by his prouocation, wherewith he prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

32 And there was warre betweene Asa & Baasha king of Israel, all their dayes.

30 In the third yeere of Asa King of Iudah, began Baasha the sonne of Ahijah to reigne ouer all Israel in Tirzah, and reigned foure and twentie yeeres.

34 And he did euill in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

Of Baasha, & Elah, & Zimri, 16. vnto, 31. What manner of things he did.

Then the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their finnes,

3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make thine house like the house of Ieroboam the sonne of Nebat.

4 ¶ He that dieth of Baashas house in the city, him shall the dogs eat: & that man of him which dieth in the fields, shall the fowles of the aire eat.

5 And the rest of the actes of Baasha, and what he did, and his power, are they not written in the booke of the Chronicles of the Kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, and to his house, that he should be like the house of Ieroboam, euen for all the wickednesse that he did in the sight of the Lord, in prouoking him with the worke of his handes, and because he killed him.

8 ¶ In the six and twenty yeere of Asa king of Iudah, began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yeere.

9 And his seruant Zimri, captaine of halfe his charets, conspired against him, as he was in Tirzah e drinking, till he was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him, in the seuen and twenty yeere of Asa king of Iudah, and reigned in his stead.

11 ¶ And when hee was King, and sat on his throne, he slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kindfolks, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord which he spake against Baasha by the hand of Iehu the Prophet.

13 For all the finnes of Baasha, and finnes of Elah his sonne, which they finned, & made Israel

1 By casting the people to commit idolatry with us, calves and so prouoking God to anger,

m Which was the place where the Kings of Israel reigned,

a This spake Iehu to Baasha in the Name of the Lord,

b Meaning the house of Baasha, Chap. 15. 25, 26, 27, 28, 29, 30, 31.

c 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

e That is Iehu the Prophet did his work,

d Meaning Zimri Ieroboams sonne,

e The Gladder was hee, drinking till hee was drunken in the Temple of Arza the idol, by his house in Tirzah.

f Baah Hinnai his father and other want Prophets.

to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

15 ¶ In the seuen and twenty yeere of Asa king of Iudah did Zimri reigne seuen dayes in Tirzah, and the people was then in campe against Gibbethon, which belonged to the Philistines.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the king. Wherefore all Israel made Omri the captaine of the hoste, king ouer Israel that same day euen in the hoste.

17 Then Omri went vp from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And when Zimri saw, that the city was taken, he went into the palace of the Kings house, and burnt himselfe, and the kings house with fire, and so died.

19 For his finnes which hee sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, and in his finnes which he did, causing Israel to sinne.

20 And the rest of the acts of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 Then were the people of Israel diuided into two parts: for half the people followed Tibni the sonne of Ginath to make him king, and the other halfe followed Omri.

22 But the people that followed Omri, prevailed against the people that followed Tibni the sonne of Ginath: so Tibni died, & Omri reigned.

23 In the one and thirtie yeere of Asa king of Iudah began Omri to reigne ouer Israel, and reigned twelve yeere. Six yeere reigned he in Tirzah.

24 And he bought the mountaine || Samaria of one Shemer for two talents of silver, and built in the mountaine, and called the name of the city, which he built, after the name of Shemer lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did worse then all that were before him.

26 For he walked in all the way of Ieroboam the sonne of Nebat, & in his finnes wherewith he made Israel to sinne in prouoking the Lord God of Israel with their vanities.

27 And the rest of the acts of Omri, that hee did, and his strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri beganne to reigne ouer Israel, in the eight and thirtie yeere of Asa king of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two & twenty yeere.

30 And Ahab the sonne of Omri did worse in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the finnes of Ieroboam the sonne of Nebat, except hee tooke Jezabel also the daughter of Ethbaal king of the Zidonians to a wife, and went and serued Baal, and worshipped him?

32 Also hee reared vp an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a groue, and Ahab proce-

ded, & did prouoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build Iericho: he layd the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his yongest sonne Segub, according to the word of the Lord which he spake by Iothua the sonne of Nun.

CHAP. XVII.

Elijah forewarneth of a famine to come. 4. He is fed of rauen. 9. He went to Zarephath, where he refreshed his hunger.

And Elijah the Tishbite one of the inhabitants of Gilcad sayd vnto Ahab, ¶ As the Lord God of Israel lieth, before whom I stand, there shall be neither dewe nor raine these yeres, but according to my word.

¶ And the word of the Lord came vnto him, saying,

3 Go hence, and turne thee Eastward, and hide thy selfe in the || riuier Cherith, that is ouer against Iorden,

4 And thou shalt drinke of the riuier: and I haue commanded the rauen to feed thee there.

5 So he went & did according vnto the word of the Lord: for he went, and remained by the riuier Cherith that is ouer against Iorden.

6 And the rauen brought him bread & flesh in the morning, and bread & flesh in the euening, and he dranke of the riuier.

7 And after a while the riuier dried vp, because there fell no raine vpon the earth.

8 ¶ And the word of the Lord came vnto him, saying,

9 ¶ Vp, and get thee to Zarephath, which is in Zidon, and remaine there: behold, I haue commanded a widow there to susteine thee.

10 So hee arose and went to Zarephath: and when he came to the gate of the city, he holde the widow was there gathering sticks: and he called her, and sayd, Bring me, I pray thee, a litle water in a vessell, that I may drinke.

11 And as he was going to fetch it, he called to her, and sayd, Bring me, I pray thee a morsell of bread in thine hand.

12 And she sayd, As the Lord thy God lieth, I haue not a cake, but euen an handful of meale in a barrell, and a litle oyle in a cruse: and behold, I am gathering a few sticks for to goe in, and dresse it for mee and my sonne, that wee may eat it, and I die.

13 And Elijah said vnto her, Feare not, come, do as thou hast sayd, but make me thereof a litle cake first of all, and bring it vnto me, and afterward make for thee, and thy sonne.

14 For thus faith the Lord God of Israel, The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

15 So she went, & did as Elijah said, & she did eat: so did he and her house for a certaine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Elijah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sicknesse was so sore, that there was no breath left in him.

18 And he said vnto Elijah, What haue I to do with

Reuel. 12.

1. For by the hand of Iosua.

2. 1. 10. 12.

3. That is, whom I serue.

4. But as I shall declare it by Gods reuelation.

10. 1. 10. 12.

5. To strengthen his faith against perlecution, God promitteth to feed him miraculously.

6. As the trouble of the Sannes of God are many, so his mercie is neuer at hand to deliuer them.

7. All this was foretold the law of Elijah, to the intent that he should teach you nothing without, but onely trust in Gods providence.

1. 10. 12.

8. For there is no hope of any mans saluation.

9. And reuel. 10. benefits for the life of his, but he promitteth a most ample recompence for the same.

10. That is, till he had raide & food on the earth. 11. That is, I God would reuel whether he had learned by his learned: for his fullness of knowledge to make him her ready say and comfort.

g. The siege had continued from the time of Nadab Ieroboams sonne.

h. Where Zimri kept himselfe in holde.

i. 1. 10. 12.

j. This is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

10. 1. 10. 12.

k. For such is the nature of idolatry, that the impietie thereof doeth daily encrease, and the eldew it is, the more sheweth it is before God and his Church.

l. He was the first king that was buried in Samaria, after that the Kings house was burnt in Tirzah.

m. By whose means he fell to all wicked and strange idolatry and cruel persecution.

with thee, O thou man of God? art thou come vnto me to call my sinne to remembrance, and to flay my sonne?

19 And he said vnto her, Giue me thy sonne, and he tooke him out of her bosome, and caryed him vp into a chamber, where he abode, and laid him vpon his owne bed.

20 Then he called vnto the Lord, and sayde, O Lord my God, hast thou punished also this widow, with whom I fouriourne, by killing her sonne?

21 And he stretched himselfe vpon the childe three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childe soule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the childe came into him againe, and he reuiued.

23 And Elijah tooke the childe, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah said, Behold, thy sonne liueth.

24 And the woman said vnto Elijah, Nowe I knowe that thou art a man of God, and that the worde of the Lord in thy mouth is true.

CHAP. XVIII.

1 Elijah is sent to Ahab, 2 Obadiah hideth an hundred Prophets, 40 Ahab killeth all Baal's prophets, 45 Ahab obtrunck raine.

AFTER many dayes, the word of the Lord came to Elijah, in the 4th yeere, saying, Goe, shewe thy selfe vnto Ahab, and I will send raine vpon the earth.

2 And Elijah went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah feared GOD greatly:

4 For when Iezabel destroyed the Prophets of the Lorde, Obadiah tooke an hundred Prophets, and hid them, by fiftie in a caue, and he fed them with bread and water.)

5 And Ahab said vnto Obadiah, Goe into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to faue the horses and the mules aloue, least we deprue the land of the beastes.

6 And so they diuided the land betwene them to walke through it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, beholde, Elijah met him: and he knew him, and fell on his face, and said, Art not thou my lord Elijah?

8 And he answered him, Yea, goe tell thy lord, Behold, Elijah is here.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab to slay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my lord hath not sent to seeke thee: and when they said, He is not here, he tooke an othe of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Goe, tell thy lord, Behold, Elijah is here.

12 And when I am gone from thee, the Spirit of the Lord shall carry thee into some place that I do not know: so when I come and tell Ahab, if he cannot finde thee, then will he kill me: But I

thy seruant 4 feare the Lord from my youth.

13 Was it not tolde my lord, what I did when Iezabel slew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fifties in a caue, and fed them with bread and water?

14 And now thou sayest, Goe, tell thy lord, Behold, Elijah is here, that he may slay me.

15 And Eli'ah said, As the Lord of hostes liueth, before whom I stand, I will surely find my selfe vnto his day.

16 ¶ So Obadiah went to meete Ahab, and tolde him: and Ahab went to meete Elijah.

17 And when Ahab saw Elijah, Ahab said vnto him, Art thou he that troubleth Israel?

18 And he answered, I haue not troubled Israel, but I thou and thy fathers house, in that ye haue forsaken the commandmentes of the Lord, and thou hast followed Baalim.

19 Nowe therefore send, and gather to me all Israel vnto mount Carmel, and the prophets of Baal foure hundredth and fiftie, and the prophets of the groves foure hundredth, which eate at Iezabels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Elijah came vnto all the people, and said, How long 3 halt ye betwene two opinions? If the Lord be God, follow him: but if Baal bee, then goe after him. And the people answered him not a word.

22 Then said Elijah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundredth and fiftie men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call yee on the name of your god, and I will call on the Name of the Lord: and then the God that answereth by fire, let him be God. And all the people answered, and said, It is well spoken.

25 And Elijah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answer: and they leapt vpon the altar that was made.

27 And at noone Elijah mocked them, & said, Crie loud: for he is a god: either he talketh, or pursueth his enemies, or is in his iourney, or it may be that he sleepech, and must be awaked.

28 And they cryed loude, and cut themselves as their baner was, with kniues and launcers, till the blood gushed out vpon them.

29 And when midday was passed, & they had prophecied vntill the offering of the evening sacrifice, there was neither voyce, nor one to answer, nor any that regarded.

30 And Elijah said vnto all the people, Come to me. And all the people came to him. And he repaired the altar of the Lorde that was broken downe.

31 And Elijah tooke twelue stones, according

d I am none of the wicked persecuters, that vnto shouldst procure vnto me such displeasures, but feruor God, and fauour his children.

e By my presence I will declare that thou halt tolde him the truth.

f The true ministers of God ought not onely not to falsifie the truth, but to be vniuersally blamed, but to reprove boldly the wicked standers without respect of person.

g Be constant in religion, and make it not as a thing indifferent, whether ye follow God or Baal or wisemen: yet we know God wholly or in part, Zeph. 1. 5.

h By kindling downe fire from heauen to burne the sacrifice.

i As men crucified with Christ through spirit.

k You suffer him as a god.

l Her mother had their bodily misfortune, which thing that by any iniurie or sinne the dead and vile idoles can helpe their worshippers in their necessities.

h He was afraid Iezabels Name should haue bene blasphemed and blasphemies continued, except he should haue continued his mercies as he had begunne them, specially while he there remained.

i So hard a thing it is to depend on God, except we be confirmed by miracles.

a After that he departed from the first Cherith.

b God had begunne to worke his feare in his heart, but had not yet brought him to that knowledge, which is also requisite of the godly: that is, to profite his Name openly.

c God pith oft times the wicked for the godlies sake, and causeth Elijah to meete with Obadiah, that the benefite might be knowne to be granted for Gods childrens sake.

* Greg. 1. 18.
Saying 17. 34.

† Elr. Sate, which
sate: sheweth con-
solation about these
poets: and a third
part a piece.

m Hecby he de-
clared the excel-
lent power of
God, who con-
trary nature could
make the fire
burne even in the
water: so the in-
tent they should
have none occasi-
on to doubt that
he is the only
God.

a Though God
suffer his to runne
in blindness, and
enoe for a time,
yet at the length
he collecteth them
home to him by
some notorious
signe and worke.

n He commended
them that as they
were truly per-
suaded to confesse
the only God: so
they would fence
him with all their
powers, and destroy
the idolaters his
enemies.

p As Gods spirit
moued him to
pray, so was hee
strengthened by
the same, that he
did not faint, but
continued still till
he had obtained.

† Or, here and there.

q He was so
strengthened with
Gods spirit, that
he can suffer then
the chariet was
able to runne.

r To wit, of
Baal.
s Though the
wicked rage a-
gainst Gods chil-
dren, yet he hold-
eth them backe
that they cannot
exceede their
malice.

to the number of the tribes of the sonnes of Isakob, (vnto whom the word of the Lord came, saying, * Israel (shalbe thy name)

32 And with the stones he built an altar in the Name of the Lord: and he made a ditch round about the altar, as great as might containe two f measures of feede.

33 And he put the wood in order, and hewed the bullocke in pieces, & laill him on the wood.

34 And said, Fill foure barrels with water, and poure it vpon the burnt offering & on the wood. Againe he said, Do so againe. And they did it the second time. And he said, Doe it the third time. And they did it the third time.

35 And the water ran round about the altar: and he filled the ditch with water also.

36 And when they should offer the evening sacrifice, Elijah the Prophet came, and said, Lord God of Abraham, Izhak, and of Israel, let it be known this day, that thou art the God of Israel, an I that I am thy seruant, and that I haue done all these things at thy commandment.

37 Heare me, O Lord, heare me, and let this people know that thou art the Lord God, & that thou hast turned their heart againe at the last.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked vp the water that was in the ditch.

39 And when all the people sawe it, they fell on their faces, and said, The Lorde is God, the Lord is God.

40 And Elijah said vnto them, Take the prophets of Baal, let not one man of them escape, and they tooke them, & Elijah brought them to the brooke of Kishon, and slew them there.

41 ¶ And Elijah said vnto Ahab, Geethee vp, cate, and drinke, for there is a sound of much raine.

42 So Ahab went vp to cate and to drinke, and Elijah went vp to the top of Carmel: and he crouched vpon the earth, and put his face betweene his knees.

43 And said to his seruant, Goe vp now and looke toward the way of the Sea. And hee went vp and looked, and said, There is nothing. Againe he said, Goe againe? feuen times.

44 And at the feuenth time he said, Beholde, there ariseth a little cloude out of the sea like a mans hand. Then he said, Vp, and say vnto Ahab, Make ready thy chariet, and get thee downe, that the raine stay thee not.

45 And in the meane while the heauen was blacke with cloudes and winde, and there was a great raine. Then Ahab went vp and came to Izreel.

46 And the hand of the Lord was on Elijah, and he pided vp his loynes, and ranne before Ahab till he came to Izreel.

CHAP. XIX.

5 Elijah bring from Izreel, is nourished by the Angel of God.
15 He is commended to anoint Hazael, Iehu, and Elisha.

NOWE Ahab tolde Iezebel all that Elijah had done, and howe he had slaine all the prophets with the sword.

2 Then Iezebel sent a messenger vnto Elijah, saying, The gods doe so to me and more also, if I make not thy life like one of their liues by to morowe this time.

3 ¶ When he sawe that, hee arose, and went for his life, and came to Beer-sheba, which is in Iudah, and left his seruant there.

4 But he went a dayes iourney into the wilderness, and came and sate downe vnder a wilde tree, and desired that he might die, and said, It is now ynough, O Lord, I take my soule, for I am no better then my fathers.

5 And ashee lay and slept vnder the Juniper tree, behold now, an Angel touched him, and said vnto him, Vp, and cate.

6 And when he looked about, beholde, there was a cake baken on the coales, and a pot of water at his head: so he did cate and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and said, Vp, and cate: for thou hast a great iourney.

8 ¶ Then he arose, and did cate and drinke, and walked in the strength of th: meate fourtie daues and fourtie nights, vnto Horeb the mount of God.

9 And there he entred into a caue, and lodged there: and behold, the Lord spake to him, and said vnto him, What dost thou here, Elijah?

10 And he answered, I haue bene very ielous for the Lord God of hostes: for the children of Israel haue forsaken thy couenant, broken downe thine altars, and slaine thy Prophets with the sword, * and I onely am left, and they seeke my life to take it away.

11 And he said, Come out, and stand vpon the mount before the Lord. And beholde, the Lord went by, and a mightie storme winde rent the mountaines, and brake the rocks before the Lord: but the Lord was not in the winde: and after the winde came an earthquake: but the Lord was not in the earthquake:

12 And after the earthquake came fire: but the Lord was not in the fire: and after the fire came a still and soft voyce.

13 And when Elijah heard it, he covered his face with his mantel, and went out, and stood in the entering of the caue: and behold, there came a voyce vnto him, and said, What dost thou here, Elijah?

14 And he answered, I haue bene very ielous for the Lord God of hostes, because the children of Israel haue forsaken thy couenant, cast downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

15 And the Lord said vnto him, Goe, returne by the wilderness vnto Damascus, and when thou comest there, anoint Hazael king ouer Aram.

16 And Iehu the sonne of Nimshi shalt thou anoint King ouer Israel: and Elisha the sonne of Shaphat of Abel Meholah shalt thou anoint to be Prophet in thy roume.

17 And * him that escapeth from the sword of Hazael, shall Iehu slay: and him that escapeth from the sword of Iehu, shall Elisha slay.

18 Yet will * I leaue feuen thousand in Israel, euen all the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.

19 ¶ So he departed thence, & found Elisha the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelfth: and Elijah went towards him, and cast his mantell

1 Or, whether his
minute had been.

c So hard a thing
is it to bridle our
impatience in ab-
sorption, that the
Spirits could not
ouertume the
same.

d He declared
that except God
had nourished him
miraculously, it
had not bene pos-
sible for him to
haue gone this
iourney.

e He complain-
eth that the more
zealous that hee
was to maintaine Gods
glorie, the more
cruelly was he
persecuted.
* Rom. 1. 13.

f For the nature
of man is not able
to come any way
to God, if hee
should appeare
in his streng h
(all maiestie, and
therefore of his
mercie he subue-
neth himselfe to
our capacities.

g We ought not
to depend on the
multitude in main-
taining Gods glo-
ry, but because our
dutie to requi-
reth, we ought
to do so it.

† Or, Syria.

* A King. 9. 1.
eccles. 4. 8.

* Rom. 11. 4.

h He declared
that wicked dis-
semblers and de-
luders are not his.

wantell vpon him.

20 And he left the oxen, and came after Elishah, and sayd, I let me, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Goe, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, and slew them, and sod their flesh with the instruments of the oxen, and gaue vnto the people, and they did eate: then he arose, and went after Elishah, and ministrated vnto him.

CHAP. XX.

1 Samaria is besieged. 23 The Lord promitteth the victorie to Ahab by a Prophet. 24 The King of Israel made peace with Ben-hadad, and is repented therefore by the Prophet.

Then Ben-hadad the King of Aram assembled all his army, and two and thirtie kings with him, with horses, and charres, and went vnto and besieged || Samaria, and fought against it.

3 And he sent messengers to Ahab King of Israel, into the citie,

4 And said vnto him, Thus sayth Ben-hadad, Thy silver and thy gold is mine: also thy women, and thy sayre children are mine.

4 And the King of Israel answered, and sayd, My lord King, according to thy saying, I am thine, and all that I haue.

5 And when the messengers came againe, they sayd, Thus commandeth Ben-hadad, & saith, When I shall send vnto thee, and command, thou shalt deliuer me thy silver and thy golde, and thy women, and thy children,

6 Or els I will send my seruants vnto thee by to morow this time: and they shall search thine house, and the houses of thy seruants: and whatsoever is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the King of Israel fell for all the Elders of the land, and said, Take heede, I pray you, and see how he seeketh mischief, for he sent vnto me for my wiues, and for my children, and for my silver, and for my golde, and I denie him not.

8 And all the Elders, and all the people sayd to him, Hearken I not vnto him, nor consent.

9 Wherefore he sayd vnto the messengers of Ben-hadad, Tell my lord the King, All that thou diddest fend for to thy seruant at the first time, that I will doe, but this thing I may not doe. And the messengers departed and brought him an answer.

10 And Ben-hadad sent vnto him, and sayd, The gods do so to me and more also, if the dust of Samaria be ynough to all the people that follow me, for every man an handfull.

11 And the King of Israel answered, and said, Tell him, Let not him that girdeth his harness, boast himselfe, as he that putteth it off.

12 And when he heard that tidings, as he was with the Kings drinking in the pavilions, he sayd vnto his seruants, Bring forth your engines, and they set them against the citie.

13 ¶ And beholde, there came a Prophet vnto Ahab King of Israel, saying, Thus saith the Lorde, Haft thou seene all this great multitude? beholde, I will deliuer it into thine hand this day, that thou mayest know, that I am the Lorde.

14 And Ahab sayd, By whome? And he sayd,

Thus saith the Lorde, By the seruants of the princes of the prouinces. He said againe, Who shall order the battell? And he answered, Thou.

15 ¶ Then hee numbered the seruants of the princes of the prouinces, and they were two hundred, two and thirtie: and after them hee numbered the whole people of all the children of Israel, *even* seven thousand.

16 And they went out at noone: but Ben-hadad did drinke till he was drunken in the tentes, *both* he and the Kings: for two and thirtie Kings helped him.

17 So the seruants of the princes of the prouinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them aliae: or whether they bee come out to fight, take them yet aliae.

19 So they came out of the citie, *so* with, the seruants of the Princes of the prouinces, and the hoste which followed them.

20 And they slew every one his ienemie: and the Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on an horse with *his* horsemen.

21 And the king of Israel went out, and strike the horses and charres, and with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the King of Israel, and had said vnto him, Goe, be of good courage, and confider, and take heede what thou doest: for when the yeere is gone about, the King of Aram will come vp against thee)

23 ¶ Then the seruants of the King of Aram said vnto him, Their gods are gods of the mountaynes, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this do, Take the kings away, every one out of his place, and place captaines for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charres, and we will fight against them in the plaine, and doubtlesse we shall ouercome them: and he hearkened vnto their voyce, and did so.

26 And after the yeere was gone about, Ben-hadad numbered the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbered, and were all assembled and went against them, and the children of Israel pitched before them, like two little flocks of kids: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the King of Israel, saying, Thus saith the Lorde, Because the Aramites haue said, The Lorde is the God of the mountaynes, and not God of the valles, therefore will I deliuer all this great multitude into thine hand, and ye shall know that I am the Lorde.

29 And they pitched one ouer against the other seven dayes, and in the eighth day the battell was ioyned: and the children of Israel slew of the Aramites an hundred thousand footmen in one day.

30 But the rest fled to Aphek into the citie, and there fell a wall vpon seven & twentie thousand men that were left: and Ben-hadad fled into the citie, and came into a secret chamber.

That is, young men trained in the seruice of Princes.

Both, man. Or, Syrians. With them that were appointed for the preservation of his person.

Thus the wisdome of God in their warre, whom notwithstanding he left forth not unpunished.

All they which were in the battell of the former yeere, verse 15.

Who as if like power in the valley, as I am on the hill, and will smite down with few as with many.

And

I Though this small addition is not to be contented, yet it ought not to move vs when God calleth vs to leaue him.

He would not say till wood was brought, for great was his desire to follow his vocatiō.

Or, Syria. That is, governor, and talen of prouinces. Or, Syrians.

I am content to obey and pay tribute.

He would not accept his answer, except he did out of hand deliuer whatsoeuer he should ask: for he sought an occasion, howe to make waite against him.

They thought if they durst rather to venture their liues, then to grant to that thing which was not lawfull, onely to iustifie the fault of a sinner.

Each shall shall then be found any pray, that is worth any thing, when they shall be many.

Boast not himselfe the victorie be gotten.

Not, but your silver in order.

Before God went about with figures & miracles to hit Ahab from his impietie, and now againe with wonderfull victorie.

*a In figure of Job
millions, and that
we have deferred
death, if he will
pauze vs with
signour.*

*For, and caught is
of him.*

He is alive.

*Thou shalt ap-
point in my chiefe
citie what thou
wilt, and I will
obey thee.
For, of the disciples.*

*q By this external
figure hee would
more lively touch
the kings heart.*

*r Because thou
hast transgressed
the commande-
ment of the Lord.*

*f By this parable
he maketh Ahab
condemne him-
selfe, who made a
covenant with
Godes enemy, and
let him escape,
whom God had
appointed to be
slaine.*

** Chap. 22. 38.*

For, Stevenen.

For, at this time.

*a Though Ahab
tyrannie be con-
demned by the
by Spirit, yet he
was not so igno-
rant that he would
take from another
mans his right
without full re-
compence.*

31 ¶ And his seruants sayd vnto him, Beholde now, wee haue heard say that the Kings of the house of Israel are mercifull Kings: we pray thee, let vs put sackcloth about our ^{loynes}, and ropes about our heads, and goe out to the King of Israel: it may be that he will saue thy life.

32 Then they girded sackcloth about their loynes, and put ropes about their heads, and came to the King of Israel, and sayd, Thy seruant Ben-hadad sayth, I pray thee, let me liue: and he sayd, Is he yet alive? he is my brother.

33 Now the men tooke diligent heede, if they could catch any thing of him, and made halte, and sayd, Thy brother o Ben-hadad. And he sayd, Go, bring him. So Ben-hadad came out vnto him, and he caused him to come vp vnto the chariot.

34 And Ben-hadad sayd vnto him, The cities which my father tooke from thy father, I will restore, & thou shalt make streetes for thee in Damascus, as my father did in Samaria. Then said Ahab, I will let thee go with this covenant. So hee made a covenant with him, and let him goe.

35 ¶ Then a certaine man of the children of the Prophets said vnto his neighbour by the commandement of the Lord, q Smite me, I pray thee. But the man refused to smite him.

36 Then sayd he vnto him, Because thou hast not obeyed the voyce of the Lord, beholde, as foote as thou art departed from me, a lyon shall slay thee. So when he was departed from him, a lyon found him, and slew him.

37 Then hee found another man, and sayd, Smite me, I pray thee. And the man smote him, and in limiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguised himselfe with ashes vpon his face.

39 And when the King came by, he cried vnto the King, and sayd, f Thy seruant went into the middes of the battell: and behold, there went away a man, whom another man brought vnto me, and sayd, Keepe this man: if he be lost, and want, thy life shall goe for his life, or els thou shalt pay a talent of silver.

40 And as thy seruant had here and there to doe, he was gone. And the King of Israel said vnto him, So shalt thy judgement be: thou hast giuen sentence.

41 And he hastened, and tooke the ashes away from his face: and the King of Israel knew him that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord, * Because thou hast let goe out of thine hands a man whom I appointed to dye, thy life shall goe for his life, and thy people for his people.

43 And the King of Israel went to his house heauie and in displeasure, and came to Samaria.

CHAP. XXI.

8 Izebel commanded to kill Naboth, for the vineyard that he refused to sell to Ahab, 19 Izebel reprooueth Ahab, and be repenteth.

A ¶ For these things Naboth the Izeelite had a vineyard in Izeel, hard by the palace of Ahab King of Samaria.

2 And Ahab spake vnto Naboth, saying, Giue me thy vineyard, that I may make mee a garden of herbes therof, because it is neere by mine house: and I will giue thee for it a better vineyard: then it is: or if it please thee, I will giue thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauy and in displeasure, because of the word which Naboth the Izeelite had spoken vnto him. For hee had sayd, I will not giue thee the inheritance of my fathers, and he lay vpon his bed, and turned his face and would eate no bread.

5 Then Izebel his wife came to him, & sayd vnto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izeelite, and sayd vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but hee answered, I will not giue thee my vineyard.

7 Then Izebel his wife sayde vnto him, Doeest thou now gouerne the kingdome of Israel? vp, eate bread, and be of good cheere, I will giue thee the vineyard of Naboth the Izeelite.

8 ¶ So she wrote letters in Ahabes name, and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And they wrote in the letters, saying, Proclaime a fast, and set Naboth among the chiefe of the people,

10 And let two wicked men before him, and let them wimes against him, saying, Thou diddest blasphemie God and the King: then carry him out, and stone him that he may die.

11 And the men of his citie, ~~nam~~ the Elders and gouernours which dwell in his citie, did as Izebel had sent vnto them: as it was written in the letters, which she had sent vnto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people,

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blaspheme God and the King. Then they carried him away out of the citie, and stoned him with stones, that he died.

14 Then they sent to Izebel, saying, Naboth is stoned, and is dead.

15 ¶ And when Izebel heard that Naboth was stoned and was dead, Izebel sayd to Ahab, Vp, and take possession of the vineyard of Naboth the Izeelite, which he refused to giue thee for money: for Naboth is not alive, but is dead.

16 And when Ahab heard that Naboth was dead, hee rose to goe downe to the vineyard of Naboth the Izeelite, to take possession of it.

17 ¶ And the word of the Lord came vnto Elijah the Tishbite, saying,

18 Arise, goe downe to meete Ahab King of Israel, which is in Samaria: loe, he is in the vineyard of Naboth, whither he is gone to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, s Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, b In the place where dogs licked the blood of Naboth, shall dogs lick thee blood also.

20 And Ahab sayd to Elijah, Hast thou found mee, O mine enemy? And hee answered, I haue found thee: for thou hast sold thy selfe to worke wickednesse in the sight of the Lord.

b Thus the wicked consider not what is iust and lawfull, but stee inwardly, when they can not haue their inordinate appetites satisfied.

c As though the sayd, thou knowest not what it is to reigne, Command and execute not: f For, hee should haue beene a iust man.

d For then they vied to exceede of mens faults: for none could fall truly that were notorious sinners.

e Thus worldlylings contrary to Gods commandment, who will not to confesse to the shedding of innocent blood, obey rather the wicked customes of men, then the iust lawes of God: f For, blis.

f This example of moderation critic the holy Ghost Ierusalem to us, to the intent that we should abhorre all tyrannie, & specially in them, whose nature and kinde should moue to be pitifull & inclined to mercy.

g Doeest thou thinke to haue any advantage by murdering of an innocent? h This was fulfilled in Ierem his foue: a Kings 22. 17.

9^e Chap. 14. 10.
10^e Chap. 14. 10.
11^e Chap. 14. 10.
12^e Chap. 14. 10.

13^e Chap. 14. 10.
14^e Chap. 14. 10.

15^e Chap. 14. 10.
16^e Chap. 14. 10.
17^e Chap. 14. 10.

18^e Chap. 14. 10.
19^e Chap. 14. 10.
20^e Chap. 14. 10.
21^e Chap. 14. 10.

22^e Chap. 14. 10.
23^e Chap. 14. 10.
24^e Chap. 14. 10.

25^e Chap. 14. 10.
26^e Chap. 14. 10.
27^e Chap. 14. 10.

28^e Chap. 14. 10.
29^e Chap. 14. 10.
30^e Chap. 14. 10.

31^e Chap. 14. 10.
32^e Chap. 14. 10.
33^e Chap. 14. 10.

34^e Chap. 14. 10.
35^e Chap. 14. 10.
36^e Chap. 14. 10.

21. * Beholde, I will bring euill vpon thee, and will take away thy posterity, and will cut off from Ahab him that * puffeth against the wall, as well him that is * flut vp, as him that is left in Israel.

22. And I will make thine house like the house of * Ieroboam the sonne of Nebat, and like the house of * Baasha the sonne of Ahiah, for the prouocation wherewith thou hast prouoked, and made Israel to sinne.

23. And also of Iezabel spake the Lorde, saying, * The dogs shall eate Iezabel, || by the wall of Iezel.

24. The dogges shall eate him of Ahab's *stocke*, that dieth in the citie : and him that dieth in the fields, shall the foules of the aire eate.

25. (But there was none like Ahab, who did i sell himselfe, to worke wickednesse in the sight of the Lorde : whom Iezabel his wife prouoked.

26. For hee did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lorde cast out before the children of Israel.)

27. Now when Ahab heard these words, hee rent his clothes, and put sackcloth vpon * him and fasted, and lay in sackcloth and went * softly.

28. And the word of the Lorde came to Eliiah the Tishbite, saying,

29. Seest thou howe Ahab is humbled before me ? because he submitted himselfe before me, I will not bring that euill in his dayes, but in his 1 sonnes dayes will I bring euill vpon his house.

CHAP. XXII.

1. Iehoshaphat and Ahab fight against the King of Syria, 12. Michaiah foretells the King what shall be the issue of their conspiracy, 24. Zedekiah the faith prophesie justice him, 28. Ahab is slain, 40. Ahab's kinne succedeth, 41. The regnes of Iehoshaphat, 42. and Joram his sonne.

And they continued * three yeere without warre betweene Aram and Israel.

2. And in the third yeere did Iehoshaphat the king of Iudah come downe to the king of Israel.

3. (Then the King of Israel sayd vnto his seruants, Know ye not that * Ramoth Gilead was ours ? and we stay, and take it not out of the hand of the King of Asam ?)

4. And he said vnto Iehoshaphat, Wilt thou goe with me to battell against Ramoth Gilead ? And Iehoshaphat sayd vnto the King of Israel, 4. I am as thou art, my people as thy people, & mine horses as thine horses.

5. Then Iehoshaphat said vnto the King of Israel, 5. Aske counsell, I pray thee, of the Lorde to day.

6. Then the king of Israel gathered the f prophets vpon a foure hundred men, and sayd vnto them, Shall I go against Ramoth Gilead to battell, or shall I let it alone ? And they said, Go vp for the Lorde shall deliuer it into the hands of the King.

7. And Iehoshaphat sayd, Is there here neuer a Prophet of the Lorde more, that we might inquire of him ?

8. And the King of Israel said vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imbah) by whom we may aske counsell of the Lorde, but I hate him : for hee doth not prophesie good vnto mee, but euill. And Iehoshaphat sayd, Let not the king fo.

9. Iehoshaphat did not acknowledge the false prophesie to be Gods ministration, but did countenance them, 9. Wherby we see that the wicked cannot abide to heare the truth, but hate the Prophets of God and molest them.

9. Then the king of Israel called an Eunuch, and sayd, Call quickly Michaiah the sonne of Imbah.

10. And the King of Israel & Iehoshaphat the King of Iudah came either of them on his throne in their * apparell in the void place at the entering in of the gate of Samaria, and all the Prophets prophesied before them.

11. And Zidkiah the sonne of Chenaanah made him 1 homes of yron, and sayd, Thus sayeth the Lorde, With these shalt thou pulh the Aramites, vntill thou hast consumed them.

12. And all the Prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper : for the Lorde shall deliuer it into the kings hand.

13. ¶ And the messenger that was to call Michaiah, spake vnto him, saying, Beholde now, the words of the Prophets declare good vnto the King with * one accord : let thy word therefore, I pray thee, be like the word of one of them, and speake thou good.

14. And Michaiah sayd, As the Lorde liueth, whatsoever the Lorde sayth vnto mee, that will I speake.

15. ¶ So he came to the King, & the King said vnto him, Michaiah, shall we goe against Ramoth Gilead to battell, or shall we leane off ? And he answered him, * Goe vp, and prosper : and the Lorde shall deliuer it into the hand of the King.

16. And the King said vnto him, How oft shall I charge thee, that thou tell me nothing but that which is true in the Name of the Lorde ?

17. Then he sayd, I saw all Israel scattered vpon the mountaines, as sheepe that had no shepherd. And the Lord sayd, * These haue no master, let every man returne vnto his house in peace.

18. (And the king of Israel sayd vnto Iehoshaphat, Did I not tell thee, that he would prophesie no good vnto mee, but euill ?)

19. Againe he sayd, Heare thou therefore the word of the Lorde. I saw the Lorde sit on his throne, and all the f hostes of heauen stood about him on his right hand and on his left hand.

20. And the Lord sayd, Who shall * entise Ahab that he may goe and fall at Ramoth Gilead ? And one said on this manner, and another sayd on that manner.

21. Then there came forth a spirit, and stood before the Lorde, and sayd, I will entise him. And the Lord sayd vnto him, Wherewith ?

22. And he sayd, I will goe out, and be a f false spirit in the mouth of all his Prophets. Then hee sayd, Thou shalt entise him, and shalt also preuaile, go forth, and do so.

23. Now therefore beholde, the Lorde hath put a lying spirit in the mouth of all these thy Prophets, and the Lorde hath appointed euill against thee.

24. Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah on the cheek and sayd, * (When went the Spirit of the Lorde from me to speake vnto thee ?)

25. And Michaiah said, Beholde, thou shalt see in that day, when thou shalt goe from chamber to chamber to hide thee.

26. And the King of Israel sayd, Take Michaiah, and carry him vnto Asm the gouernour of the citie, and vnto Iozab the Kings sonne.

27. And say, Thus sayth the King, Pur this man

1. Reade Gen. 37. 34.

2. In their kingly apparell.

3. The two Prophets of God were accustomed to vie riges for the commendation of their doctrine, 16. 10. 3. 7. 2. wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable.

4. It is better they should speak a thing, if the greater part approve it, he they were in vaguety, 16. 10. 3. 7. 2. wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable.

5. It is better they should speak a thing, if the greater part approve it, he they were in vaguety, 16. 10. 3. 7. 2. wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable.

6. Here we see that thought the devil be ever ready to bring vs to destruction, yet he hath no faculty power the a God giueth him. I will cause all his prophesies to fail.

7. Thus the wicked would seeme that none were in the favour of God, but they and that God hath giuen his grace to none but to them.

1 Let him be plaid away with hunger, and be fed with a small portion of bread and water.

2 That when ye shall for these things come to pass, ye may give God the glory and know that I am his true Prophet.

in the prison house, and feed him with bread of affliction, and with water of affliction, until I return in peace.

28 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by me. And hee sayd, ^a Hearken all ye people.

29 So the king of Israel and Iehoshaphat the king of Iudah went vnto Ramoth Gilead.

30 And the king of Israel said to Iehoshaphat, I will change mine apparell, and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the King of Aram commaunded his two and thirtie captaines ouer his charets, saying, Fight neither with small, nor great, save onely against the King of Israel.

32 And when the captaines of the charets saw Iehoshaphat, they said, Surely it is the King of Israel, and they turned to fight against him: and Iehoshaphat ² cryed.

33 And when the captaines of the charets saw that he was not the King of Israel, they turned backe from him.

34 Then a certaine man drew a bowe || mightily and smote the King of Israel betwene the ioynts of his brigandine. Wherefore hee sayd vnto his charet man, Turne thine hand and cary me out of the hofte: for I am hurt.

35 And the battell increased that day, and the King stood still in his charet against the Aramites, and died at even: and the blood ranne out of the wound into the middes of the charet.

36 And there went a proclamation thorowout the ² hofte about the going downe of the sunne, saying, Every man to his citie, and every man to his owne country.

37 So the king died, and was brought to Samaria, and they buried the King in Samaria.

38 And one washed the charet in the poole of Samaria, and the dogs licked vp his blood, (and || they washed his armour) according ^a vnto the worde of the Lord which he spake.

39 Concerning the rest of the actes of Ahab and all that hee did, and the yuorie house which hee built, and all the cities that hee built, are they not written in the booke of the Chronicles of the Kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 ^a * And Iehoshaphat the sonne of Ahab began to reigne vpon Iudah in the fourth yere of Ahab King of Israel.

42 Iehoshaphat was sixe & thirtie yere olde, when hee beganne to reigne, and reigned sixe and twentie yere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Ahab his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Nevertheless ^a the high places were not taken away: for the people offered still and burnt incense in the high places.

44 And Iehoshaphat made peace with the King of Israel.

45 Concerning the rest of the actes of Iehoshaphat, and his worthy dooedes that hee did, and his battells which hee fought, are they not written in the booke of the Chronicles of the Kings of Iudah?

46 And the Sodomites which remained in the dayes of his father Ahab, hee put cleane out of the land.

47 There was then no King of Edom: the ^b deputie was King.

48 Iehoshaphat made shippes of ^c Tharsish to sayle to ^d Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.

49 Then sayde Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants goe with thy seruants in the shippes. And Iehoshaphat would not.

50 And Iehoshaphat died sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.

51 ^a Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seicenteenth yere of Iehoshaphat King of Iudah, and reigned two yeres ouer Israel.

52 But hee did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For hee serued Baal and worshipped him, and prouoked the Lorde God of Israel vnto wrath, || according to all that his father had done.

^a Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, aswell as they did before the Temple was built.

^b In the time of this King, Iudaea was subiect to Iudah, and was gouerned by whom they of Iudah appointed.

^c By Tharsish the Scripture meaneth Cilicie and all the Sea called Mediterraneum.

^d Iosephus writeth that Ophir is in India where the Egyptians and Arabians make for gold.

¹⁰ Or, in all points as his father did.

² That is, so the Lord for helpe.

³⁰ Or, he his simple and & your enemy.

³¹ Or, and betweene the brigandines.

³² Or, hee.

³³ To wit, Ahab king of Israel.

³⁴ Of the Israelites.

³⁸ Or, the chariots washed it.

³⁹ Chap. xii. 19.

THE SECOND BOOKE OF THE KINGS.

THE ARGUMENT.

THis second booke containeth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the king of Assyria, & his citie Samaria taken, and the ten tribes by the iust plague of God for their idolatrie and disobedience to God led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedekiah, who for contemning the Lords commandement by his Prophets, and neglecting his sundry admonitions by famine and other moeues, was taken by his enemies, sawe his sonnes most cruelly slaine before his face, and his eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempts of his worde, Ierusalem was destroyed, the Temple burnt, and he and all his people were led away captiues into Babylon. In this booke are notable examples of Gods fenow towards those rulers and people which obey his Prophets and imbrace his worde: and contrariwise, of his plagues towards those common weales which neglect his messages, and doe not obey his commandements.

CHAP. I.

a Ahaziah by a fall fiftith sicke, and confoundeth with Baalzebub. *b* He is reproved by Elifha. *c* The captaine over fiftie went sent to Elifha, whereof two were burnt with fire from heaven by his prayer. *d* Ahaziah dyeth, and Jehoram his brother succeedeth him.



Hen Moab rebelled against Israel after the death of Ahab:

a And *a* Ahaziah fell thorow the lattise window in his upper chamber which was in Samaria: fo he was sicke then he sent messengers, to whom hee said, Goe, and enquire of *b* Baalzebub the god of Ekron, if I shall recouer of this my disteale.

3 Then the Angel of the Lord said to Elifha the Tifbrite, Arise, and goe vp to meete the messengers of the King of Samaria, and say vnto them, *c* Is it not because there is no God in Israel, that ye goe to enquire of Baalzebub the god of Ekron?

4 Wherefore thus sayeth the Lorde, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Elifha departed.

5 And the messengers returned vnto him, to whom hee said, Why are ye now returned?

6 And they answered him, There came a man and met vs, and said vnto vs, Goe, and returne vnto the King which sent you, and say vnto him, Thus sayeth the Lord, *d* Is it not because there is no God in Israel, that thou sendest to enquire of Baalzebub the God of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt die the death.

7 And hee said vnto them, What manner of man was hee which came and met you, and tolde you these wordes?

8 And they said vnto him, He was an *e* haire man, and girded with a girdle of leather about his loynes. Then sayde he, It is Elifha the Tifbrite.

9 Therefore the King sent vnto him a captaine ouer fiftie with his fiftie men, who went vp vnto him: for beholde, hee fate on the toppes of a mountaine, and hee faide vnto him, O man of God, the King hath commanded that thou come downe.

10 But Elifha answered, and said to the captaine ouer the fiftie, If that I beee a man of God, let fire come downe from the heauen, & deuoure thee and thy fiftie. So fire came downe from the heauen and deuoured him and his fiftie.

11 Againe also he sent vnto him another captaine ouer fiftie, with his fiftie. Who spake, and said vnto him, O man of God, thus the King commaundeth, Come downe quickly.

12 But Elifha answered, and said vnto them, If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 Yet againe hee sent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp, and came, and fell on his knees before Elifha, and besought him, and sayde vnto him, O man of God, I pray thee, let my life and the life of these thy fiftie seruants be precious in thy sight.

14 Beholde, there came fire downe from the heauen, and deuoured the two former captaines

ouer fiftie with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord said vnto Elifha, Goe downe with him, be not affaide of his presence. So he arose, and went downe with him vnto the King.

16 And hee faide vnto him, Thus sayeth the Lord, Because thou hast sent messengers to enquire of Baalzebub the god of Ekron, (was it not because there was no God in Israel to inquire of his worde?) therefore thou shalt not come downe off the bed, on which thou art gone vp, but shalt die the death.

17 So he dyed according to the worde of the Lord which Elifha had spoken, And *e* Jehoram began to reigne in his fteade in the second yeere of Jehoram the sonne of Iehoshaphat King of Iudah, because hee had no sonne.

18 Concerning the rest of the actes of Ahaziah, that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

CHAP. II.

8 Elifha divideth the waters with his cloke. *11* He is taken vp into heauen. *13* Elifha taketh his cloke and divideth Iordan. *20* The bitter and venomous waters are healed. *23* The child den that moueth Elifha, are sent in pieces with beaues.

And when the Lord would take vp Elifha into heauen by a whirle winde, Elifha went with Elifha from *a* Gilegal.

2 Then Elifha said to Elifha, Tarie heere, I pray thee: for the Lord hath sent me to Beth-el. But Elifha said, As the Lord liueth, & as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the *b* children of the Prophets that were at Beth-el came out to Elifha and said vnto him, Knowest thou that the Lord will take thy master from *c* thine head this day? And hee faide, Yea, I know it: hold ye your peace.

4 Againe Elifha faide vnto him, Elifha, tarie heere, I pray thee: for the Lord hath sent mee to Iericho. But hee faide, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came to Iericho.

5 And the children of the Prophets that were at Iericho, came to Elifha, and faide vnto him, Knowest thou that the Lord will take thy master from thine head this day? And hee sayde, Yea, I know it: hold ye your peace.

6 Moreover Elifha faide vnto him, Tarie, I pray thee, heere: for the Lord hath sent me to Iordan. But hee faide, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fiftie men of the formes of the Prophets went and floode on the other side as farre off, and they two floode by Iordan.

8 Then Elifha tooke his cloke, and wrapt it together, and smote the *f* waters, and they were diuided higher and thither, and they twaine went ouer on the dry land.

9 Now when they were passed ouer, Elifha sayde vnto Elifha, Aske what I shall doe for thee before I be taken from thee. And Elifha faide, I pray thee, let thy Spirit be double vnto me.

10 And hee faide, Thou hast asked an hard thing: yet if thou see me when I am taken from thee, thou shalt haue it fo: & if not, it shall not be.

11 And as they went walking and talking, beholde, there appeared a chariot of fire, and hor-

Thus the Lord giveth boldnesse to his that they have not the threatening of any man, which without wife of themselves are afraid to doe Gods messinge. *a* Iehoshaphat going to battle against the Syrians, had his sonne Iehoram hurt in the 17. yeere of his reigne: and in the 18. yeere, which was the 3. yeere of his sonne, Iehoram the sonne of Ahab reigned in Israel: and in the 5. yeere of this Iehoram, Iehoshaphat dyed, and the kingdom of Iudah was confirmed to his sonne.

a Which was that place, where the children of Israel were circumcised after they came ouer Iordan, and had bene fouente yeeres in the wilderness, as Iosh. 5. 9. *b* So called because they are begotten as it were anew by the heavenly doctrine. *c* That is, from being any more thine head: for to bee at the head, is to bee the ruler, as to be at the feet, is to be a scholar.

d For the Lord had reucaled it vnto him. *e* Not onely at Beth-el, but at Iericho and other places where these Prophets, which had scholars, whom they instructed vnto the true feare of God.

f To wit, of Iordan. *g* Let thy Spirit be double vnto me, because of these dangerous times: we let me haue twice so much as the rest of the Prophets: thy Spirit being diuided into three partes, let mee haue two.

a So that he was punished for his idolatrie after two sorten: for the Moabites, which were wont to pay him tribute, rebelled, and he fell downe at a gate which was vnto his house to give light to the dead.

b The Philistines which dwelt at Ekron, worshipped this idole, which signifieth the god of fiers, thinking that he could preserve them from the biting of fiers: or els he was so called, because fiers were reingendered in great abundance at the blood of the sacrifices that were offered to that idole.

c Hee theweth that idolaters haue not the true God, for els they would feele to none but to him alone.

d Ignorance is the mother of error and idolatrie.

e Some thinke that this is meant of his garments which were rough and made of haire.

f To wit, Carmel.

g Hee declareth what power Gods word hath in the mouth of his seruants, when they threaten Gods judgments against the wicked. *h* Hee sheweth that Iehoram was therefore punished for his sicke heart.

i Meaning that God would shew by this, whether he was a true Prophet or not.

k Which I humbly say is little before Gods and his seruants. *l* That is, spare my life: and let me not die as the others doe.

** Ezech. 48. 9.*

h. Thus God hath left a testimony in all ages, both before the Law, in the Law, and in the time of the Gospel, of our redemption.

ses of fire, and did separate them twaine. * So Eliiah went vp by a whirlwinde into ^b heaven.

12 And Eliha saw it, and he cried, My father, my father, the charer of Israel, and the horsemen thereof: and he saw him no more: and he tooke his *owne* clothes, and rent them in two pieces.

13 ¶ He tooke vp also the cloke of Eliha that fell from him, and returned, and stood by the banke of Iordan.

14 After, hee tooke the cloke of Eliha, that fell from him, and smote the waters, and sayde, Where is the Lord God of Eliha? And so he also, after he had stricken the waters, so that they were diuided this way and that way, went ouer, *euē* Eliha.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they sayde, ⁱ The Spirit of Eliha doth rest on Eliha: and they came to meet him, and fell to the ground before him,

16 And said vnto him, Behold now, there be with thy seruants fiftie strong men: let them goe, we pray thee, and seeke thy ⁱ master, if so be the Spirit of the Lord hath taken him vp, & cast him vpon some mountaine, or into some valley. But he sayd, I ye shall not find.

17 Yet they were insat vpon him, till he was ashamed: wherefore he sayd, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him (for he tarried at Iericho) and he said vnto them, Did not I say vnto you, Goe not?

19 ¶ And the men of the city sayd vnto Eliha, Behold, wee pray thee: the situation of this cite is pleasant, as thou, my lord, seest, but the water ⁱ is naught, and the ground ⁱ barren.

20 Then he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there ⁱ the salt, and sayd, Thus saith the Lord, I haue healed this water: death shal no more come thereof, neither barrenesse ⁱ to the ground.

22 So the waters were healed vntill this day, according to the worde of Eliha which hee had spoken.

23 ¶ And hee went vp from thence vnto Beth-el. And as hee was going vp the way, little children came out of the cite, and mocked him and sayd vnto him, Come vp, thou balde head, come vp, thou balde head.

24 And he turned backe, & looked on them, and ⁱ cursed them in the name of the Lord. And two beares came out of the forest, and tare in pieces two and fourtie children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. IIL

1 The reigne of Iehoram. 2 He and Iehoshaphat goe to warre against Moab, which rebelled. 13 Eliha reprooueth him, 17 and giueth their hoste water. 24 The Moabites are overcome, 27 Their King sacrificeth his sonne.

NOW Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the 2. eighth yere of Iehoshaphat King of Iudah, and reigned twelue yeres.

2 And hee wrought euill in the sight of the Lord, but not like his father nor like his mother: for hee rooke away the image of Baal that his father had made.

3 Nevertheless, he cleane vnto ^b the sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then ⁱ Meliha King of Moab had store of sheepe, and rendered vnto the King of Israel an hundred thousand lambs, and an hundred thousand rammes with the wooll.

5 But, when Ahab was dead, the King of Moab rebelled against the King of Israel.

6 Therefore King Iehoram went out of Samaria the same season, and numbered all Israel,

7 And went, and sent to Iehoshaphat King of Iudah, saying, The King of Moab hath rebelled against mee: wilt thou goe with me to battell against Moab? And hee answered, I will goe vp: for ⁱ I am, as thou art, my people, as thy people, and mine horfes, as thine horfes.

8 Then sayde hee, What way shall we goe vp? And he answered, The way of the wilderness of Edom.

9 ¶ So went the King of Israel & the King of Iudah, and the ⁱ King of Edom, and when they had compassed the way seven dayes, they had no water for the hoste, nor for the cattell that ⁱ followed them.

10 Therefore the King of Israel sayde, Alas, that the Lorde hath called these three Kings, to giue them into the hand of Moab.

11 But Iehoshaphat sayde, Is there not here a Prophet of the Lorde, that wee may inquire of the Lord by him? And one of the King of Israels seruants answered, and sayde, Heere is Eliha the sonne of Shaphat, which ⁱ powred water on the hands of Eliha.

12 Then Iehoshaphat sayde, ⁱ The worde of the Lord is with him. Therefore the King of Israel, and Iehoshaphat, and the King of Edom went downe to him.

13 And Eliha sayde vnto the King of Israel, What haue I to doe with thee? get thee to the prophets of thy father and to the prophets of thy mother. And the King of Israel saide vnto him, I say: for the Lord hath called these three Kings, to giue them into the hand of Moab.

14 Then Eliha said, As the Lord of hostes liueth, in whose sight I stand, if it were not, that I regrade the presence of Iehoshaphat the King of Iudah, I would ⁱ not haue looked toward thee, nor seene thee.

15 But now bring me a minstrell. And when the minstrell ⁱ playd, the hand of the Lord came vpon him.

16 And he saide, Thus saith the Lorde, Make this valley full of ditches.

17 For thus saith the Lord, Yee shall neither see winde nor ste raine, yet the valley shall be filled with water: that ye may drinke, forbye, and your cattell, and your beastes.

18 But this is ⁱ a small thing in the sight of the Lord: for he will giue Moab into your hand.

19 And ye shall smite euery strong towne and euery chiefe cite, & shall fell euery faire tree, and shall foppe all the fountaines of water, & ⁱ marre euery good field with stones.

20 And in the morning when the meate offering was offred, behold, there came water by the way of Edom: and the country was filled with water.

21 And when all the Moabites heard that the Kings were come vp to fight against them, they gathered

b He sacrificed to the golden calves, that Ieroboam had made. c Thus was done after that David had made the Moabites tributaries to his successors.

Reads Kings 22. 4.

e Meaning, the victory of Iehoshaphat of the King of Iudah, reads 1. King 22. 47. f Hee, that were as their felle.

f That is, who was his seruant. g He is able to giue what is Gods will in this point.

h He knew that this wicked King would haue but vied his counsell to force his way, and therefore he aduised to auer his.

i The wicked esteeme not the seruants of God, but when they are driven by very necessity and feare of the present danger.

k God inflecteth his worde to be declared to the wicked, because of the godly that are among them.

l He sang songs to Gods glory, and so turned up the Prophetes.

m He will not only minister knowledge, but also your conuersion, also in your hand.

n Though God bestow his benediction for a time vpon his seruants, yet hee will not be so long with them, but will take them away.

o Hee will not be so long with them, but will take them away.

p Hee will not be so long with them, but will take them away.

q Hee will not be so long with them, but will take them away.

i The spirit of prophesie is giuen to him, as it was to Eliha.

k Meaning Eliha: for they thought his body had bene cast in some mountaine. l Because the fact was extraordinary, they doubted where he was become, but Eliha was assured that he was taken vp to God.

l Ye, killers the inhabitants.

m Thus God giue him power, euen contrary to nature, to make that water profitable for man vs, which before was hurtfull.

n Perceiuing their malicious heart against the Lord and his word, he desired God to take vengeance of that inuice done vnto him.

o Reads the annotations in the first chapter and Ieremias viii.

*gild he gild him
gild with a gild.*

*g The sudden ioy
of the wicked is
but a preparation
to their destruc-
tion, which is as
hand.*

*g Meaning, they
followed them
into the townes.*

*g Which was one
of the principall
cities of the Moa-
bite, wherein they
left nothing but
the walles.*

*g Some referre it
to the King of
Edoms sonne,
whom they say he
had taken in that
strimble: but rather
it seemed to be
his own sonne,
whom he offered to
his gods to pacifie
them, which barba-
rous crueltye moued
the Israelites
hearts of piete
to depat.*

*g And therefore
fell into debt
by mischance
or prodigality,
but by the hand
of the Lord.*

*g Because I am
poore, and not
able to pay.*

*g That God suf-
fereth his many
times to be
brought to ex-
tremitye neces-
sarye, before he
succoure them,
that after-
ward they may the
more praise his
mercie.*

*g The Prophet
declareth hereby
vnto her that God
would faith-
fullye for his fer-
uour, their wiues
and children, if
they trust in him.*

*g To augment and
increase in the
wells.*

*g God here did
but ouerly provide
for his feruour,
that his debts should
be paid, & so kept
his doctrine and
profession with-
out slander, but
also for his wife
and children.*

*g Which should
be signefied from
the rest of house,
he might more
concomitantly giue
humble to study
and prayes.*

gathered all that was able to put on harness, and vponward, and flood in their border.

22 And they rose early in the morning, when the sunne arose vpon the water, and the Moabites gave the water out against them, as red as blood.

23 And they said, O this is blood: the Kings are furly slain, and one hath smitten another: now therefore, Moab, to the spoyle.

24 And when they came to the hofte of Israhel, the Israhelites arose vp, and smote the Moabites, so that they fled before them, but they pursued them, and smote Moab.

25 And they destroyed the cities: and on all the good fieldes every man cast his stone, and filled them, and they stooped all the fountaines of water, and felled all the good trees: onely in Kir-harasheth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the King of Moab sawe that the battell was too fore for him, he tooke with him seven hundred men that drew the sword, to breake through vnto the King of Edom: but they could not.

27 Then he tooke his eldest sonne, that should haue reigned in his steade, and offered him for a burnt offering vpon the wall: so that Israhel was foregriued, and they departed from him, and returned to their country.

CHAP. XIII.

g God increaseth the oyle to the power of Eliza. 13 He sheweth for the Shunammite a signe of Gods hand. 18 The oyle, 21 he raiseth him vp againe. 40 He maketh sweete the passage. 42 And multiplieth the issue.

And one of the wiues of the sonnes of the Prophets cryed vnto Eliza, saying, Thy seruant mine husband is dead, and thou knowest that thy seruant did feare the Lord: and the creditor is come to take my two sonnes to be his bondmen.

2 Then Eliza said vnto her, What shal I doe for thee? tell me, what hast thou at home? And she said, Thine handmaid hath nothing at home, save a pitcher of oyle.

3 And he said, Goe, and borowe thee vessels abroad of all thy neighbours, emptie vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and powre out into ^a all those vessels, and set aside those that are full.

5 So these departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, shee said vnto her sonne, Bring me yet a vessell. And hee said vnto her, There is no more vessels. And the oyle ceased.

7 Then the came and tolde the man of God. And he said, Goe, and fill the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the grief.

8 And on a time Eliza came to Shunem, and there a woman of great estimation constrained him to eat bread: and as he passed by, he turned in thither to eat bread.

9 And the said vnto her husband, Beholde, I know now, that this is an holy man of God that passeth by vs continually.

10 Let vs make him a little chamber, I pray thee, with walles, & let vs set him there a bed, and

a table, and a floole, and a candlestick, that hee may turne in thither when he cometh to vs.

11 And on a day, he came thither and turned into the chamber, and lay therein.

12 And sayd to Gehazi his seruant, Call this Shunammite: and when he called her, she stood before him.

13 Then he said vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, what shall we doe for thee? Is there any thing to be spoken for thee to the King or to the captain of the hofte? And the answered, I dwell among mine owne people.

14 Againe hee said, What is then to be done for her? Then Gehazi answered, Indeed she hath no sonne, and her husband is olde.

15 Then he said, Call her. And he called her, and she stood in the doore.

16 And he said, At this time appointed, according to the time of life, thou shalt embrace a sonne. And she said, Oh my Lord, thou man of God, do not lie vnto thine handmaid.

17 So the woman conceived, and bare a sonne at that same season, according to the time of life, that Eliza had said vnto her.

18 And when the child was growen, it fell on a day, that hee went out to his father, and to the reapers.

19 And he said vnto his father, Mine head, mine head. Who said to his seruant, Beare him to his mother.

20 And he tooke him and brought him to his mother, and he sat on her knees till noone, and died.

21 Then shee went vp, and layed him on the bed of the man of God, and shut the doore vpon him, and went out.

22 Then she called to her husband, & said, Send with me, I pray thee, one of the yong men and one of the asses: for I will haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou goe to him to day? it is neither a new moone nor Sabbath day. And she answered, All that he will.

24 Then shee saddled an ass, and fynde to her seruant, Drive, and goe forward: stay not for mee to get vp, except I bid thee.

25 So she went, and came vnto the man of God to mount Carmel. And when the man of God saw her, he ouer against him, he said to Gehazi his seruant, Beholde, the Shunammite.

26 Runne now, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? and is the child in health? And shee answered, We are in health.

27 And when she came to the man of God vnto the mountaine, she caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is vexed within her, and the Lord hath hid it from me, and hath not tolde it me.

28 Then she said, Did I desire a sonne of my lord? did I not say, Deceiue me not?

29 Then he said to Gehazi, Gird thy loynes, and take my staffe in thine hand, and go thy way: p if thou meete any, salute him not: and if any salute thee, answer him not: and lay my staffe vpon the face of the child.

30 And the mother of the child said, As the Lord liueth, and as thy soule liueth, I will not let

*i Thus the ser-
uants of God are
not vnthankfull
for the benefits
they recieue.*

*k I am content
with that that God
hath sent me, and
can want nothing
that one can doe
for another.*

*l Which shewes
a reproch, and
therefore he would
that his master
should pray to
God for her, that
he might bee
fruitfull.*

m Gen. 18. 14.

*n His head ached
sore, and therefore
he cryed thus.*

*o For at such times
the people were
wont to resort to
the Prophet for
doctrine and con-
solation.*

p His peace.

q Or, serue off.

*r In token of
humilitie and ioy
that she had met
with him.*

*s Gild her hands in
to his seruants.*

*t Make such
speede that no-
thing may let thee
in the way, Luke
10. 4.*

the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

19 Vnto whom he faide, ^k Goe in peace. So he departed from him about halfe a dayes iourney of ground.

20 And Gehazi the seruant of Elisha the man of God sayde, Beholde, my master hath feared This Aramite Naaman recuuing not those things at his hand that he brought: as, the Lorde lieth, I will runge after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman sawe him running after him, hee light downe from the charet to meete him, and sayd, Is all well?

22 And he answered, Al is well: my master hath sent me, saying, Beholde, there bee come to pee, enen nowe from mount Ephraim two yong men of the children of the Prophets: giue them, I pray thee, a talent of filuer, and two change of garments.

23 And Naaman sayde, Yea, take two talents: and he compelled him, and bound two talents of filuer in two bagges, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when he came to the towne, he tooke them out of their handes, and layde them in the house, & sent away the men and they departed.

25 ¶ Then he went in, and stood before his master. And Elisha sayd vnto him, Whence comest thou, Gehazi? And he said, Thy seruant went no whither.

26 But he sayde vnto him, ^a Went not mine heart with thee when the man turned againe fro his charet to meete thee? Is this a time to take money, and to receive garments, and oliues, and vineyardes, and sheepe, and oxen, and men seruants, and maide seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and p to thy seede for euer. And hee went out from his presence a leper white as snowe.

CHAP. VI.

^b Elisha melteth iron to swimme downe the water, ^c He desireth the King of Tyrus to compass the king of Israel, ^d 19th. 19th. finding certayne to take him, were kept full in Samaria, ^e Samaria is besieged and endureth extreme famine.

And the children of the Prophets sayde vnto Elisha, Behold, we pray thee, the place where we dwell with thee, is too little for vs.

2 Let vs now goe to Iordan, that wee may take thence euery man a beame, and make vs a place to dwell in. And he answered, Goe.

3 And one said, Vouchsafe, I pray thee, to goe with thy seruants. And he answered, I will goe.

4 So he went with them, & when they came to Iordan, they cut downe wood.

5 And as one was felling of a tree, the I yron fell into the water: then he cryed, and sayde, Alas master, it was but borrowd.

6 And the man of God sayde, Where fell it? And hee shewed him the place. Then hee cut downe a piece of wood, and c. st in thither, and he cauled the yron to be swimme.

7 Then he sayd, Take it vp to thee. And hee stretched out his hand, and tooke it.

8 ¶ Then the King of Aram warred against Israel, and tooke counsell with his seruants, and said, In such and such a place shall hee campe.

9 Therefore the man of God sent vnto the

King of Israel, saying, Beware thou, for hee cometh to such a place: for there the Aramites are come downe.

10 So the King of Israel sent to the place which the man of God told him, and warned him of, and ^f sawed himselfe from thence, not once, nor twice.

11 And the heart of the King of Aram was troubled for this thing: therefore hee called his squans and said vnto them, Will ye not thewe me, which of vs be trayeth our counsel to the King of Israel?

12 Then one of his seruants said, None, my lord. O King, but Elisha the Prophet that is in Israel, telleth the King of Israel, euen the wordes that thou speakest in thy priue chamber.

13 And he sayd, Go, and eutie where he is, that I may lend and fetch him. And one tolde him, saying, Behold, hee is in Dorham.

14 ¶ So hee sent thither horses, and charets, and a f. mightie hoste: and they came by night, and compassed the cite.

15 And when the seruant of the man of God arole early to goe out, beholde, an hoste compassed the cite with horses and charets. Then his seruant said vnto him, Alas master, howe shall we doe?

16 And he answered, ^g Feare not: for they that be with vs, are more then they that be with them.

17 Then Elisha prayed, and said, Lorde, I beseech thee, open his eyes, ^h that hee may see. And the Lord opened the eyes of the seruant, and hee looked, and beholde, the mountaine was full of horses and charets of fire round about Elisha.

18 So they came downe to Iordan, but Elisha prayed vnto the Lord, and said, Smite this people: I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

19 And Elisha said vnto them, This is not the way, neither is this the cite: follow mee, and I will leade you to the man whom ye seeke. But he ⁱ led them to Samaria.

20 And when they were come to Samaria, Elisha said, Lords, open their eyes: that they may see. And the Lord opened their eyes, and they sawe, and behold, they were in the mids of Samaria.

21 And the King of Israel said vnto Elisha when hee sawe them, My father, shall I smite them, shall I smite them?

22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sword, and with thy bow? But set bread and water before them, that they may eat and drinke and goe to their master.

23 And he made great preparation for them: & when they had eaten & drunken, he sent them away: & they went to their master. So the handes of Aram came ^j no more into the land of Israel.

24 But afterwards Ben hadad King of Aram gathered all his hoste, and went vp and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it vntill an asses head was at foure score pieces of filuer, and the fourth part of a kab of doves ^k doing at five pieces of filuer.

26 And as the King of Israel was going vnder the wall, there cryed a woman vnto him, saying, Helpe, my Lord O King.

27 And he said, Seeing the Lord doth not succour

^k The Prophet did not app. out his atche but after the common manner of speech hee hidde him face well.

^l Declaring thereby by what honour and affection hee bare to the Prophet his master.

^m Naamans servants.

ⁿ Was not I present with thee in this?

^o That is money to buy possession without meaning, but it is detestable in the seruants of God to haue conuoluted minde.

^p To be an example to all such as by whole conscience Gods word might be hindered.

^q Or a piece of wood bit to build with.

^r For hee was dead.

^s God wrought this miraculously to confirme the seruice of Elisha, to whom hee had given him abundance of his Spirit.

^t The wicked conspire nothing to errantly, but God can reuel to his seruants and cause them to counsell to be disclosed.

^u There is nothing to secrete that thou canst go about but he knoweth it, and discouereth it vnto the King.

^v Though it had beene nothing in mans iudgement to haue taken Elisha, yet the wicked court doubt & thinke they are neuer able to perswade power enough, though it be but small one.

^w For he was armed of Gods helpe, and thine millions of Angels campt about the godly to deliuer them.

^x 1. Chron. 21. 7. That he may behold howe that hath prepared an armie to reuise vs.

^y Meaning, the Spirit his enemies, his high came downe thinking themselves sure of him.

^z Thus hee did being led by the Spirit of God, and not because hee thought his owne reuengence, but solely to see forth the gloie of God.

^{aa} The wicked vnderstand and graue wordes to confound the seruants of God, when they thinke to haue any commodity by them, though in their heart they can not abide them.

^{ab} For this gentle interest and the miracle wrought by the Prophet, did more perswade for common quietnes, then if they had undergone some cruel death.

^{ac} As that time on the night of the Kings death.

^{ad} The Hebrews write shachy, burned in the fire for lacke of wood.

a Meaning, any
kind of strale,
a come and
wise, &c.

Demi. 35. 17.

Mr. under his

clothes.
p. Thus by po-
sities, when they
seele Gods in ge-
merat, think to
please him with
outward ceremo-
nies, whome in
prosperitie they
will not knowe.
q. Meaning, Iehou-
yah Ahab's sonne
whom killed the
Prophets and can-
dill Naboth to be
stoned.

r. So the wicked
fall into a rage and
desperation, if they
finde not sudden
remedie againe
their afflictions.

a. The godly are
ever assured of
Gods help in their
necessities, but the
times and houres
are onely reuelled
by Gods Spirit.
b. To whom the
king gave charge
and care of sight
of things, as verse 17.
c. He smeketh at
the Prophets words,
saying, that if God
sayned downe
come from heauē,
yet this could not
come to passe.

d. The inhellitie
shalbe punished
herein when thou
shalt see this mir-
acle and yet not
be partaker thereof.
e. For it was com-
manded in the law
that they should
dwell apart and
not among their
brether, Lev. 13. 46.
f. That God neede
no great prepa-
ration to destroy
the wicked, though
they be neuer
many, for he can
scatter them with
a small voyce or
blowing of a leafe.

g. The wicked
need no greater
enemie then their
owne conciscence
to perishe them.

could thee, howe should I helpe thee with the
b barne, or with the wine pressed?

23 Also the King sayde vnto her, What ayleth
thee? And she answered, this woman haide vnto
me, Giue thy sonne, that we may eate him to day,
and we will eate my sonne to morowe.

29 So we sold my sonne, and did eate him: &
I said to her the day after, Giue thy sonne, that
we may eate him, but she hath hid her sonne.

30 And when the King had heard the wordes
of the woman, he rent his clothes (and as he went
vpon the wall, the people looked, and behold, he
had sackcloth vpon him vpon his flesh)

31 And he said, God doe so to mee and more
also, if the head of Elitha the sonne of Shaphat
shall stand on him this day.

32 (Now Elitha late in his house, & the El-
ders fate with him) And the King sent a man be-
fore him: but before the messenger came to him,
hee said to the Elders, See ye not how this q mur-
therers sonne hath sent to take away mine heade?
take heede when the messenger cometh, and
that the doore and handle him roughly at the
doore: is not the founde of his masters feete be-
hinde him?

33 While hee yet talked with them, beholde,
the messenger came downe vnto him, and sayde,
Beholde, this cuill cometh of the Lord: should
I attende on the Lord any longer?

CHAP. VII.

1 Elitha prophesied plagues vnto him, and other things in Sa-
maria. 2 The Syrian came, and had no man following
him. 3 The prince that would not believe the word of El-
itha was dead.

Then Elitha saide, Heare ye the wordes of the
Lorde: thus saith the Lorde, To morow this time
measure of fine flour shalbe sold for a shekel,
& two measures of barley for a shekel in the
gate of Samaria.

2 Then a prince, on whose hande the King
bleamed, answered the man of God, and saide,
Though the Lorde would make windows in
the heauen, could this thing come to passe? And
he saide, Behold, thou shalt see it with thine eyes,
but thou shalt not eate thereof.

3 Nowe there were foure leprous men at the
e entering in of the gate: and they saide one to
another, Why fit we here vntill we die?

4 If we say, We will enter into the cite, the
famine is in the cite, and we shall die there: and
if we sit here, we die also: Nowe therefore come,
and let vs flie into the campe of the Aramites: if
they take our liues, we shall liue: and if they kill
vs, we are dead.

5 So they rose vp in the twilight, to goe to
the campe of the Aramites: and when they were
come to the vntost part of the campe of the A-
ramites, loe, there was no man there.

6 For the Lorde had caused the campe of the
Aramites to heare a noise of charres and a
noise of horses, and a noise of a great armie so
that they faide one to another, Behold, the King
of Israel hath hired against vs the Kings of the
Hittites, and the Kings of the Egyptians to come
vpon vs.

7 Wherefore they arose, and fled in the twi-
light, and left their tents and their horses, and
their asses, when the campe as it was, and s fledde
for their liues.

8 And when their lepers came to the vntost

part of the campe, they entered into one tent, and
did eate and drinke, and caried thence filer and
golde, and raiment, and went and hid it after they
returned, & entered into another tent, and car-
ried thence also, and went and hid it.

9 Then said one to another, We doe not well:
this day is a day of good tidings, and wee holde
our peace. if wee tarie till day light, some mischi-
fe will come vpon vs. Nowe therefore come, let
vs goe, and tell the Kings household.

10 So they came, and called vnto the porters
of the cite, and tolde them, saying, We came to
the campe of the Aramites, and loe, there was no
man there, neither voyce of man, but horses tied
and asses tied: and the tents are as they were.

11 And the porters cryed and declared to the
Kings house within.

12 Then the King arose in the night, and sayd
vnto his seruants, I will shewe you now, what the
Aramites haue done vnto vs. They know that we
are affamished, therefore they are gone out of the
campe to hide themselves in the field, saying,
When they come out of the cite, we shall catch
them alive, and get into the cite.

13 And one of his seruants answered, and said,
Let men take now five of the horses that remaine,
and are left in the cite, (beholde, they are euen as
all the multitude of Israel that are left therein:
beholde, I say, they are as the multitude of the Is-
raelites that are consumed) and we will send to see.

14 So they tooke foure charres of horses, and
the King sent after the hoste of the Aramites, say-
ing, Goe and see.

15 And they went after them vnto Iordan,
and loe, all the way was full of clothes and vessels
which the Aramites had cast from them in their
haste: and the messengers returned, and tolde the
King.

16 Then the people went out and spoyled the
campe of the Aramites: so a measure of fine flour
was at a shekel, and two measures of barley at a
shekel according to the word of the Lorde.

17 And the King gaue the prince (on whose
hande he leamed) the charge of the gate, and the
people trode vpon him in the gate, and he dyed:
as the man of God had sayd, which spake it,
when the King came downe to him.

18 And it came to passe, as the man of God
had spoken to the King, saying, Two measures of
barley at a shekel, and a measure of fine flour
shall be at a shekel, to morowe about this time in
the gate of Samaria.

19 But the prince had answered the man of
God, and sayd, Though the Lorde would make
windows in the heauen, could it come so to
passe? And he sayd, Behold, thou shalt see it with
thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people
trode vpon him in the gate, and he dyed.

CHAP. VIII.

1 Elitha prophesied vnto the Syrian, the death of (suen
princes. 2 He prophesied to Hazael that hee should King
of Syria. 12 Hee signified after Ben-hadad, 16 Jehoram
vnto him, 18 Hazael after Ben-hadad, 23 A-
nachath succceeded to Hazael.

Then spake Elitha vnto the woman, * whose
sonne he had restored to life, saying, Vp and
goe, thou, and thine house, and sojourne where
thou * canst sojourne: for the Lorde hath called
for a famine, and it cometh also vpon the land
seven yeere.

**I Or, we shalbe pu-
nished for our fault.**

**h He mistru-
sted the
Prophets,
and there-
fore could beleue
nothing, as they
which are more
politike then god-
ly: euer as it most
perils them when
they doeth.**

**i There are no
more left, but
they, or else
are consumed with
the famine as the
rest of the people.
For we haue
the charres, which
were accustomed
to draw in the
charres.**

**k Which he gaue
by the mouth of
Elitha, verse 1.**

**l As the people
preuaild not of the
gate to come to
the Syrian town
where they had
heard was much
and great spoyle
left.**

**m And to
tell him, he
with the
* a. (for
I read
1. 17.
I read
in the
dome
that
they
die.)**

**n (chap. 9. 25.)
o Where thou
canst finde a com-
modious place
to dwell in, hast
as in plaines.**

3 And the woman arose, and did after the saying of the man of God, and went both she and her household, and sojourned in the land of the Philistines seven yeres.

4 And at the seven yeres end, the woman returned out of the land of the Philistines, and went out to call upon the King for her house and for her land.

5 And the King talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great acts that Elifha hath done.

6 And as he tolde the King, how he had restored one dead to life, behold, the woman, whose sonne he had raised to life, called upon the King for her house and for her land. Then Gehazi said, My Lord, O King, this is the woman, and this is her sonne, whom Elifha restored to life.

7 And when the King asked the woman, she tolde him: so the King appointed her an Eunuch, saying, Restore thou all that archers, and all the fruits of her lands since the day she left the land, even vntill this time.

8 And Elifha came to Damascus, and Ben-hadad the King of Aram was sicke, and one tolde him, saying, The man of God is come hither.

9 And the king said vnto Hazeel, Take a present in thine hand, and go meet the man of God, that thou mayest inquire of the Lord by him, saying, Shall I recover of this sicke?

10 So Hazeel went to meet him, and tooke the present in his hand, and of every good thing of Damascus, (was the burden of some camels, and came and stood before him, and said, Thy sonne Ben-hadad King of Aram hath sent me to thee, saying, Shall I recover of this sicke?

11 And Elifha sayd to him, Goe, and say vnto him, Thou shalt I recover: howbeit the Lord hath shewed me, that he shall surely die.

12 And he looked vpon him stedfastly, till Hazeel was all-armed, and the man of God wept.

13 And Hazeel sayd, Why weepeth my Lord? And he answered, Because I know the euill that thou shalt doe vnto the children of Israel: for their strong cities shalt thou set on fire, and their yong men shalt thou slay with the sword, and shalt dash their infants against the stones, and rent in pieces their women with child.

14 Then Hazeel said, What? is thy servant a dogge, that I should doe this great thing? And Elifha answered, The Lord hath shewed me, that thou shalt be King of Aram.

15 So he departed from Elifha, and came to his master, who said to him, What said Elifha to thee? And he answered, He tolde me that thou shouldst recover.

16 And on the morrow he tooke a thicke cloth and dipt it in water, and spread it on his face, and he dyed: and Hazeel reigned in his stead.

17 ¶ Nowe in the fifth yere of Ioram the sonne of Ahab King of Israel, and of Ichoshaphat King of Iudah, Ichoram the sonne of Ichoshaphat King of Iudah began to reigne.

18 He was two and thirtie yere olde, when he began to reigne: and he reigned eight yere in Ierusalem.

19 And he walked in the wayes of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and hee did euill in the sight of the Lord.

20 Yet the Lord would not destroy Iudah, for

David his seruants sake, as he had promised him to giue him a light, and to his children for euer.

21 ¶ In those dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer themselves.

22 Therefore Ioram went to Zair, and all his chariots with him, and hee arose by night, and smote the Edomites which were about him with the captaines of the chariots, and the people fled into their tents.

23 So Edom rebelled from vnder the hand of Iudah vnto this day, then Libnah rebelled at that same time.

24 Concerning the rest of the actes of Ioram and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

25 And Ioram slepe with his fathers, and was buried with his fathers in the cite of Dauid. And Ahaziah his sonne reigned in his stead.

26 ¶ In the twelfth yere of Ioram the sonne of Ahab King of Israel did Ahaziah the sonne of Ichoram King of Iudah begin to reigne.

27 Two and twentie yere olde was Ahaziah when he began to reigne, and he reigned one yere in Ierusalem, and his mothers name was Athaliah the daughter of Omri King of Israel.

28 And he walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

29 And he went with Ioram the sonne of Ahab to warre against Hazeel King of Aram in Ramoth Gilead, and the Aramites smote Ioram.

30 And King Ioram returned to be healed in Ierusalem of the wounds which the Aramites had giuen him at Ramah, when he fought against Hazeel King of Aram. And Ahaziah the sonne of Ichoram King of Iudah went downe to see Ioram the sonne of Ahab in Ierusalem, because he was sicke.

CHAP. IX.

Jehu is made king of Israel, and killeth Ioram the King thereof, 29. And Athaliah afterwards called the children of Iudah, 35. and caused Iereboam to be cast downe out of a window, and the dogges did eat her.

Then Elifha the Prophet called one of the children of the Prophets, and said vnto him,

¶ Gird thy loines and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou comest thither, looke where I Jehu the sonne of Ichoshaphat, the sonne Nimshi, and goe, and make him arise vp from among his brethren, and leade him to a secret chamber.

3 Then take the boxe of oyle and poure it on his head, and say, Thus sayth the Lord, I have anointed thee for King ouer Israel. then open the doore, and flee without any taryng.

4 So the servant of the Prophet gare him vp to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And he sayd, I haue a message to thee, O captaine. And Iehu sayd, Vnto which of all vs? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and hee poured the oyle on his head, and sayd vnto him, Thus sayth the Lord God of Israel. I haue anointed thee for King ouer the people of the Lord, turn ouer Israel.

7 And thou shalt smite the house of Ahab

2 Sam. 12. 10.

m. Which had bene subiect from Dauid time vntill this time of Ichoram.

n. This was a cite in Iudah giuen to the Leuites, Iosh. 21. 17. and after named from King Ichoram, because of his dolour.

o. Chron. 22. 1.

o. Which is to be understood, that he was made King when his father reigned. And after he was confirmed King, hee was two yere olde, as Chron. 22. 1.

p. Which was a city in the tribe of Gad beyond to den.

q. This is a cite belonging to the tribe of Issachar.

r. King. 29. 29. s. Prepare thyselfe to goe diligently about thy business: for in those countries they vied long garments which they tooked vp, when they went about to cause benefice.

t. Is. figure of Mich. 6. 16. in whom these three offices were accomplished.

b. That is, to complain on them which had taken her possessions while she was absent.

c. Gods wonderful providence appears in this that he caused the King to be desirous to heare of him, whom before hee contemned, and also thereby prepared an entrance to the prophet.

d. The King could not be so fully restored, which was willingly healed from her.

e. Of all the chiefest and precious things of the country.

f. Meaning, that he should recover of this sicke: but he knew that this messenger Hazeel should say him to doe the King downe.

g. That I should be downe with all humilitie and pittie.

h. Under pretence to refresh or ease him, hee killed him with this cloth.

i. 2. Chron. 22. 1.

j. Trade Chap.

k. He was confirmed in his Kingdome after his fathers death.

l. The holy Ghost sheweth hereby what danger it is to ioyne with wicked.

5 And he that was gouernour of *Ahab's* house, and he that ruled the cite, & the Elders, and the bringers vp of the children sent to Iehu, saying, We are thy seruants, and wil do all that thou shalt bid vs: we will make no king: doe what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If ye be mine, and will obey my voyce, take the heads of the men *that are* your masters finnes, and come to me to Izeel by to morrow this time. (Now the Kings finnes, *even* seuentie persons *were* with the great men of the city, which brought them vp)

7 And when the letter came to them, they tooke the kings finnes, and slew the seuentie persons, and laid their heads in baskets, and sent them vnto him to Izeel.

8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heads of the Kings finnes. And he said, Let them lay them on two heaps at the entering in of the gate vntill the morning.

9 And when it was day, he went out, & stood and said to all the people, Ye be a righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know howe that there shall fall vnto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that hee spake by his seruant * Eliiah.

11 So Iehu slew all that remained of the house of Ahab in Izeel, and all that were great vaith him, and his familiars and his * Priests, so that hee left none of his remaine.

12 ¶ And he arose, and departed and came to Samaria. And as Iehu was in the way by an house where the shepherds did heare,

13 He met with the brethren of Ahaziah king of Iudah, and sayd, Who are ye? And they answered, Wee are the brethren of Ahaziah, and goe downe to slaine the children of the King and the children of the Queene.

14 And he sayd, Take them aliae. And they tooke them aliae, and slew them at the wel beside the house where the sheepe are thorne, *even* two and fortie men, and he left not one of them.

15 ¶ And when hee was departed thence, hee met with Iehonadab the sonne of Rechab coming to meet him, and he blessed him, and sayd to him, Is thine heart vpright, as mine heart is toward thee? And Iehonadab answered, Yea, doubtlesse, Then giue me thine hand. And when he had giuen him his hand, he tooke him vp to him into the charet.

16 And he sayd, Come with me, and see the zeale that I haue for the Lord: so they made him ride in his charet.

17 And when he came to Samaria, he slew all that remained vnto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which he spake to Eliiah.

18 Then Iehu assembled all the people, and sayd vnto them, Ahab serued *b* Baal a little, *but* Iehu shall serue him much more,

19 Now therefore call vnto me all the prophets of Baal, all his seruants, & all his priests, & let not a man be lacking: for I haue a great sacrifice for Baal: whosoever is lacking, he shall not liue. But Iehu did it by a subtilty to destroy *f* seruants of Baal.

20 And Iehu sayd, ¶ Proclaime a Solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, & al the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 Then he said vnto him that had the charge of the vestrie, Bring forth vestments for al the seruants of Baal. And he brought the out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, he said vnto the seruants of Baal, Search diligently, and looke, left there be here with you any of the seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed foure score men without, and sayd, If any of the men whom I haue brought into your hands, escape, I his soule shall be for his soule.

25 And when hee had made an end of the burnt offering, Iehu sayd to the gard, and to the capitaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the gard, and the capitaines cast them out, and went vnto the cite, *where was* the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the finnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, *neither* from the golden calves that were in Bethel and that were in Dan.

30 ¶ And the Lord sayd vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart, therefore shall thy *f* finnes vnto the fourth generation sit on the throne of Israel.

31 But Iehu regarded not to walke in the law of the Lord God of Israel with all his heart: for hee departed not from the finnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord began to lothe Israel, and Hazael smote them in all the coasts of Israel,

33 From Iorden Eastward, *even* all the land of Gilead, the Gadites, and the Reubenites, & them that were of Manasseh, from Arser (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the acts of Iehu and all that he did, and all his valiant deeds, are they not written in the booke of the Chronicles of the Kings of Israel?

35 And Iehu slepe with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria is eight and twentie yeres.

C H A P. XI.

¶ *Atthiah putteth to death all the Kings Priests, except Iosiah the sonne of Ahoiab. ¶ Iosiah is appointed King. ¶ Iehonadab causeth Atthiah to be slaine. ¶ He maketh a covenant betweene God and the people, all Baal and his Priests are destroyed.*

¶ *Heem* Atthiah the mother of Ahaziah when she saw that her sonne was dead, she arose, & destroyed

God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

Ye can not iustly condemn me for the Kings death, seeing ye haue done the like to his possessor: for the Lord commanded me, & moued you to execute this his iudgement.

By the hand of a Messenger, which word the idols neuer priuile.

By the hand of a Messenger, which word the idols neuer priuile.

Thus God vengence is vpon them that haue any part or familiarity with the wicked. ¶ For hee serued God, and lamented the wickedness of those times: therefore Iehu was glad to ioyne with him of Rechab reade Ieremie 33. ¶ For Iehouah God for him.

Here Baal is taken for Ahaziah the sonne of the Zidonians, which Iosiah caused to be worshipped, as he is also to be vid. 1 King. 16. 33 and 41.

Justi.

Thus God would have his seruants performed and Iehonadab's duty: as in his law he giueth respect to commandment. Deut. 19. ¶ For he shall do for him.

Which cite was nere to Samaria.

Thus God aproueth it (as an) Act his will in executing Gods iudgements, for his wickedness was shew and punished. ¶ For hee shall do.

a Meaning all the posterity of Iehothaphat, to whom the kingdom appertained: thus God vied the cruelty of this woman to destroy the whole familie of Abah.
b The Lord promised to maintain the familie of David, and not to quench the light thereof: therefore he moued the heart of Iehothaphat to persecute blas.
c To hate the Priests idollie.
d 2 Chron. 23. 17.
e The chief Priest Iehothaphat husband
f Of the Levites, which had charge of the keeping of the Temple and kept watch by course.
g That none should come vpon them, while they were crowning the King.
h Called the East gate of the Temple, 2 Chron. 33. 5.
i That none should come vpon them, while they were crowning the King.
j Whose charge is ended.
k Reuerent g.
l And 7.

l That is, Iotha, which had bene kept secret six years.
m Meaning the Law of God, which is his chief charge, and whereby only his throne is established.
n Where the Kings place was in the Temple.

o Port of the Temple.
p To take her part.
q That both the King & the people should maintaine the true worship of God, and destroy all idolatry.

r That he should gouerne, and they obey in the feare of God.
s Euen in y place where he had blasphemed God and thought to haue bene holpen by his idoll: that God poured his vengeance vpon him.
t To wit, Iehoiada.
u Which by her cruelty and persecution had vndone the whole land before.

destroyed all the Kings seed.
2 But Iehotha the daughter of king Ioram, and sister to Athaliah, took Iotha the sonne of Athaliah, and staled him from among the Kings sonnes, that should be slaine, *both* him and his nourse, *keeping them* in the bed chamber, & they hid him from Athaliah, so that he was not slaine.
3 And he was with her hid in the house of the Lord six yeere: and Athaliah did reigne ouer the land.
4 And the seuenth yeere Iehoiada sent and tooke the captaines of hundreds, with other captaines and them of the garde, and caused them to come vnto him into the house of the Lord, and made a couenant with them, and tooke an othe of them in the house of the Lord, and shewed them the Kings sonne.
5 And he commanded them, saying, Thus is it that ye must doe. The third part of you, that commeth on the Sabbath, shall ward toward the Kings house:
6 And another third part in the gate of S Sur: and another third part in the gate behinde them of the garde: and ye shall keepe watch in the house of Malaiha.
7 And two parts of you, that is, all that go out on the Sabbath day, shall keepe the watch of the house of the Lord about the King.
8 And ye shall compass the king round about, every man with his weapon in his hand, & whosoever cometh within the ranges, let him be slaine: be you with the king, as he goeth out and in.
9 And the captaines of the hundreds did according to all that Iehoiada the Priest commanded, and they tooke every man his men that entered in *to their charge* on the Sabbath with them, that went out *of it* on the Sabbath, and came to Iehoiada the Priest.
10 And the Priest gaue to the captaines of hundreds the speares and the shields that were king Dauids, and were in the house of the Lord.
11 And the hard stood, every man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the king.
12 Then he brought out the Kings sonne, and put the crowne vpon him, and *gave him* the Testimonie, and they made him king: also they anoynted him, and clapt their hands, and sayd, God saue the King.
13 And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.
14 And when she looked beholde, the King stood by a pillar, as the manner was, and the princes and the trumpeters by the King, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.
15 But Iehoiada the Priest commanded the captaines of the hundreds that had the rule of the hoste, and said vnto them, Haue her forth of the ranges, and he that followeth her, let him die by the sword: for the Priest had sayd, Let her not be slaine in the house of the Lord.
16 Then they laid hands on her, and she went by the way, by the which the horses goe to the house of the king, and there was she slaine.
17 And Iehoiada made a couenant betweene the Lord, and the King & the people, that they

should be the Lords people: likewise betweene the King and the people.
18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they downe courageously, and slew Matan the Priest of Baal before the altars: and the Priest set a gard ouer the house of the Lord.
19 Then he tooke the captaines of hundreds, and the other captaines, and the gantle, and all the people of the land: and they brought the King from the house of the Lord, and came by the way of the gate of the garde to the Kings house: and he set him downe on the throne of the Kings.
20 And all the people of the land reioiced, and the citie was in quiet: for they had slaine Athaliah with the sword, beside the kings house.
21 Seven yeere olde was Ichoah when he began to reigne.

CHAP. XII.

6 Ichoah maketh provision for the repairing of the Temple, 16 He slayeth the king of Syria by a priest from coming against Jerusalem: 26 He is killed by two of his servants.

IN the seuenth yere of Iehu Ichoah began to reigne, and reigned fortie yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.
2 And Ichoah did that which was good in the sight of the Lord all his time: that Ichoah the Priest taught him.
3 But the high places were not taken away: for the people offered yet and burnt incense in the high places.
4 And Ichoah sayd to the Priests, All the silver of dedicate things that bee brought to the house of the Lord, that is the money of them that are vnder the count, the money that every man is set at, and all the money that one offereth willingly, and bringeth into the house of the Lord, Let the Priests take it to them, every man of his acquaintance: and they shall repaire the broken places of the house, whersoever any decay is found.
5 Yet in the three and twentieth yeere of King Ichoah the Priests had not mended that which was decayed in the Temple.
6 Then king Ichoah called for Ichoiada the Priest, and the other Priests, and sayd vnto them, Why repaire ye not the ruines of the Temple? now therefore receive no more money of your acquaintance, except ye deliuer it to repaire the ruines of the Temple.
7 So the Priests consented to receive no more money of the people, neither to repaire the decayed places of the Temple.
8 Then Ichoiada the Priest tooke a chest, and bored an hole in the lid of it, and set it beside the altar, on the right side, as every man commeth into the Temple of the Lord. And the Priests that kept the doore, put therein all the money that was brought into the house of the Lord.
9 And when they saw there was much money in the chest, the Kings Secreterie came vp and tolde the Priest, and put it vp after that they had tolde the money that was found in the house of the Lord.
10 And when they saw there was much money in the chest, the Kings Secreterie came vp and tolde the Priest, and put it vp after that they had tolde the money that was found in the house of the Lord.
11 And they gaue the money made readie into the hands of them, that vnderooke the worke, and that had the ouersight of the house of the Lord: and they payed it out to the carpenters

2 Chron. 24. 1.
a So long as Ichoah gave care to the true ministers of God, his people prospered: so long as they were in authority, to be brought to the perfect obedience of God.
b That is the money of redemption, Exa. 30. 12. also the money which the Priest valued the vows at, Leu. 27. a, and their free liberality.
c For the Temple which was built an hundred fiftie and five yeeres before, had many things decayed in it, both by the negligence of his kings his predecessors, and also by the wickedness of the idolaters.
d He taketh from them the ordering of the money, for want of their negligence.
e That is, of the South side.
f 2 Chron. 24. 1.
g For the king had appointed other which were meet for that purpose. Chap. 25. 2.

and builders that wrought upon the house of the Lord,

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to repair that was decayed in the house of the Lord, and for all that which was layed out for the reparation of the Temple.

13 Howbeit there was ^h not made for the house of the Lord bowles of silver, instruments of musike, basons, trumpets, nor any vessels of golde, or vessels of silver of the money that was brought into the house of the Lord.

14 But they gave it to the workemen, which repaired therewith the house of the Lord.

15 Moreover, they reckoned not with the men, into whose hands they delivered that money to be bestowed on workemen: for they dealt faithfully.

16 The money of the trespass offering, and the money of the sinne offerings was not brought into the house of the Lord: for it was the Priests.

17 ¶ Then came vp Hazael king of Aram, and fought against Gath and took it, and Hazael set his face to go vp to Ierusalem.

18 And Jehoahaz King of Iudah took all the ^h hallowed things that Jehoahaphat, and Jehoahaz, and Ahaziah his fathers Kings of Iudah had dedicated, and that he himselfe had dedicated, and all the gold that was found in the treasures of the house of the Lord, and in the kings house, & sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the deedes of Joash, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

20 ¶ And his seruants arose and wrought treason, and ^h slew Joash in the house of Millo, when he came to Sila:

21 Euen ¶ Jehoahaz the sonne of Shimeath, and Jehoahab the sonne of Shomer his seruants smote him, and he died: and they buried him with his fathers in the cite of David. And Amaziah his sonne reigned in his stead.

CHAP. XIII.

3 Jehoahaz the sonne of Joash departed into the hands of the Syrians, 4 His prayer unto God and his recovery, 5 To what his sonne reigned in his stead, 6 Elifha dyeth, 7 Hazael dyeth.

IN the three and twentieth yeere of Joash the sonne of Jehoahaz King of Iudah, Jehoahaz the sonne of Iehu began to reigne vnto Israel in Samaria, and he reigned seuen yeeres.

2 And he did euill in the sight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

3 And the Lord was angry with Israel, and delivered them into the hand of Hazael king of Aram, and into the hand of Ben Hadad the sonne of Hazael all ^h his dayes.

4 And Jehoahaz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the King of Aram troubled them: 5 (And the Lord gaue Israel a deliverer, so that they came out from vnder the fist of Ieroboam the Aramites. And the children of Israel dwelt in their tents as before time.

6 Nevertheless they departed not from the sinnes of the house of Ieroboam which made Israel sinne, ^h but walked in them: even the groue

also remained still in Samaria)

7 For hee had left of the people to Jehoahaz but fiftie horsemen, and tenne chariots, and tenne thousand footemen, because the King of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the actes of Jehoahaz and all that he did, and his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?

9 And Jehoahaz slepe with his fathers, and they buried him in Samaria, and Joash his sonne reigned in his stead.

10 ¶ In the seuen and thirtieth yeere of Iosiah King of Iudah began Jehoash the sonne of Jehoahaz to reigne vnto Israel in Samaria, and reigned fixtene yeeres.

11 And did euill in the sight of the Lord: for he departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Joash and all that he did, and his valiant deedes, and how he fought against Amaziah King of Iudah, are they not written in the booke of the Chronicles of the Kings of Israel?

13 And Joash slepe with his fathers, and Ieroboam face vpon his feate, and Joash was buried in Samaria among the Kings of Israel.

14 ¶ When Elifha fell sicke of his sickness, wherof he dyed, Joash the King of Israel came downe vnto him, and wept vpon his face, and said, ^h O my father, my father, the choret of Ieremias, and the best men of the time.

15 Then Elifha said vnto him, Take a bowe and arrows: And heooke vnto him bowe and arrows.

16 And he said to the King of Israel, Put thine hand vpon the bowe. And he put his hand vpon it. And Elifha put his hands vpon the Kings hands.

17 And he said, Open the window Eastward, And when he had opened it, Elifha said, Shoot. And he shot. And he said, Beside the arrowe of the Lordes deliverance, and the arrow of deliverance against Aram, for thou shalt smite the Aramites in Aphek: till thou hast consumed them.

18 Again he said, Take the arrows. And heooke them. And hee said vnto the King of Israel, Smite the ground. And he smote thrise, and ceased.

19 Then the man of God was a angrie with him, and said, Though thou hast bene sinfull sine or six times, so thou shalt not haue sinners Aram, till thou hast consumed it, where now thou shalt smite Aram but thrise.

20 ¶ So Elifha dyed, and they buried him. And ^h after that yeeres of the Moneths came into the land that yeeres.

21 And as they were wryng a man, hee bolde, they saw the buldiers: therefore they cast the man into the sepulchre of Elifha. And when the man was downe, and counted the bones of Elifha, ^h hee reuered an flood vpon his face.

22 ¶ But Hazael King of Aram vexed Israel all the dayes of Jehoahaz.

23 Therefore the Lord had mercie on them and pitied them, & had respect vnto them because of his covenant with Abraham, Isaac, and Iacob, and would not destroy them, neither cut he

¶ That is, Hazael and Ben-hadad his sonne, as verse 1. reade of Hazael, Chap. 8. 1.

¶ His chiefe purpose is to describe the Kingdome of Iudah and how God performed his promise made to the house of David: but by the way he sheweth how Iudah was afflicted and persecuted (whereunto great idolatry was added) who though they had no sinners, yet God looketh by troubling them sinners, and sinners punishment: and thus hee putteth them vnto him againe.

¶ Third they write to call the Priests and Ministers of God: for which people in Chayp.

¶ 11. meaning that by their prayer they did recover their countrey then by force of armes. 1. That is, Ieremias. 2. That is, Ieremias. 3. That is, Ieremias. 4. That is, Ieremias. 5. That is, Ieremias. 6. That is, Ieremias. 7. That is, Ieremias. 8. That is, Ieremias. 9. That is, Ieremias. 10. That is, Ieremias. 11. That is, Ieremias. 12. That is, Ieremias. 13. That is, Ieremias. 14. That is, Ieremias. 15. That is, Ieremias. 16. That is, Ieremias. 17. That is, Ieremias. 18. That is, Ieremias. 19. That is, Ieremias. 20. That is, Ieremias. 21. That is, Ieremias. 22. That is, Ieremias. 23. That is, Ieremias. 24. That is, Ieremias. 25. That is, Ieremias. 26. That is, Ieremias. 27. That is, Ieremias. 28. That is, Ieremias. 29. That is, Ieremias. 30. That is, Ieremias. 31. That is, Ieremias. 32. That is, Ieremias. 33. That is, Ieremias. 34. That is, Ieremias. 35. That is, Ieremias. 36. That is, Ieremias. 37. That is, Ieremias. 38. That is, Ieremias. 39. That is, Ieremias. 40. 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16 Finally they left all the commandments of the Lord their God, and made them molten images, ¹ *as men two calves; and made a grove, and worshipped all the host of heaven, and served Baal.*

17 And they made their sonnes and their daughters ² *passive throwe the fire, and viced witchcraft and enchantments, yea, ³ folde themselves to doe quill in the sight of the Lord, to anger him.*

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight; and none was left but the tribe of Iudah ⁴ *only.*

19 Yee Iudah kept not the commandments of the Lord their God, but walked according to the fashion of Israel which they viced.

20 Therefore the Lord cast off all the seede of Israel, and afflicted them, and deliuered them into the handes of spoylers, vntill he had cast them out of his sight.

21 ⁵ *For hee cut off Israel from the house of David, and they made Ieroboam the sonne of Nebat King: and Ieroboam drewe Israel away from following the Lord, and made them sinne a great sinne.*

22 For the children of Israel walked in all the sinnes of Ieroboam, which hee did, and departed not therefrom.

23 Vntill the Lord put Israel away out of his sight, as he had said ⁶ *by all his seruants the Prophets, and carried Israel away out of their land to Asshur vnto this day.*

24 And the King of Asshur brought folke from Babel, and from ⁷ *Cuthah, and from Auz, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in steade of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.*

25 ⁸ *And at the beginning of their dwelling there, they feared not the Lord: therefore the Lord sent Lions among them, which slewed them.*

26 Wherefore they spake to the King of Asshur, saying, The nations which thou hast remooued, and placed in the cities of Samaria, knowe not the manner of the God of the land: therefore he hath sent lions among them, and bholde, they slay them, because they knowe not the manner of the God of the land.

27 Then the King of Asshur commanded, saying, Carie thither one of the Priestes whome yee brought thence, and let him goe and dwell there, and teach them the manner of the God of the country.

28 So one of the Priestes, which they had carried from Samaria, came and dwelt in Beth-el, and taught them howe they shoulde feare the Lord.

29 Howbeit euery nation made their gods, and put them in the houses of the hie places, which the Samaritans had made, euery nation in their cities, wherein they dwell.

30 For the men of Babel made ⁹ *Succoth-Benoth: and the men of Cuth made Nergal, and the men of Hamath made Ashima.*

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adramelech, and Ananmelech the gods of Sepharuaim.

32 Thus they feared the Lord, and appointed out Priestes out of themselves for the hie

places, who prepared for them sacrifices in the houses of the hie places.

33 ¹⁰ *They feared the Lord, but serued their gods after the manner of the nations whome they caried thence.*

34 Vnto this day they doe after the olde manner: they neither feare God, neither doe after their ordinances, nor after their customes, nor after the Lawe, nor after the commandment, which the Lord commanded the children of Iakob, ¹¹ *whom he named Israel,*

35 And with whome the Lord had made couenant, and charged them, saying, ¹² *Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:*

36 But feare the Lord, which brought you out of the land of Egypt with great power, and a stretched out arme: him feare yee, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances and the Lawe, and the commandment, which he wrote for you, that ye do them continually, and feare not other gods.

38 And forget not the couenant that I have made with you, neither feare ye other gods.

39 But feare the Lord your GOD, and hee will deliuer you out of the handes of all your enemies.

40 Howbeit, they obeyed not, but did after their olde custome.

41 So these nations feared the Lord, and serued their images also: so did their children, and their childrens children: as did their fathers, so do they vnto this day.

CHAP. XVIII.

¹ *Hosiah King of Iudah putteth downe the brazen Serpent, and destroyeth the idols, 7 and prospereth, 11 Ieroboam the sonne of Nebat.*

² *Howe in the third yeere of Hothea, sonne of Elah King of Israel, Hezekiah the sonne of Ahaz King of Iudah began to reigne.*

3 Hee was siue and twentie yeere olde when he began to reigne, and reigned nine and twentie yeere in Ierusalem. His mothers name also was Ahia the daughter of Zachariah,

4 And he did ³ *vprightly in the sight of the Lord, according to all that David his father had done.*

5 Hee tooke away the hie places, and brake the images, and cut downe the groves, and brake in pieces the ⁴ *brazen serpent* that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and hee called it ⁵ *Nehushtan.*

6 Hee trusted in the Lord God of Israel: so that after him was none like him among all the Kings of Iudah, neither were there any such before him.

7 For hee claue to the Lord, and departed not from him, but kept his commandments, which the Lord had commanded Moses.

8 So the Lord was with him, and he prospered in all things which hee tooke in hand: also he rebelled against the King of Asshur, and serued him not.

9 Hee smote the Philistines vnto Azzah, and the coastes thereof, ⁶ *from the watch towre vnto the defended cite.*

10 ⁷ *And in the fourth yeere of King Hezekiah, (which was the seuenth yeere of Hothea*

1 Kings 12.

1 Kings 12.
30. That is, the
house, the house
and the house.

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(some of Eliah king of Israel) Shalmaneser king of Ashur came vp against Samaria, and beleagured it.

10 And after three yeeres they tooke it, ^{as in the} in the sixth yeere of Hezekiah, that is, ^{the} the ninth yeere of Holthea King of Israel was Samaria taken.

11 Then the King of Ashur did carie away Israel vnto Ashur, and put them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes.

12 Because they would not obey the voyce of the Lord their God, but transgressed his covenant: ^{that is,} all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.

13 [¶] Moreover, in the fourteenth yeere of King Hezekiah, Saneherib King of Ashur came vp against al the strong cities of Iudah, and tooke them.

14 Then Hezekiah king of Iudah sent vnto the King of Ashur to Lachish, saying, 4 I haue offended: depart from me, and what thou layest vpon me, I will beare it. And the King of Ashur appointed vnto Hezekiah king of Iudah three hundred talents of siluer, and thirtie talents of golde.

15 Therefore Hezekiah gaue all the siluer that was found in the house of the Lord, and in the treasures of the Kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lord, and the pillars (which the sayde Hezekiah King of Iudah had couered ouer) and gaue them to the King of Ashur.

17 [¶] And the King of Ashur sent Tartan, and Rab-saris, and Rabshakeh from Lachish to King Hezekiah with a great hoste against Ierusalem. And they went vp and came to Ierusalem, and when they were come vp, they stood by the conduite of the vpper poole, which is by the path of the fullers field.

18 And called to the King. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebnah the chancelier, and Ioah the sonne of Asaph the Recorder.

19 And Rabshakeh sayd vnto them, Tell yee Hezekiah, I pray you, Thus sayeth the great King, ^{even} the great King of Ashur, What confidence is this wherewith thou trustest?

20 Thou thinkest, Surely I haue eloquence, ^{few} few counsell and strength ^{are} for the warre. On wherewith then dost thou trust, that thou rebellest against me?

21 Lo, thou trustest now in this broken staffe of reede, ^{to wit,} on Egypt, on which if a man leane, it will goe into his hand, and pearce it: for so Pharaoh king of Egypt vnto al that trust on him.

22 But if ye say vnto me, We trust on the Lord our God, is not that hee whose hie places, and whose altars Hezekiah hath taken away, & hath sayd to Iudah and Ierusalem, Ye shall worship before this altar in Ierusalem?

23 Nowe therefore giue hostages to my lord the King of Ashur, and I will giue thee two thousand horses, if thou bee able to set riders vpon them.

24 For howe canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for charres and horsemen?

25 Am I nowe come vp without the Lord to

this place, to destroy it? the Lord sayd to me, Goe vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Shebnah, and Ioah sayd vnto Rabshakeh, Speake, I pray thee, to thy seruants in the ^{Arames} Aramite language, for we vnderstand it, and talke not with vs in the Lewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh sayde vnto them, Hath my master sent me to thy master and to thee to speake these words, and not to the men which sit on the wall, that they may ease their owne dounge, and drinke of their owne pisse with you?

28 So Rabshakeh stood and cryed with a loud voice in the Iewe language, and spake, saying, Heare the wordes of the great King, of the King of Ashur.

29 Thus saith the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this cite shall not be giuen ouer into the hand of the King of Ashur.

31 Hearken not vnto Hezekiah: for thus sayeth the King of Ashur, Make of appointment with mee, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figgetree, and drinke euery man of the water of his owne well.

32 Till I come, and bring you to a land like your owne land, ^{even} a land of wheate and wine, a land of bread and vineyardes, a land of olmes oyle, and honey, that ye may liue and not die: and obey not Hezekiah, for he deceiuieth you, saying, The Lord will deliuer vs.

33 Hath any of the gods of the nations deliuered his land out of the hand of the King of Ashur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hema and Iuah? howe haue they deliuered Samaria out of mine hand.

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

36 But the people held their peace and answered him not a word: for the Kings commandement was, saying, Answer ye him not.

37 Then Eliakim, the sonne of Hilkiah which was steward of the house, and Shebnah the chancelier, and Ioah the sonne of Asaph the recorder came to Hezekiah with their clothes rent, and tolde him the wordes of Rabshakeh.

CHAP. XIX.

6 God promitteth by Isaiah vnto Hezekiah, 37 The Angell of the Lord killeth an hundred and fourty and six thousand men of the Assyrians, 37 Saneherib is killed of his owne sonnes.

AND * when King Hezekiah heard it, he rent his clothes and put on sackcloth, and came into the house of the Lord.

2 And sent Eliakim which was the steward of the house, and Shebnah the chancelier, and the Elders of the Priestes clothed in sackcloth to Ishaiah the Prophet the sonne of Amoz.

3 And they sayd vnto him, Thus sayeth Hezekiah, This day is a day of tribulation and rebuke, & blasphemie for the children are come to

14. 17. 6

¶ 14. 17. 6
14. 17. 6
14. 17. 6

d As his zeale was before prayer 4, so his weakenesse is here set forth, that none should glory in himselfe.

e After certaine yeeres when Hezekiah ceased to send the tribute supported by the King of the Assyrians, he sent his captains and armies against him, for, writer of Chronicles, as Joachaz, the sonne of the king.

f Then thinkest that wordes will serue to persuade thy people, or to moue my master.

g Egypt shall not obey be able not to succour thee, but shall be as hurt vnto thee.

h Thus the idolaters thinke that Gods religion is destroyed, when superstition and idolatrie are reformed.

i Meaning that it was bell for him to yeele to the king of Assyria, because his power was so small that he could not men to furnish two thousand horses.

k The wicked alwayes in their prosperitie flatter themselves, that God doeth fauour to them. Thus hee speaketh to Iereh, that by resisting him, hee should offend God.

† He sheweth water of their fount.

† Or, by his hand

† Hee sayeth, that they render them felicitous by the multitude of places.

l He maketh him to be in fear, that he will not grant them grace, except they render them felicitous by the multitude of places.

m This is an excusable blasphemie against the true God, to make him equal with the idols of other nations: therefore God did most sharply punish it.

* 14. 17. 6

a To heare those newe propheties, and to haue comfort of him.

b the

b The dangers are so great that we can neither avenge this blasphemy, nor help our slaves, nor meet this woman in her counsel.

c Messing, for Jerusalem, which openly remained of all the cities of Judah.

d The Lord can with one blast blow away all the strength of man and smite it into dust.

e That is, Sanherib, for, blacke More.

f For the Kings of Ethiopia and Egypt toyed together against the King of Assyria because of his oppression of other countries.

g The more they see that the wicked are in their destruction, the more they blaspheme.

h Before the Ark of the covenant.

i He sheweth what is the true refuge and strength in all dangers to wit, to flee to the Lord by earnest prayer.

k Slaves by which thou wilt not suffer thy Name to be blasphemed.

l By this title he discerneth God from all idoles and false gods.

m He sheweth for what ends the faithful desire of God to be delivered to wit, that he may be glorified by their deliverance.

n Because as yet Jerusalem had not been taken by the Babylonians therefore he calleth her virgin.

o That is, Sanherib, for, blacke More.

p For the Kings of Ethiopia and Egypt toyed together against the King of Assyria because of his oppression of other countries.

q The more they see that the wicked are in their destruction, the more they blaspheme.

r Before the Ark of the covenant.

s He sheweth what is the true refuge and strength in all dangers to wit, to flee to the Lord by earnest prayer.

t Slaves by which thou wilt not suffer thy Name to be blasphemed.

u By this title he discerneth God from all idoles and false gods.

O daughter of Jerusalem, hee hath shaken his head at thee.

21 Whom hast thou railled on? and whom hast thou blasphemed? and against whom hast thou exalted thy voyce, and lifted up thine eyes on him? even against the Holy one of Israel.

22 By thy messengers thou hast railled on the Lord, and said, By the multitude of my charres I am come vp to the toppe of the mountains, by the sides of Lebanon, and will cut downe the cedars thereof, and the faire fire trees thereof, and I will goe into the lodging of his borders, and into the forest of his Carmel.

23 I have digged, and drunke the waters of others, and with the plant of my feete have I dried all the floods clofed in.

24 Half thou hast not heard, how I haue of olde time made it, and haue formed it long ago? and should I now bring it, that it should be destroyed, and laid on ruinous heapes, as cities defenced?

25 Whose inhabitants haue little power, and are afraid, & confounded: they are like the grasse of the field, and green herbe, or grasse on y bouk toppes, or as come blasted before it be grown.

26 I knowe thy dwelling, yea, thy going out, and thy coming in, and thy furie against me.

27 And because thou ragest against me, and thy tumult is come vp to mine eares, I will put mine hook in thy noltre, and my bridle in thy lippes, and will bring thee backe againe the same way thou comest.

28 And this shalbe a signe vnto thee, O Hezekiah, Thou shalt eate this yere such things as growe of themselves, and the next yere such as grow without sowing, and the third yere sowe yee and reape, and plant vineyardes, and eate the fruites thereof.

29 And the remnant that is escaped of the house of Iudah, shall againe take a roote downward, and beare fruit vpward.

30 For out of Ierusalem shall goe a remnant, and some that shall escape out of mount Zion: the zeale of the Lord of hostes shall doe this.

31 Wherefore thus saith the Lord, concerning the King of Asshur, He shall not enter into this cite, nor shoote an arrow there, nor come before it with shield, nor cast a mount against it:

32 For he shall returne the way he came, and shall not come into this cite, sayth the Lord.

33 For I will defend this cite to save it for mine owne sake, and for David my seruants sake.

34 * And the same night the Angell of the Lord went out and smote in the campe of Asshur an hundred foure score and fise thousand: so when they rose early in the morning, behold, they were all dead corpses.

35 So Sanherib King of Asshur departed, and went his way, and returned, and dwelt in Ninech.

36 And as he was in the Temple worshipping Nifroch his god, Adramelech and Sarezzer his sonnes y slew him with the sword: and they escaped into the land of Ararat, and Esaraddon his sonne reigned in his steade.

CHAP. XX.

1 Hezekiah's sicknes, and recovery, the signe of his health. 2. He receiveth vnto him of Ierusalem, 3. Hezekiah his vision, and is reproued of Iahia, 12. Hezekiah, and Iahia his former request in his head.

About that time * was Hezekiah sicke vnto death: and the Prophet Iahia the sonne of Amoz.

o God counteth that iurine done to him, and will reuenge it, which is dooe to any of his Saints.

p Messing, Ierusalem, which Iahia calleth the height of his bowders, to wit, of Iudah, Iahia.

q Messing, Ierusalem, which Iahia calleth the height of his bowders, to wit, of Iudah, Iahia.

r Messing, Ierusalem, which Iahia calleth the height of his bowders, to wit, of Iudah, Iahia.

s He sheweth what is the true refuge and strength in all dangers to wit, to flee to the Lord by earnest prayer.

t Slaves by which thou wilt not suffer thy Name to be blasphemed.

u By this title he discerneth God from all idoles and false gods.

v He sheweth what is the true refuge and strength in all dangers to wit, to flee to the Lord by earnest prayer.

w Because as yet Jerusalem had not been taken by the Babylonians therefore he calleth her virgin.

x That is, Sanherib, for, blacke More.

y For the Kings of Ethiopia and Egypt toyed together against the King of Assyria because of his oppression of other countries.

z The more they see that the wicked are in their destruction, the more they blaspheme.

aa Before the Ark of the covenant.

ab He sheweth what is the true refuge and strength in all dangers to wit, to flee to the Lord by earnest prayer.

ac Slaves by which thou wilt not suffer thy Name to be blasphemed.

ad By this title he discerneth God from all idoles and false gods.

Amoz came to him, and said unto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not live.

1 Then hee turned his face to the wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, how I have walked before thee in truth & with a perfect heart, and have done that which is good in thy sight: and Hezekiah c wept fore.

4 And afore Isaiah was gone out into the middle of the court, the worde of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus sayth the Lord God of David thy father, I have heard thy prayer, and seene thy teares: behold, I have healee thee, and the third day thou shalt goe vp to the house of the Lord,

6 And I will adde vnto thy dayes fifteene yeere, and will deliuer thee and this cite out of the hand of the King of Asshur, and will defend this cite for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah saide, Take a lump of drie figges. And they tooke it, and layed it on the boyles and herecovered.

8 ¶ For Hezekiah had sayde vnto Isaiah, What shall be the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lord will doe that he hath spoken, *With thou* that the shadow goe forward ten degrees, or * goe backe ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to passe forward ten degrees: not so then, but let it shadow goe backe ten degrees.

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the diall of Ahaz.

12 ¶ ¶ The same season Berodach Baladan the sonne of Baladan King of Babel, sent letters and a present to Hezekiah: for hee had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, *to wit*, the siluer, and the golde, and the spices, and the precious oylment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto King Hezekiah, and sayde vnto him, What sayde these men? and from whence came they to thee? And Hezekiah sayd, They be come from a furre country, *even* from Babel.

15 Then sayde hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Heare the word of the Lord,

17 Behold, the dayes come, that all that is in thine house, and whatsoever thy fathers haue layd vp in store vnto this day, * shall be caried into Babel: nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuchs in the palace

of the King of Babel.

19 Then Hezekiah said vnto Isaiah, The word of the Lord which thou hast spoken, is good: for saide hee, Shall it not be good, if * peace and strength be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deedes, and how he made a poole and a conduit, and brought water into the cite, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasse his sonne reigned in his stead.

afraide lest the enemies should haue had occasion to reioyce, decayed in his time, because he had refused religion.

C H A P. XXI.

3 King Manasse's idolatry, 16 And his great cru. elty. 18 He deth, and Amos haue succeddy, 23 Who is bled of the worst of sinners, 26 After his reigneth Iehoi.

Manasse * was twelue yeeres olde when hee began to reigne, and reigned fifte and five yeeres in Ierusalem: his mothers name also was Hephzi-bah.

2 And hee did euill in the sight of the Lord after the abomination of the heathen, whom the * Lord had callt out before the children of Israel.

3 For he went backe and built the high places, * which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a groue, as did Ahab King of Israel, and worshipped all the host of heauen and serued them.

4 Also hee * built altars in the house of the Lord, of the which the Lord said, * In Ierusalem will I put my Name.

5 And hee built altars for all the host of the heauen in the two courts of the house of the Lord.

6 And hee caused his sonnes * to passe through the fire, and gaue himselfe to witchcraft and forcerie, and hee vied them that had familiar spirits and were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And hee fe the image of the groue that hee had made, in the house, whereof the Lord had said to Dauid & to Salomon his sonne, * In this house, and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither will I make the seete of Israel mooue any more out of the lande, which I gaue their fathers: so that they will be obserued and doe all that I haue commanded them, and according to all the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasse ledde them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 * Because that Manasse King of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus sayeth the Lord God of Israel, Behold, I will bring an euill vp vpon Ierusalem and Iudah, that who so heareth of it, both his * eares shall cingle.

13 And I will stretch out Ierusalem the line of Samaria, and the plummet of * house of Ahab: and I will wipe Ierusalem, as a man wipeth a dish, which hee wipeth, and turneth it vpon doyne.

14 And

a That his minde might not be troubled.

b Meaning, without all by power.

c Not to finish for his owne death, as for

seme that idolatry should be reformed, which he

had destroyed, and so Gods Name be dishonoured.

d Because of his voluntary repentance and prayer

God turned away his wrath.

e To give thanks for thy deliuerance.

f Hee declareth what albeit God can heale with

out other medicines, yet hee sheweth that

will not haue these infirmities conuenced.

g Let the sonnes goe to many degrees backe that

the hoours may be so many the fewer in the Kings diall.

h Which diall was set in the top of the flaires that

Ahaz had made.

i For 39.1.

j Moved with the fauour that God shewed to

Hezekiah, and also because hee had declared

himselfe enemies to Saathans his enemies, which was now a

boy.

k Being moued with ambition and vaine glory, and also because hee seemed to reioyce in

friendship of him that was Gods enemy and an infidel.

l 39.2.13.

m 39.2.13.

n 39.2.13.

1 He acknowledged, gent Isaiah to be the true Prophet of God, and these

four hundred, his minde to be

m Seeing that God hath shewed me this fauour, to graunt me quietnesse during my

life: for hee was in the Church had

2 39.2.13.

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33 39.2.13.

34 39.2.13.

a Meaning, Iudah and Benjamin, which were only Iah of the Iah of the tribes.

f The Ebrewes write that he flew Hilkiah the Prophet, who was his father in lawe.

g 2. Chron. 32. 22.

h That is, according to his commandments.

*h*er, he buried him as we, Iosiah his sonne.

h 2. Chron. 34. 28.

h His zeale was prophesied of, and his name mentioned by Iaddo the Prophet, more then three hundred yeeres before. King. 1. 2. 3. & being but eight yeeres olde, hee sought the God of his father Dauid.

h 2. Chron. 34. 28.

h Certaine of the Priests were appointed to this office.

h 2. Chron. 34. 28.

h From the time of Iosiah for the space of 124 yeeres the temple remained without separation through the negligence of the priests in this decree.

h As they that have a charge, and execute it not, ought to haue it taken from them.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall be robbed and spoiled of all their adversities.

15 Because they have done euill in my sight, and haue prouoked mee to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreover Manasseh shed innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the acts of Manasseh, and all that he did, and his sinne that he sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slepe with his fathers, and was buried in the garden of his owne house, as was in the garden of Vzza: and Amos his sonne reigned in his stead.

19 ¶ Amos was two and twentie yeere old, when he began to reigne, and hee reigned two yeeres in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iosbah.

20 And hee did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way that his father walked in, & serued the idoles that his father serued, and worshipped them.

22 And hee forsooke the Lord God of his fathers, and walked not in the way of the Lord.

23 And the seruants of Amos conspired against him, and slew the king in his owne house.

24 And the people of the land slew all them that had conspired against King Amos, and the people made Iosiah his sonne king in his stead.

25 Concerning the rest of the acts of Amos, which hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And [they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his stead.

CHAP. XXII.

a Iosiah repairs the Temple. *b* Hilkiah findeth the booke of the Lawe, and causeth it to be perused to Iosiah, as 19th Iosiah to Iudah the prophet: to inquire the Lords will.

Iosiah was eight yeeres olde when he began to reigne, and he reigned one and thirtie yeeres in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozath.

2 And hee did vprightly in the sight of the Lord, and walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

3 ¶ And in the eighteenth yeere of King Iosiah, the King sent Shaphan the sonne of Azaliah the sonne of Meshullam the chancellor to the house of the Lord, saying,

4 Goe vnto Hilkiah the high Priest, that he may summe the siluer which is brought into the house of the Lorde, which the keepers of the doore haue gathered of the people.

5 And let them deliver it into the hand of them that doe the worke, and haue the oversight of the house of the Lord: let them give it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 To wit, vnto the artificers and carpenters and masons, and to bye timber, and beuall stone to repaire the house.

7 Howbeit, let no reckoning be made with them of the money, that is delivered into their hand: for they deale faithfully.

8 And Hilkiah the high Priest said vnto Shaphan the chancellor, I haue found the booke of the Lawe in the house of the Lorde: and Hilkiah gaue the booke to Shaphan, and hee read it.

9 So Shaphan the chancellor came to the King, and brought him word againe, and sayde, Thy seruants haue gathered the money, that was found in the house, and haue delivered it vnto the hands of them that doe the worke, and haue the oversight of the house of the Lord.

10 Also Shaphan the chancellor shewed the King, saying, Hilkiah the Priest hath delivered me a booke. And Shaphan read it before the King.

11 And when the King had heard the wordes of the booke of the Lawe, he rent his clothes.

12 Therefore the King commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the chancellor, and Afiahah the kings seruants, saying,

13 Go ye and inquire of the Lord for me, and for the people, and for all Iudah concerning the wordes of this Booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this Booke, to doe according vnto all that which is writen therein for vs.

14 ¶ So Hilkiah the Priest and Ahikam, and Achbor and Shaphan, and Afiahah went vnto Huldah the Prophetesse the wife of Shallum, the sonne of Tikvah, the sonne of Harhas keeper of the wardrobe: (and he dwelt in Ierusalem in the college) and they communed with her.

15 And she answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring euil vpon this place, and on the inhabitants thereof, as all the wordes of the booke which the King of Iudah hath read,

17 Because they haue forsaken me, and haue burnt incense vnto other gods, to anger me with all the workes of their handes: my wrath also shall be kindled against this place and shall not be quenched.

18 Butto the King of Iudah, who sent you to inquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The wordes that thou hast heard, shall come to passe.

19 But because thine heart did me, & thou hast humbled thy selfe before the Lorde, when thou heardest what I spake against this place, and against the inhabitants of the same, so wilt, that it should be destroyed and accursed, and hast rent thy clothes and wept before me, I haue also heard it, saith the Lord.

20 Behold therefore, I will gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this place. Thus they brought the King word againe.

CHAP. XXIII.

a Iosiah reuoketh the Lawe before the people. *b* Hee maketh a covenant with the Lords. *c* Hee passeth downe the valley, after hee had killed their Priests. *d* Hee keepeth Pascha over. *e* Hee destroyeth the conueners. *f* Hee was killed in Megiddo. *g* And his sonne Iehoiakim requesteth in his fraile. *h* After hee was taken, his sonne Iehoiakim was made King.

d So God prouideth that Iosiah should be faithful in his seruice, being he went about seasonally to see forth the worke of God.

e This was the copy that Moses left this in, as approphecie. *f* Chron. 34. 28. which is their by the negligence of Priests had bene lost, or els by the wickednesse of idolatrous kings had bene abolished. *g* 2. Chron. 34. 28.

f Meaning, some Prophet whom God reueleth the knowledge of things vnto as yet. *g* 2. Chron. 34. 28. which is their by the negligence of Priests had bene lost, or els by the wickednesse of idolatrous kings had bene abolished. *h* 2. Chron. 34. 28.

g Or, the house of Iudah which was nere to the Temple. *h* where the learned assembled to increase the Scriptures, and the doctrine of the Prophets.

h The workes of man had bene signified all that was inuenered before the order of Gods lawe, as in Gods seruice.

i Meaning, that hee did repent, as they that doe not repent, are said to harden their hearts. *g* 2. Chron. 34. 28.

k Whereupon was my gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

* 2 Chron. 35. 24.

† Because he paid
for those his
country, he was
not left he would
have done him
harm, and there-
fore would have
killed him, yet he
confided not with
the Lord, & there-
fore was slain.

* 2 Chron. 36. 1, 2.

† Meaning the
wicks of Kings
before.

‡ Which was
Antiochia in Sy-
ria, called also
Hamath.
§ For, that he should
not reigne.

book of the Chronicles of the King of Iudah.

29 ¶ In his dayes Pharaoh Necho King of Egypt went vp against the King of Assur to the river Perath. And King Iofiah went against him, whome when Pharaoh sawe, he slew him at Megiddo.

30 Then his seruants caryed him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the land tooke Ichoahaz the sonne of Iofiah, and anoynted him, and made him King in his fathers stead.

31 ¶ Ichoahaz was three and twentie yeere olde when hee begane to reigne, and reigned three monthes in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And hee did euill in the sight of the Lorde, according to all that his fathers had done.

33 And Pharaoh Necho put him in bonds at Riblah in the land of Hamath, ¶ while he reigned in Ierusalem, and put the lande to a tribute of an hundred talents of filuer, and a talent of golde.

34 ¶ And Pharaoh Necho made Eliakim the sonne of Iofiah King in stead of Iofiah his father, and turned his name to Ichoiakim, and tooke Ichoahaz away, which when he came to Egypt, died there.

35 And Ichoiakim gaue the filuer and the golde to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: hee leaued of euery man of the people of the land, according to his value, filuer and golde to giue vnto Pharaoh Necho.

36 Ichoiakim was five and twentie yeeres old, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Zedubah the daughter of Pedaiah of Rumah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 Ierusalem made iurist to Nebuchadnezzar king of Babylon, 2 The cause of his name and all Iudah. 3 Ierusalem was taken, 4 Hee and his people are caryed vnto Babylon. 5 Zedekiah is made king.

In his 3 dayes came Nebuchad-nezzar King of Babel vp, and Ichoiakim became his seruant three yeere: afterwarde he turned, and rebelled against him.

2 And the Lord sent against him bandes of the Chaldees, and bandes of the Aramites, and bandes of the Moabites, and bandes of the Ammonites, and he sent them against Iudah to destroy it, ¶ according to the worde of the Lorde, which hee spake by his seruants the Prophets.

3 Surely by the commandement of the Lorde came this vpon Iudah, that hee might put them out of his sight for the finnes of Manasseh, according to all that hee did.

4 And for the innocent blood that hee (shed, for hee filled Ierusalem with innocent blood) therefore the Lorde would not pardon it.

5 Concerning the rest of the actes of Ichoiakim, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

6 So Ichoiakim slepe with his fathers, and Ichoiachin his sonne reigned in his stead.

7 ¶ And the King of Egypt came no more

out of his land: for the King of Babel had taken from the ruler of Egypt, vnto the river ¶ Perath, all that pertained to the King of Egypt.

8 ¶ Ichoiachin was eigheteene yeeres old, when hee begane to reigne, and reigned in Ierusalem three monthes. His mothers name also was Nebuchta, the daughter of Elmathan of Ierusalem.

9 And hee did euill in the sight of the Lord according to all that his father had done.

10 ¶ In that time came the seruants of Nebuchad-nezzar king of Babel vp against Ierusalem: so the cite was befieged.

11 And Nebuchad-nezzar King of Babel came against the cite, and his seruants did besiege it.

12 Then Ichoiachin the King of Iudah, came out against the king of Babel, he, and his mother and his seruants, and his princes, and his eunuchs: and the king of Babel rooke him in the eight yeere of his reigne.

13 ¶ And hee caryed out thence all the treasures of the house of the Lord, and the treasures of the Kings house, and brake all the vessels of golde, which Salomon king of Israel had made in the Temple of the Lord, as the Lord had said.

14 And hee caryed away all Ierusalem, and all the princes, and all the strong men of warre, euen ten thousand into captiuitie, and all the workemen, and cunning men: so none remained sauing the poore people of the land.

15 ¶ And hee caryed away Ichoiachin into Babel, and the Kings mother, and the Kings wiues, and his eunuchs, and the mightie of the land caryed he away into captiuitie from Ierusalem to Babel.

16 And all the men of warre, euen seven thousand, and carpenters, and lockefmithes, a thousand: all that were strong and apt for warre, did the King of Babel bring to Babel captiues.

17 ¶ And the king of Babel made Mattaniah his vnckle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twentie yeere olde, when hee began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Ichoiakim had done.

20 Therefore certainly the wrath of the Lord was against Ierusalem and Iudah vntill hee cast them out of his sight. And Zedekiah rebelled against the King of Babel.

CHAP. XXV.

1 Ierusalem was besieged by Nebuchadnezzar king of Babylon, 2 The famine was sore in Ierusalem, and after that the king was taken, 3 Ierusalem was taken, 4 The king was taken, 5 The king was taken.

And in the 9th yeere of his reigne, the tenth month, and tenth day of the month Nebuchad-nezzar king of Babel came, and all his hoste against Ierusalem, and pitched against it, & they built ¶ fortres against it round about it.

2 So the cite was befieged vnto the eleventh yeere of King Zedekiah.

3 And in the ninth day of the month the famine was sore in the cite, so that there was no bread for the people of the land.

4 Then the cite was broken vp, and all the men of warre fled by night, by the way of the gate, which is betwene two walles that was by

10, 24, 25, 26.

* Dan. 1. 1.

† That is, yielded
himselfe vnto him
by the counsell
of Ieremia.

‡ In the reigne
of the King of
Babylon.
* Chap. 30. 17.
† 32. 6.

* 2 Chron. 36. 10.
† 36. 14.

* Ierem. 34. 1.
† 34. 1.

† Out of Ierusalem
and Iudah
into Babylon.

* Ierem. 34. 1.
† 34. 1.

* Ierem. 34. 1.
† 34. 1.

* Ierem. 34. 1.
† 34. 1.

* Ierem. 34. 1.
† 34. 1.

* Ierem. 34. 1.
† 34. 1.

* Ierem. 34. 1.
† 34. 1.

* Ierem. 34. 1.
† 34. 1.

by the Kings garden : nowe the Caldees were by the citie round about : and the King went by the way of the wilderness.

5 But the armie of the Caldees pursued after the King, and tooke him in the desert of Iericho, and all his hoste was scattered from him.

6 Then they tooke the King, and carried him vp to the King of Babel to Riblah, where they gaue iudgement vpon him.

7 And they slew the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bounde him in chaines, and carried him to Babel.

8 ¶ And in the fifth moneth, & seventh day of the moneth, which was the nineteenth yere of King Nebuchad-nezzar King of Babel, came Nebuzar-adan chiefe steward and seruant of the King of Babel, to Ierusalem,

9 And burnt the house of the Lorde, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward carry away captiue.

12 But the chiefe steward left of the poore of the land to dreffe the vines, and to till the land.

13 ¶ Also the pillars of brasie that were in the house of the Lorde, & the basins, and the brasen Sea that was in the house of the Lorde, did y Caldees brake, and carried the brasie of them to Babel.

14 The pots also and the besoms, and the instruments of musike, & the incense dishes, and all the vessels of brasie that they ministred in, tooke they away.

15 And the shippans, and the basens, and all that was of golde, and that was of silver, tooke the chiefe steward away.

16 With the two pillars, one Sea and the basins, which Salomon had made for the house of the Lorde: the brasie of all these vessels was without weight.

17 ¶ The height of the one pillar was thirtene cubites, and the chapter theron was brasie, and the height of the chapter was with networke three cubites, and pomegranates vpon the chapter round about, all of brasie : and likewise was the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest,

and the three keepers of the doore.

19 And out of the citie he tooke an Eunuch that had the oversight of the men of warre, and a few men of them that were in the Kings presence, which were found in the citie, and Sopher captaine of the hoste, who mustred the people of the land, and three score men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the King of Babel to Riblah.

21 And the King of Babel smote them, & slew them at Riblah in the land of Hamath. So Iudah was carryed away captiue out of his owne land.

22 ¶ Howbeit there remained people in the land of Iudah, whome Nebuchad-nezzar King of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captaines of the hoste and their men heard, that the King of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ithmael the sonne of Nethaniah, and Iohanan the sonne of Karchah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah sware to them, and to their men, and said vnto them, Feare not to be the seruants of the Caldees : dwell in the land, and serue the King of Babel, and ye shalbe well.

25 ¶ But in the seventh moneth Hammel the sonne of Nethaniah the sonne of Eliahim of the Kings seide, came, and ten men with him; and smote Gedaliah, & he died, & so did he the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both final & great, and the captaines of the armie arose, and came to Egypt : for they were afraid of the Caldees.

27 Notwithstanding in the seven and thirtieth yere after ¶ Iehoiachin King of Iudah was carryed away in the twelfth moneth, & in the seven and twentieth day of the moneth, Evil-merodach king of Babel in the yere that he began to reigne, did lift vp the head of Iehoiachin King of Iudah out of the prison.

28 And spake kindly to him, and set his throne about the throne of the kings that were with him in Babel.

29 And changed his prison garments : and he did continually eate bread before him, all the dayes of his life.

30 And his portion was a continual portion giuen him by the King, euery day a certaine; all the dayes of his life.

e Or condemned him for his perisur and treason, 3 Chron. 36. 13.

f Ieremie writeth Chap 52. 12. the tenth day, because the fire continued from the seventh day to the tenth. 10 Or, Captaine of the garde.

g While the siege endured.

* Chap. 52. 9. Ierem. 27. 20.

h Of these reade Esod. 27. 2.

i King. 7. 15. Ierem. 52. 11. 2. Chron. 36. 15.

j That is, hee appointed to succede in his Priests roome, if he were sicke or else otherwise lesse.

k Ieremie maketh mention of this, but here he specifies of them that were the chiefe.

* Ierem. 42. 15.

l That is, he did exhort them in the Name of the Lord according to Ieremias the seer, to forsake themselves to Nebuchad-nezzar, seeing it was the reuelled will of the Lord.

m Ierem. 42. 1. m Contrarie to Ieremias counsell Ierem. 42. 1. and 42. 11. chapter. n Thus long was he his wife, and his children in Babylon, when Nebuchad-nezzar first his fathers death preferred to be borne : that by Gods providence the seide of David was reuelled euen vnto Chalk.

o Meaning that he had an ordinarie in the court.

THE FIRST BOOKE OF

the 1 Chronicles, or 1 Paralipomenon.

THE ARGVMENT.

The first comprehends both these books in one; which the Greeke writers of the length double in scriptura : and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captivitie in Babylon. But these are not those books of Chronicles, which are so oft mentioned in the books of the Kings of Iudah and Israel, which did at large set forth the storie of both the Kingdomes, and afterward perished in the captivitie : but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke containeth a briefe remembrance of the children of Adam vnto Abraham, Isaac, Iacob, and the twelve Patriarches, chiefly of Iudah : and the reigne of David, because Christ came of him according to the flesh. And therefore it testifies forth more amply his altes, both concerning civil government, and also the administration, and care of things concerning religion, for the good success whereof he reioyceth, and giueth thanks to the Lord.

CHAP.

CHAP. I.

2 The genealogie of Adam and Noah until Abraham, 27 and from Abraham to Esau. 35 His children, 43 Kings and dukes since of them.



Dam, 4 Sheth, Enosh, 5 Kenan, Mahalaleel, Terred, 3 Henoch, Methuselah, Lamech, 4 Noah, 5 Shem, Ham, and Japheth.

6 The founnes of Iapheth were Gomer, and Magog, and Madai, and Javan, and Tubal, and Melchior, and Tiras.

7 And the founnes of Gomer, Alphebez, and Japhath, and Togarmah.

8 Also the founnes of Iman, Eliphaz, and Tarshish, Kiticim, and Dodanim.

9 The founnes of Ham were Cush, and Mizraim, Put, and Canaan.

10 And the founnes of Cush, Siba, and Havilah, and Sabta, and Raamah, and Sabtecha. Also the founnes of Raamah were Sheba, and Dedan.

11 And Cush begat Nimrod, who began to be mighty in the earth.

12 And Mizraim begate Ludim, and Ananiam, Lechaim, and Naphtah in :

13 Padrusim also, and Casubim, of whome came the Philistines, and Caphtorim.

14 Also Canaan begate Zidon his first borne, and Heth,

15 And the Jebusite, and the Amorite, and the Canaanite.

16 And the Hittite, & the Arkite, & the Sinite, 17 And the Amuradite, and the Zemarite, and the Hamathite.

18 The founnes of Shem were Elam, and Assur, and Arpachshad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.

19 Also Arpachshad begate Shelah, and Shelah begate Eber.

20 Vnto Eber also were borne two founnes: the name of the one was Peleg: for in his daies was the earth diuided: and his brothers name was Joktan.

21 Then Joktan begate Almodad & Sheleph, and Hazemauach, and Ierah,

22 And Hadoram, and Vzal, and Diklah.

23 And Ebal, and Alimael, and Sheba,

24 And Ophir, and Hauilah, and Jobab: all these were the founnes of Joktan.

25 Shem, 2 Arpachshad, Shelah,

26 Eber, Peleg, 2 Eber,

27 Seng, Nahor, Terah,

28 Abraham, which is Abraham.

29 The founnes of Abraham were Izhak, and Ishmael.

30 These are their generations. * The eldest sonne of Ishmael was Nebajoth, and Kedar, and Abdeel, and Mibsam.

31 Mithma, and Dumah, Massa, 32 Hadad, and Tema.

33 Isaac, Naphthi, and Kedemah: these are the founnes of Ishmael.

34 And Keturah Abrahams concubine bare founnes, Zimran, and Iokthan, & Medan, and Midian, and Ishbak, and Shuah: 35 the founnes of Iokthan, Sheba, and Dedan.

36 And the founnes of Midian were Ephah, and Ephar, and Henoch, and Abida, and Eldaah: * All these are the founnes of Keturah.

37 And Abraham begate Izhak: the founnes

of Izhak, Esau, and Israel.

38 The founnes of Esau were 1 * Eliphaz, Reuel, and Truth, and Isaklam, and Korah.

39 The founnes of Eliphaz, Teman, and Omar, 40 Zephi, and Gatam, Kenaz, and Timna, and Amalek.

41 The founnes of Reuel, Nahath, Zerah, Shammah, and Mizrah.

42 And the founnes of 1 Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

43 And the founnes of Lotan, Hori, and Homam, and Timna Lotans sister.

44 The founnes of Shobal were Alian, and Mahath, and Ebal, Shephi, and Onam. And the founnes of Zibeon, Ai, and Anah.

45 The sonne of Anah was Dishon. And the founnes of Dishon, Amran, and Eshlan, and Ithran, and Cheran.

46 The founnes of Ezer were Bilhan, and Zaan, and Isaklan. The founnes of Dishon were Vz, and Aran.

47 And these were the Kings that reigned in the land of Edom, before a King reigned over the children of Israel: 10 viz, Bela the sonne of Beor, and the name of his cite was Dinhabah.

48 Then Bela died, and Jobab the sonne of Zerah of Bozrah reigned in his stead.

49 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

50 And when Husham was dead, Hadad the sonne of Bedad which smote Midian in the field of Moab, reigned in his stead, and the name of his cite was Avith.

51 So Hadad died, and Samlah of Massurach reigned in his stead.

52 And Samlah died, and Shaul of Rehoboth by the River reigned in his stead.

53 And when Shaul was dead, Esau-haran the sonne of Achor reigned in his stead.

54 And Esau-haran died, and Hadad reigned in his stead, and the name of his city was Pat, and his wives name Mehetabel the daughter of Matred the daughter of Mezahab.

55 Hadad died also, and there were dukes in Edom, duke Timna, duke Aliah, duke Tethi, 56 Duke Abolibamah, duke Elah, duke Pinon, 57 Duke Kenaz, duke Teman, duke Mizrah, 58 Duke Magdiel, duke Iram: these were the dukes of Edom.

CHAP. II.

1 The genealogie of Izhak since that the father of David.

2 These are the founnes of Israel, 3 Reuben, Simeon, Levi, & Judah, Issachar, and Zebulun, 4 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

5 The founnes of 6 Judah, Er, and Onan, and Shelah, these three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Judah was full in the sight of the Lord, and he slew him.

7 And Thamar his daughter in law bare him Pharez, and Zerah: 8 all the founnes of Judah were five.

9 The founnes of Pharez, Hezron & Hamul.

10 The founnes also of Zerah were 11 Zimri, and Ethan, and Heman, & Calcol, and Darr, which were five in all.

12 And the sonne of Carmi, 13 Achaz that troubled

1 There were borne of these three first bornes, reade Gen. 38. 2. * Gen. 38. 2. 3. * Gen. 38. 2. 4. * Gen. 38. 2. 5. * Gen. 38. 2. 6. * Gen. 38. 2. 7. * Gen. 38. 2. 8. * Gen. 38. 2. 9. * Gen. 38. 2. 10. * Gen. 38. 2. 11. * Gen. 38. 2. 12. * Gen. 38. 2. 13. * Gen. 38. 2. 14. * Gen. 38. 2. 15. * Gen. 38. 2. 16. * Gen. 38. 2. 17. * Gen. 38. 2. 18. * Gen. 38. 2. 19. * Gen. 38. 2. 20. * Gen. 38. 2. 21. * Gen. 38. 2. 22. * Gen. 38. 2. 23. * Gen. 38. 2. 24. * Gen. 38. 2. 25. * Gen. 38. 2. 26. * Gen. 38. 2. 27. * Gen. 38. 2. 28. * Gen. 38. 2. 29. * Gen. 38. 2. 30. * Gen. 38. 2. 31. * Gen. 38. 2. 32. * Gen. 38. 2. 33. * Gen. 38. 2. 34. * Gen. 38. 2. 35. * Gen. 38. 2. 36. * Gen. 38. 2. 37. * Gen. 38. 2. 38. * Gen. 38. 2. 39. * Gen. 38. 2. 40. * Gen. 38. 2. 41. * Gen. 38. 2. 42. * Gen. 38. 2. 43. * Gen. 38. 2. 44. * Gen. 38. 2. 45. * Gen. 38. 2. 46. * Gen. 38. 2. 47. * Gen. 38. 2. 48. * Gen. 38. 2. 49. * Gen. 38. 2. 50. * Gen. 38. 2. 51. * Gen. 38. 2. 52. * Gen. 38. 2. 53. * Gen. 38. 2. 54. * 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troubled Israel, transgressing in the thing excommunicate.

8 The sonne also of Ethan, Azariah.

9 And the sonnes of Hezron that were borne vnto him, Irahmeel, and Ram and Chelubai.

10 And Ram begate Aminadab, and Aminadab begate Nahshon prince of the children of Iudah,

11 And Nahshon begate Salma, and Salma begate Boaz,

12 And Boaz begate Obed, and Obed begate Ithai,

13 * And Ithai begate his eldest sonne Eliab, and Aminadab the second, & Shimma the third,

14 Nathaniel the fourth, Raddai the fifth,

15 Ozen the sixth, and David the seventh.

16 Whose sisters were Zeruiah and Abigail. And the sonnes of Zeruiah, Abihai, and Joab, and Afiah.

17 And Abigail bare Amasa: and the father of Amasa was Iether an Ishmeelite.

18 * And Caleb the sonne of Hezron begate Iericho of Azubah his wife, and her sonnes are these, Iether, and Shobab, and Ardun.

19 And when Azubah was dead, Caleb tooke vnto him Ephrah, which bare him Hur.

20 * And Hur begate Uri, and Uri begate Bezaleel.

21 And afterward came Hezron to the daughter of Machir the father of Gilead, and tooke her when he was threescore yere old, and she bare him Segub.

22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.

23 And Geshur with Aram tooke the townes of Iair from them, and Kenath and the townes thereof, ~~was~~ threescore cities. All these were the sonnes of Machir the father of Gilead.

24 And after that Hezron was dead at Caleb Ephratah, then Abiah Hezrons wife bare him also Alhur the father of Tekoa.

25 And the sonnes of Irahmeel the eldest sonne of Hezron were Ram the eldest, then Buthai, and Oren and Ozen and Abihai.

26 Also Irahmeel had another wife named Atarah, which was the mother of Onan.

27 And the sonnes of Ram, the eldest sonne of Irahmeel were Maaz, and Iamin and Ekaz.

28 And the sonnes of Onan were Shammai and Iada. And the sonnes of Shammai, Nabal and Abihur.

29 And the name of the wife of Abihur was called Abihai, and she bare him Ahban and Molid.

30 The sonnes also of Nadab were Seled and Appaim: but Seled died without children.

31 And the sonne of Appaim was Ithi, and the sonne of Ithi, Shehan, and the sonne of Shehan, Abihai.

32 And the sonnes of Iada the brother of Shammai were Iether and Ionathai: but Iether died without children.

33 And the sonnes of Ionathai were Peleth and Zaria. These were the sonnes of Irahmeel.

34 And Shehan had no sonnes, but daughters. And Shehan had a servant that was an Egyptian named Iarha.

35 And Shehan gaue his daughter to Iarha his servant to wife, and she bare him Attai.

36 And Attai begate Nathan, and Nathan

begate Zabab,

37 And Zabab begate Ephlal, and Ephlal begate Obed,

38 And Obed begate Iehu, and Iehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleafah,

40 And Eleafah begate Sifamai, and Sifamai begate Shallum,

41 And Shallum begate Iekamiah, and Iekamiah begate Elisama.

42 Also the sonnes of Caleb, the brother of Irahmeel, were Melha his eldest sonne, which was the father of Ziph: and the sonnes of Marefah the father of Hebron.

43 And the sonnes of Hebron were Korah and Tappuah, and Rekem and Shema.

44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.

45 The sonne also of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah a concubine of Caleb bare Haran and Moza, and Gazer: Haran also begate Gazer.

47 The sonnes of Iahdai were Regem, and Iotham, and Gethan, and Pelat, and Ephah, and Shaph.

48 Caleb concubine Maachah bare Sheber and Tirhanah.

49 She bare also Shapha, the father of Mar-mannah, and Sheua the father of Machbenah, and the father of Gibeaz. * And Achah was Caleb's daughter.

50 * These were the sonnes of Caleb the son of Hur the eldest sonne of Ephratah, Shobal the father of Kiriath-iaim.

51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iaim had sonnes, and hee was the ouerfeer of halfe Hammonoth.

53 And the families of Kiriath-iaim were the Ithrites, and the Puthites, and the Shumathites, & the Mishathites. of them came the Zarathites, and the Eshtaulites.

54 The sonnes of Salma of Beth-lehem, and the Netophathites, the crownes of the house of Iobab, and halfe the Manathites and the Zorites.

55 And the families of the Scribes dwelling at Iabez, the Tirathites, the Shimeathites, the Shuchathites, which are the Kenites, that came of Hammath the father of the house of Rechab.

CHAP. III.

The genealogie of David, and of his posteritie vnto the sonnes of Iosaph.

These also were the sonnes of David, which were borne vnto him in Hebron: the eldest Amnon of Ahinoam, the Israelitess: the second Daniel of Abigail the Carmelitess:

3 The third, Absalom the sonne of Machai daughter of Talmai King of Gethair: the fourth Adoniah the sonne of Haggith:

5 The fifth Shephatiah of Abital: the sixth Ithream by Eglah his wife.

7 These sixe were borne vnto him in Hebron: and there hee reigned foure yere and fixe moneths: and in Ierusalem he reigned three and thirtie yere.

8 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Solomon

e Whom 5 Mac. there called A-ram, March 1. 3. d Ths is, chiefe of the familie.

Or, Ithi.

* 1 Sam. 16. 19.

and 17. 13.

Or, Shemash.

e Who was called Chelubai the sonne of Hezron, ver. 9.

* Read, yea.

f Who was prince of Gilead, called him Segub.

g That is, the G-hurites and Sy-rian tooke the gownes for lairs children.

h Which was a towne named of the husband and wife, called also Beth-lehem Ephraim.

i Meaning, the chiefe & prince.

f Who died while his father was alive, and therefore it is said, ver. 32, that She-ber had no sonnes.

l That is, the chiefe gouernour or Prince of the Ziphims, because the prince ought to haue a fatherly care and affection toward his people.

m This difference was betweene the wife and the concubine, that the wife was taken with certaine solemnities of marriage, and her children did inherit: the concubine had no solemnities in marriage, neither did her children inherit: but had a portion of goods or money giuen them.

* Job. 1. 30.

Or, he that was the chiefe, because the prince ought to be meritorious for his familie.

n Meaning the chiefe and principall.

o, the Zorites, the halfe of the Manathites.

p Which were men learned and expert in the law. p. Read, Nimrod, and Iaphet.

q He returneth in the genealogie of David to the first Christ came of his stocke.

r Which is, Iosaphat, borne of her that was Nabab's wife the Carmelitess.

^a Called also Ruth (Sheila) the daughter of Eliam: so they gave them this names.

^c Elihuah, or Elihuah, Sam. 5. 19. & Eliphaz the first, and David named these sonnes, which were next borne, by the same name: y^e booke of Kings his childre are mentioned which were alive, & here, both they that were alive, and dead.

^a So called, because he was preferred to the dignitie royall before his brother Iehoiakim, which was the elder, Jer. I. 3. 2. 1. King. 3. 2.

^f Shual, by which the word Shual was sonne of Salathiel, meaning that he was his nephew according to the Hebrew speech: for he was Peccah's sonne.

^g So the Shemai, was Shechem's natural sonne, and the other fine his nephews, and all were fine.

^a Meaning they came of Judah, as nephews & kindred (for only Pharez was his natural sonne). ^b Gen. 38. 29. and ^c Chap. 3. 4.

^b The first borne of his mother, and not y^e eldest sonne of his father.

Salomon of ^a Bathshua the daughter of Amiel: ^b Ithar also, and ^c Elihuah, and Eliphaz, ^d And Nogah, and Nephthi, and Iaphia, ^e And Elihuah, and Elihuah, and Eliphazer, nine in number.

^f These are all the sonnes of David, besides the sonnes of the concubines, and Thamar their sister.

^g And Salomons sonne was Rehoboam, whose sonne was Abiah, and Ahi his sonne, and Iehoiaphath his sonne.

^h And Ioram his sonne, and Ahaziah his sonne, and Ioshaf his sonne.

ⁱ And Amaziah his sonne, and Azariah his sonne, and Iotham his sonne.

^j And Ahaz his sonne, and Hezekiah his sonne, and Manasseh his sonne.

^k And Amos his sonne, and Ioshaf his sonne.

^l And of the sonnes of Iosiah, the eldest was Iohanan, the second Iehoiakim, the third Zedekiah, and the fourth Shallum.

^m And the sonnes of Iehoiakim were Ieconiah his sonne, and Zedekiah his sonne.

ⁿ And the sonnes of Ieconiah, Affir and Shealtiel his sonne.

^o Malchiram also and Pedaiyah, & Shenazar, Iecaniah, Hofaniah, and Nedabiah.

^p And the sonnes of Pedaiyah were Zerubbabel, & Shimmei: and the sonnes of Zerubbabel were Meibullam, and Hananiah, and Shelomith their sister.

^q And Hashubah, and Ohel, and Berechiah, and Hazadiah, and Iuliahbeshet, five in number.

^r And the sonnes of Hananiah were Pelatiah, and Iesiah: the sonnes of Rephiah, the sonnes of Aman, the sonnes of Abadiah, the sonnes of Shechaniah.

^s And the sonne of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Hattath and Igeal, and Pataiah, and Nezirah, and Shophat, four in number.

^t And the sonnes of Nezirah were Elioenai, and Hezekiah, and Azrikam, three in number.

^u And the sonnes of Elioenai were Hodiah, and Eliashib, and Pelatiah, and Akkub, and Iohanan, and Delaiah, and Anani, seven.

CHAP. III.

^a The genealogy of the sonnes of Judah, 9 of Ashur, 9 of Yehozabab, and 11 of Chelch, 24. and Simeon: their labours, 38. and conquests.

^b He is sonnes of Judah were Pharez, Hezron, and Carim, and Hur, and Shobal.

^c And Reuiah the sonne of Shobal begat Isachar, and Isachar begat Ahumit, and Isachar: these are the families of the Zorathites.

^d And these were of the father of Etam, Izreel, and Ilma: and Idbah: and the name of their sister was Hazeleponi.

^e And Penuel was the father of Gedor, and Ezer the father of Huihah: these are the sonnes of Hur the eldest sonne of Ephraiah, the father of Beth-Ichem.

^f But Ashur the father of Tekoa had two wives, Heleah, and Nagah.

^g And Naarah bare him Ahuzam, and Hophet, and Temeni, and Haahstai: these were the sonnes of Naarah.

^h And the sonnes of Hodeh, were Zereth, Iehozabab, and Ethnan.

ⁱ Also Coz begate Anah, and Zebadiah, and the families of Athaiel the sonne of Harum.

^j But Iabez was more honourable than his brethren, and his mother called his name Iabez, saying, Because I bare him in sorrow.

^k And Iabez called on the God of Israel, saying, If thou wilt bleesse me in deed, and enlarge my coasts, and if thine hand be with me, and thou wilt cause me to be delivered from evil, that I be not hurt. And God granted the thing that he asked.

^l And Chelub the brother of Shuah begate Mehir, which was the father of Elthon.

^m And Elthon begate Beth-rapha, & Psafah, and Tehinnah the father of the citie of Nahath: these are the men of Rechab.

ⁿ And the sonnes of Kenaz were Othniel and Zerahiah, and the sonne of Othniel, Hathath.

^o And Meonothai begate Ophrah. And Seraiah begate Iothab the father of the valley of craftsmen: for they were craftsmen.

^p And the sonnes of Caleb the sonne of Iephunneh were Iru, Elah, and Naam. And the sonne of Elah was Kenaz.

^q And the sonnes of Iehaleel were Zaph, and Ziphah, Tiria, and Asarel.

^r And the sonnes of Ezerah were Iether and Mered, and Ephraim, and he begate Miriam, and Shammai, and Ithab the father of Elimelech.

^s Also his wife Iehudiah bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and these are the sonnes of Bitiah the daughter of Pharaoh, which Mered took.

^t And the sonnes of the wife of Hodiah, the sister of Naham the father of Keilah were the Garquites, and Elimelech the Maachathite.

^u And the sonnes of Shimon were Amnon and Kimnah, Ben-hanan, & Tilon. And the sonne of Ishi was Zobei, and Ben-zobei.

^v The sonnes of Shelah, the sonne of Judah, were Er the father of Lecah, and Laadah the father of Marehah, and the families of the householders of them that wrought fine linen in the house of Asa-ben.

^w And Iokim and the men of Chozeba and Ioshaf, and Zaraph, which had the dominion in Moab, and Iuliahel Lehem. These also are ancient things.

^x These were potters, & dwelt among plants and hedges: so there they dwelt with the king for his works.

^y The sonnes of Simeon were Nemuel, and Jamin, Zarah, Zerah, and Shaul.

^z Whose sonne was Shallum, and his sonne Miriam, and his sonne Mihma.

^a And the sonnes of Miltoim, Hamuel was his sonne, Zaccus his sonne, and Shimeis his sonne.

^b And Shimeis had fixtene sonnors, and fixe daughters: but his brethren had not many children, neither was all their familie like to the children of Judah in multitude.

^c And they dwelt at Beer-sheba, & at Moledah, and at Hazar-shual.

^d And at Bilhah, and at Ezer, and at Tolad, and at Bethuel, and at Horath, and at Ziklag.

^e And at Beth-maraboth, and at Hazar-sim, at Beth-birci, & at Shazaram, these were they.

^c Otherwise called J. Iniel, Judg. 1. 19.

^d It is to be understood, that then he would accomplish his vow, which he made.

^e The lord of that valley where the artificers did dwell. ^f Called also Elton.

^g He bare many sons, as we see by the list of his sons.

^h Of whom he had many.

ⁱ Gush-ham.

^j Of the tribe of Simeon.

^k They were King David's gardeners, and served him in his work.

^l Gen. 48. 14. said he.

^m His sonne Oshai is here omitted.

ⁿ These were the longest lived of the tribe of Judah. Josh. 1. 1. and were given to the tribe of Simeon.

k Then David re-
sorted them to the
side of Iudah,

cities vnto the reigne of ^d David.

32 And their townes were Etam, and Ain,
Rimmon, and Tochen, and Aham, five cities.

33 And all their townes that were round a-
bout these cities vnto Baal, These are their habi-
tations and the declaration of their genealogie,

34 And Methobah, and Iamlech, and Iosiah
the sonne of Amiah,

35 And Ioel and Ichu the sonne of Ioshibiah,
the sonne of Seraiah, the sonne of Afiel,

36 And Elionai, and Iaakobah, & Ieshohaiah,
and Asaiah, and Adiel, and Iesimiel, and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne
of Allon, the sonne of Ideiah, the sonne of
Shimri, the sonne of Shemaiah.

38 These were famous princes in their families,
and increased greatly their fathers houses.

39 And they went to the entering in of Ge-
dor, euen vnto the East side of the valley, to
seeke pasture for their sheepe.

40 And they found fat pasture and good, and
a wide land, both quiet and fruitfull: for they of
Ham had dwelt there before.

41 And these described by name, came in the
dayes of Hezekiah king of Iudah, and smote their
tents, and the inhabitants that were found there,
and destroyed them vterly vnto this day, and
dwelt in their roome, because there was pasture
there for their sheepe.

42 And besides these, fise hundred men of
the sonnes of Simeon went to mount Seir, and
Pelatiah, and Neariah, and Rophaiah, and Vzziel
the sonnes of Ithi were their captaines,

43 And they smote the rest of Amalek that had
escaped, and they dwell there vnto this day.

CHAP. V.

1 The birthright taken from Reuben and giuen to the sonnes of
Joseph. 2 The genealogie of Reuben, 11 and Gad, 23
and of the halfe tribe of Manasseh.

THe sonnes also of Reuben the eldest sonne
of Israel (for he was the eldest, * but had de-
filed his fathers bed, therefore his birthright was
giuen vnto the 2 sonnes of Joseph the sonne of
Israel, so that the genealogie is not reckoned after
his birthright:

2 For Iudah preuailed about his brethren, and
of him came the prince, but the birthright was
Josephs)

3 *The sonnes of Reuben the eldest sonne of
Israel, were Hanoch & Pallu, Hezron and Carmi.

4 The sonnes of Ioel, Shemaiah the sonne,
Gog his sonne, and Shimezi his sonne,

5 Michah his sonne, Reaiah his sonne, and
Baah his sonne,

6 Beerah his sonne: whom Tilgath Pilnefer
King of Asshur carried away: he was a prince of
the Reubenites.

7 And when his brethren in their families
reckoned the genealogie of their generations,
Ieiel and Zedachiah were the chiefe,

8 And Bela the sonne of Azaz, the sonne of
Shema, the sonne of Ioel, which dwelt in d Aroer,
euen vnto Nebo and Baal-meon.

9 Ako Eastward hee inhabited vnto the en-
tering in of the wilderness from the riuer || Perath:
for they had much cattell in the land of Gilead,

10 And in the dayes of Saul they warred with
the Hagarims, which sell by their handes: and
they dwelt in their tents in all the East parts of
Gilead.

11 ¶ And the children of Gad dwelt ouer-
against them in the land of Basan, vnto Salechah,
12 Ioel was the chieftest, and Shapham the se-
cond, but Laanai and Shaphat were in Basan.

13 And their brethren of the house of their fa-
thers were Michael, and Meshullam, and Sheba,
and Sorai, and Iacan, and Zia, and Eber, seven.

14 These are the children of Abihail the sonne
of Huri, the sonne of Iaroah, the sonne of Gilead,
the sonne of Michael, the sonne of Ieshihai, the
sonne of Iahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni
was chieft of the household of their fathers.

16 And they dwelt in Gilead in f Basan, and
in the townes thereof, and in all the suburbs of
Sharon by their borders.

17 All these were reckoned by genealogies in
the dayes of Iotham King of Iudah, and in the
dayes of Ieroboam King of Israel.

18 ¶ The sonnes of Reuben and of Gad, and
of halfe the tribe of Manasseh of those that were
valiant men, able to beare shield and sword, and
to draw a bowe, exercised in warre, were foure
and fortie thousand, seven hundred and threescore,
that went out to the warre.

19 And they made warre with the Hagarims,
with s Ietur, and Naphthi, and Nodab.

20 And they were h holpen against them, and
the Hagarims were deliuered into their hands, and
all that were with them: for they cried to God in
the battell, and he heard them, because they tru-
sted in him.

21 And they led away their cattell, euen their
camels fifty thousand, and two hundred, and fifty
thousand sheepe, and two thousand asses, and of
persons an hundred thousand.

22 For many fell downe wounded, because the
warre was of God. And they dwell in their steads
vntill the captiuitie.

23 And the children of the halfe tribe of Ma-
nasseh dwelt in the land, from Basan vnto b Baal
Hermion, and Senir, and vnto mount Hermion: for
they increased.

24 And these were the heads of the households
of their fathers, euen Ephraim and Ithi, and Eliciel
and Azriel, and Ieremiah, and Hodauiah, and Iahdiel,
strong men, valiant and famous, heads of the
households of their fathers.

25 But they transgressed against the God of
their fathers, and went a whoring after the gods
of the people of the land, whome God had de-
stroyed before them.

26 And the God of Israel stirred vp the spirit
of Pul king of Asshur, and the spirit of Tilgath
Pilnefer king of Asshur, and he carried them a-
way: euen the Reubenites, and the Gadites, and
the halfe tribe of Manasseh, and brought them
vnto * Halah and Habor, and Hara, and to the
riuer Gozan, vnto this day.

CHAP. VI.

1 The genealogie of the sonnes of Levi, 21 their order in the
ministrye of the Tabernacle. 40 Aaron and his sonnes
Priests. 54. 57 Their habitations.

THe sonnes of Levi were Gershon, Kohath, and
Merari.

2 *And the sonnes of Kohath, Amram, Iz-
har, and Hebron, and Vziel.

3 And the children of Amram, Aaron, and
Moses & Miriam. And the sonnes of Aaron, * Na-
dab, and Abihu, and * Eleazar, and Ithamar.

i For the tribe of
Simeon was so
great in number,
that in the time
of Ezechiah they
sought new dwell-
ings vnto Gedor,
which is in the
side of Dan.

m And were not
slaine by Saul and
David.

* Gen. 35.22.
and 49.4.

a Because they
were made two
tribes, they had a
double portion.

b That is, he was
the chieftest of all
the tribes accord-
ing to Isaakhs
prophecie, Gen.
49.8. and because
Christ shoulde
come of him.
* G. ch. 4. 9.
xxv. 1. 6.
num. 36. 9.

c To wit, in the
time of Vzziel
King of Israel,
2. King. 15. 29.

d These places
were beyond Ior-
dan toward the
East in the land
giuen to the Re-
ubenites.
|| Per. Naphtali.
e The Ithamites
that came of Ha-
gar Abrahams
concubine.

f Both the whole
country and one
peculiar city were
called by this
name Basan.

g These were
the sonnes of
Ishmael, Gen.
25. 1. 5.
h To wit, by the
Lord that gave
them this victory.

i Eph. scales of men

i Menologues
captiuitie of the
ten tribes vnto
Tilgath Pilnefer,
k Otherwise cal-
led Baal-gad.

l Thus God stirred
vp the wicked, and
vied them as in-
struments to ex-
ecute his iust iudge-
ment against sin-
ners, although
they were ledde
with malice and
ambitions.
* 2. King. 1. 8. 16.

* Gen. 48. 11. xxv.
1. 6. 16. chap. 33. 14.

* Levit. 10. 1.

* Num. 20. 9.

4 Eleazar begate Phinchas, Phinchas begate Abihun,
 5 And Abihun begate Bukki, and Bukki begate Uzzi,
 6 And Uzzi begate Zerahiah, and Zerahiah begate Meraioth,
 7 Meraioth begate Amariah, and Amariah begate Ahub,
 8 And Ahub begate Zadok, and Zadok begate Ahimaz,
 9 And Ahimaz begate Azariah, and Azariah begate Iohanan,
 10 And Iohanan begate Azariah (it was hee that was Priett in the house that Salomon built in Ierusalem)
 11 And Azariah begate Amariah, and Amariah begate Ahub,
 12 And Ahub begate Zadok, and Zadok begate Shallum,
 13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,
 14 And Azariah begate Seriah, and Seriah begate Iehozadak,
 15 And Iehozadak departed when the Lord carryed away into captivtie Iudah and Ierusalem by the hand of Nebuchad-nezzar.
 16 ¶ The sonnes of Levi were Gershom, Kohath and Merari:
 17 And these be the names of the sonnes of Gershom, Libni, and Shimei,
 18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Uzziel.
 19 The sonnes of Merari, Mahli and Musi: and these are the families of Levi concerning their fathers.
 20 Of Gershom, Libni his sonne, Iahath his sonne, Zimriah his sonne,
 21 Iah his sonne, Iddo his sonne, Zerah his sonne, Iecarai his sonne.
 22 The sonnes of Kohath, Amisadab his sonne, Korah his sonne, Asir his sonne,
 23 Elkana his sonne, and Ebiasaph his sonne, and Asir his sonne,
 24 Tahath his sonne, Uriel his sonne, Uziah his sonne, and Shaul his sonne,
 25 And the sonnes of Elkana, Amasai, and Ahimoth.
 26 Elkana, the sonnes of Elkana, Zophai his sonne, and Nahath his sonne,
 27 Eliab his sonne, Ieroham his sonne, Elkana his sonne.
 28 And the sonnes of Shemuel, the eldest ¶ Vashni, then Abiah.
 29 ¶ The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Uziah his sonne,
 30 Shiri his sonne, Hagglai his sonne, Agai his sonne.
 31 And these be they whom David set for to sing in the house of the Lord, after that the Arke had rest.
 32 And they ministred before the Tabernacle, even the Tabernacle of the Congregation with a singing, untill Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.
 33 And these ministred with their children of the sonnes of Kohath, Heman a singer, the sonne of Isai, the sonne of Shemuel,
 34 The sonnes of Elkana, the sonne of Iero-

hain, the sonne of Eliak, the sonne of Toah,
 35 The sonne of Zuph, the sonne of Elkana, the sonne of Mahath, the sonne of Amasai,
 36 The sonne of Elkana, the sonne of Isai, the sonne of Azariah, the sonne of Zephaniah,
 37 The sonne of Tahath, the sonne of Asir, the sonne of Ebiasaph, the sonne of Korah,
 38 The sonne of Izhar, the sonne of Kohath, the sonne of Levi, the sonne of Israel.
 39 And his brother Asaph stood on his right hand: and Asaph was the sonne of Berechiah, the sonne of Shimeon.
 40 The sonne of Michael, the sonne of Basaiah, the sonne of Malchiah,
 41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,
 42 The sonne of Ethan, the sonne of Zimriah, the sonne of Shimei,
 43 The sonne of Iahath, the sonne of Gershom, the sonne of Levi.
 44 And their brethren the sonnes of Merari were on the left hand, even Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,
 45 The sonne of Habbiah, the sonne of Amasai, the sonne of Hilkiah,
 46 The sonne of Anai, the sonne of Bani, the sonne of Shomer,
 47 The sonne of Mahli, the sonne of Musi, the sonne of Merari, the sonne of Levi.
 48 ¶ And their brethren the Levites were appointed vnto all the service of the Tabernacle of the house of God.
 49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel according to all that Moses the servant of God had commanded.
 50 These are the sonnes of Aaron, Eleazar his sonne, Phinchas his sonne, Abihun his sonne,
 51 Bukki his sonne, Uzzi his sonne, Zerahiah his sonne,
 52 Meraioth his sonne, Amariah his sonne, Ahub his sonne,
 53 Zadok his sonne, and Ahimaz his sonne.
 54 ¶ And these are the dwelling places of them throughout their townes and coastes, even of the sonnes of Aaron for the familie of the Kohathites, for the lot was theirs.
 55 So they gaue them Hebron in the land of Iudah and the suburbs thereof round about it.
 56 But the field of the cite, and the villages thereof they gaue to Galeb the sonne of Iephunneh.
 57 And to the sonnes of Aaron they gaue the cities of Iudah for refuge, even Hebron and Libni with their suburbs, and Jattir, and Eshtemoa with their suburbs,
 58 And Pithul with her suburbs, and Be'er-sheva with her suburbs,
 59 And Ashan and her suburbs, and Bethsheva and her suburbs:
 60 ¶ And of the tribe of Benjamin, Geba and her suburbs, & Alemeth with her suburbs, and Anathoth with her suburbs: all these cities were thirteene cities by their familie.
 61 And vnto the sonnes of Kohath the remnant of the familie of the tribe, even of the halfe tribe of the halfe of Manasseh, by lot ten cities:

a Which was his Priest after that Abihun was deposed, according to the prophesie of Eli the Priest, 1 Sam. 2. 35. b And did valiantly resist King Uziah, who would have vnto the Priests 48. 1 Chron. 26. 17. 18.

c That he was led into captivtie with his father Seriah his sonne, 1 Chron. 26. 17. 18.

d Who seemed to be called Izhar, 1 Chron. 26. 17. 18.

e Who is also called Isai, 1 Sam. 2. 35. & the 35. verse of this Chapter.

f After it was brought to that place where the Temple should be built, and was so much cared to and from. g Verse Esod. 37. 31.

10. 1 Chron.

10. 1 Chron. b Meaning, he came of Heman, ver. 33.

i The Levites were called the singers because they came of the tribe of Levi. k Verse Numbers 4. 4.

l Or, cities which were given to the Levites. m They were appointed, and assigned for, n Which was also called Kirjath-sepher, Gen. 35. 19. 10. 1 Chron. 26. 17. 18. o That he had killed a man might be thereunto for favour till his cause was decided. Deut. 19. 2. p Which Iotham called Holon, 1 Chron. 26. 17. 18. q Or, Alemeth, 10. 1 Chron. 26. 17. 18. r That is, they gave a portion to the Kohathites which were the remnant of the tribe of Levi, out of the halfe tribe of Manasseh, and out of the tribe of Benjamin. s Verse Esod. 37. 31.

t That is, they gave a portion to the Kohathites which were the remnant of the tribe of Levi, out of the halfe tribe of Manasseh, and out of the tribe of Benjamin. u Verse Esod. 37. 31.

62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasse in Bashan, thirtee cities.

63 Unto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by Ioseph cities.

64 Thus the children of Israel gave to the Levites cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, thre cities, which they called by their names.

66 And they of the families of the sonnes of Kohath, had cities and their coastes out of the tribe of Ephraim.

67 And they gave unto them cities of refuge, Golan in mount Ephraim; and her suburbs, and Gezer and her suburbs,

68 Tokemaisho and her suburbs, and Beth-horon with her suburbs.

69 And Aialon and her suburbs, and Gath-Rimmon and her suburbs.

70 And out of the halfe tribe of Manasse, Ainer and her suburbs, and Bileam and her suburbs, five the families of the kinman of the sonnes of Kohath.

71 Unto the sonnes of Gershom out of the familie of the halfe tribe of Manasse, Golan in Bashan, and her suburbs, and Astaroth with her suburbs.

72 And out of the tribe of Issachar, Kedesh and her suburbs, Dilethai and her suburbs.

73 Ramesse and her suburbs, and Amon with her suburbs.

74 And out of the tribe of Asher, Malabar and her suburbs, and Abdon and her suburbs.

75 And Hukok and her suburbs, and Rehob and her suburbs.

76 And out of the tribe of Naphtali, Kedesh in Galilee and her suburbs, and Hammon, and her suburbs, and Kirjathaim, and her suburbs.

77 Unto the rest of the children of Merari were given out of the tribe of Zebulun Rimmon and her suburbs, Tabor and her suburbs.

78 And on the other side Iorden by Jericho, even on the East side of Iorden, out of the tribe of Reuben, * Bezer in the wilderness with her suburbs, and Lihai with her suburbs.

79 And Kedemoth with her suburbs, and Mephath with her suburbs.

80 And out of the tribe of Gad, Ramoth with her suburbs, and Mahanaim with her suburbs.

81 And Hebron with her suburbs, and Iazer with her suburbs.

CHAP. VII.

The genealogie of Issachar, Benjamin, 13 Nephthali, 14 Manasse, 15 Ephraim, 16 Asher.

And the sonnes of Issachar were Tola, and Puni, and Iasub, and Shimron, four.

And the sonnes of Tola, Vzzi, & Rephaiah, and feriel, and Tahmai, and Itham, and Shemuel, heads in the households of their fathers. Of Tola, were valiant men of warre in their generations, whose number was in the dayes of David two and twentie thousand and five hundred.

And the sonnes of Vzzi were Ithrahalah, and the sonnes of Ithrahalah, Michael, and Oadiah, and Joel, and Ithiah, sixe men all princes.

4 And with them in their generations after the houthold of their fathers were bandes of men of warre for battell fixe and thirte thousand: for they had many wines and children.

5 And their brethren among all the families of Issachar were valiant men of waire, reckoned in all by their genealogies fourecore and seven thousand.

6 The sonnes of Benjamin were Bela, and Becher, and Iedial, e three.

7 And the sonnes of Bela, Ezbon, and Vzzi, and Vzziel, & Jerimoth, and Iri, five heads of the households of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thirte and foure.

8 And the sonnes of Becher, Zemirah, and Josah, and Eliezer, and Elienai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alamech: all these were the sonnes of Becher.

9 And they were numbered by their genealogies according to their generations, and the chiefe of the houses of their fathers, valiant men of warre, twentie thousand and two hundred.

10 And the sonne of Iedial was Bilhan, and the sonnes of Bilhan, Iesuh, and Benjamin, and Ehad, and Cheruannah, and Zethan, and Tharshish, and Abihahar.

11 All these were the sonnes of Iedial, chiefe of the fathers, valiant men of warre, seauente thousand and two hundred, marching in battell aray to the warre.

12 And Shuppim & Huppim were the sonnes of Ithrahalah, and the sonne of Ithrahalah.

13 The sonnes of Naphtali, Izhar, & Guni, and Iezer, & Shallum, e the sonnes of Bilhah.

14 The sonne of Manasse, was Machir whom these bare unto him, but his concubine of Aram bare Machir the * father of Gilead.

15 And Machir tooke to wife the siller of Huppim & Shuppim, and the name of their siller was Maachish. And the name of the second siller was Zelophehad, and Zelophehad had daughters.

16 And Mischai the wife of Machir bare a sonne, and called his name I Perch, and the name of his sister was Shileth: and his sonnes were Vlam and Rakem.

17 And the sonne of Vlam was Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasse.

18 And his siller Moleched bare Ithod, and Abiezer, and Mithlah.

19 And the sonnes of Shemida were Aluian, and shechem, and Likui, and Aniam.

20 The sonnes also of Ephraim were Shuthelah, and Bered his sonne, & Tahath his sonne, and his sonne Eladah, and Taluth his sonne.

21 And Zabab his sonne, and Shuthelah his sonne, and Ezer, & Elad: and the men of Gath that were borne in the land, slew them, because they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his brethren came to comfort him.

23 And when he went in to his wife, the concubine, and bare him a sonne, and hee called his name Beriah, because affliction was in his houses.

24 And his daughter was Sherah, which built Beth-horon

e Meaning the four sonnes, and the father.

Or, Ithrahalah.

d Called also Alhbel, Gen. 36. 38. e Which were the chiefe of the houses, for there were many in all, as appeareth, Gen. 44. 1.

Or, Ithrahalah.

f Meaning, that it was not the issue of Benjamin out of Dan, Gen. 46. 23. Or, Ithrahalah, Gen. 46. 24.

g The name of Dan and Naphtali, which were the sonnes of Bilhah, Gen. 46. 23.

h Nam. 26. 33. Or, Ithrahalah, 26. 34.

h Meaning the siller of Gilead.

i Which was one of the five principal cities of the Philistines, toward the Ephraimites, Or, Ithrahalah.

Or, Ithrahalah.

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Or, Ithrahalah.

Beth-horon the nether, and the upper, and Vaxen Sheerah.

1 To wit of Ephraim.

25 And Reupha was his sonne, & Reseph, and Telah his sonne, and Tahan his sonne,

26 Laadan his sonne, Ammibud his sonne, Elishama his sonne,

27 Non his sonne, Ichofua his sonne,

28 And their possessions and their habitations were Beth el, and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, unto Azzah, and the villages thereof,

10, Adiah.

29 And by the places of the children of Manasse, Beth-thean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Joseph the sonne of Israel.

* Gen. 46. 17.

30 ¶ The sonnes of Ather were Imnah, and Ithuah, & Ithuai, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber, & Malchiel, which is the father of Birzauih.

32 And Heber begate Japhlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Japhlet were Pasach, and Bimhal, and Alhuath: these were the children of Japhlet.

10, Kimhal.

34 And the sonnes of Shamer, Ahi, and Rohgah, Ichubbah, and Aram.

35 And the sonnes of his brother Helem were Zophath, and Imma, and Sheleth and Amal.

36 The sonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sonnes of Iether, Iephunneh, and Pijpa and Ara.

39 And the sonnes of Vlla, Harah, & Haniel, and Kizia.

40 All these were the children of Ather, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell to the number of sixe and twentie thousand men.

CHAP. VIII.

1 The sonnes of Benjamin, 25 Ancestry of Saul.

Beniamin also begate Bela his eldest sonne, Abihel the second, and Aharah the third,

2 Nobah the fourth, and Rapha the fifth.

3 And the sonnes of Bela were Ackdar, and Gera, and Abihud,

4 And Abihua, and Naaman and Ahoah, and Gera, and Shephuphan, and Haram,

6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and b they were caried away captiues to Monahath,

7 And Naaman, and Ahiah, and Gera, hee caried them away captiues: and c he begate Vzza, and Ahihud.

8 And Shaharaim begate certaine in the country of Moab, after hee had sent d away Hulthim and Baara his wiues.

9 He begate, I say, of Hodeh his wife, Iobab and Zibia, and Meshah, and Malcham,

10 And Ietur and Shachia and Mirra: these were his sonnes, and chiefe fathers.

11 And of Hulthim he begate Ahirub & Elpaal.

12 And the sonnes of Elpaal were Eber, and Milham and Shamed (which built Ono, and Lod,

and the villages thereof)

13 And Beria and Shema (which were the chiefe fathers among the inhabitants of Aialom: they draue away the inhabitants of Gath)

14 And Aho, Shathak, and Jerimoth,

15 And Sebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Ioba, the sonnes of Beria,

17 And Zebadiah, and Meshullam, and Hizki, and Heber,

18 And Mithrai and Iziah, and Iotab, the sonnes of Elpaal,

19 Jakim also, and Zichri, and Sabdi,

20 And Elienai, and Zillehai, and Eliel,

21 And Adiah, and Leraiah, and Shimrath the sonne of Shimei,

22 And Ithpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananish, and Elam, and Antothiah,

25 Iphediah & Penuel the sonnes of Shathak,

26 And Shumherai, and Shechariah, and Athaliah,

27 And Jaarehiah, and Eliah, and Zichri, the sonnes of Ieroham.

28 These were the chiefe fathers according to their generations, *even* princes, which dwelt in Ierusalem.

29 And at Gibeon dwelt the father of Gibeon, and the name of his wife was Machah.

30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierusalem, *even* by their brethren.

33 And Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan, and Malchiah, and Abinadab, and Eshbaal.

34 And the sonne of Jonathan was Meribbaal, and Meribbaal begate Micah.

35 And the sonnes of Micah were Piton, and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Ichodah, & Ichodah begate Alemeth, and Azmaueh, and Zimri, and Zimri begate Moza,

37 And Moza begate Binea, whose sonne was Raphah and his sonne Eleasah, & his sonne Azel.

38 And Azel had sixe sonnes, whose names are these, Azrikam, Bokeru and Ithmael, and Sheariah, and Obadiah, and Hanan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother were Vlam his eldest sonne, Ichulsi the second, and Eliphlet the third.

40 And the sonnes of Vlam were valiant men of warre which thow with the bow, and had many sonnes and nephewes, an hundredth and fiftie: all these were of the sonnes of Benjamin.

CHAP. IX.

1 All Israel and Judah numbered, 20 Of the Priests and Levites, 11. 18 And of their officers.

T His all Israel were numbered by their genealogies: and behold, they are written in the booke of the Kings of Israel and of Judah, and they were caried away to Babel for their transgression.

¶ And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, *even* Israel, the Priests, the Levites, and the Beniaminites.

* The chiefe of the tribe of Benjamin, that dwell in Ierusalem. * Chap. 9. 35.

f Who in the 2. Sam. 9. is called Abiel. g He is also named Ithoboth, 2. Sam. 9. 8. h He is likewise called Meribbaal, 2. Sam. 9. 6.

a He continueth in the description of the tribe of Benjamin, because his purpose is to set forth the genealogie of Saul.

b Meaning, the inhabitants of the citie of Geba.

c To wit, Ehud.

d After hee had put away his two wiues.

a Hitherto hee hath described their genealogies before they went into captiuitie, and now hee describeth their histories after their returne. b Meaning the Beniaminites which stued in the Temple, and Iosh. 9. 17.

3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.

4 Vthai the sonne of Amihud the sonne of Omri, the sonne of Imri, the sonne of Bani: of the children of Pharez, the sonne of Judah.

5 And of Shiloni, Asaiah the eldest, and his sonnes.

6 And of the sonnes of Zerah, Ieuel, and their brethren fixe hundredth and ninetie.

7 And of the sonnes of Benjamin, Sallu the sonne of Meshullam, the sonne of Hodasiah, the sonne of Hafeenuah,

8 And Iineiah the sonne of Ieroham, and Elah the sonne of Yzzi, the sonne of Michri, and Meshullam the sonne of Shephathiah, the sonne of Reuel, the sonne of Ibmiah.

9 And their brethren according to their generations nine hundredth, fiftie and fixe: all these men were chief fathers in the households of their fathers.

10 ¶ And of the Priests, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the chief of the house of God,

12 And Adaiah the sonne of Ieroham, the sonne of Pahhur, the sonne of Malchiah, and Maasai the sonne of Adiel, the sonne of Iahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.

13 And their brethren the chief of the households of their fathers a thousand, seven hundredth and threecore valiant men, for the worke of the service of the house of God.

14 ¶ And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Merari,

15 And Bakbakkar, Hereth and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Adaph,

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Ieduthun, and Berechiah, the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akub, and Talmon, and Ahiman, & their brethren: Shallum was the chief.

18 For they were porters to this time by companies of the children of Levi vnto the Kings gate Eastward.

19 And Shallum the sonne of Kore the sonne of Ebialaph the sonne of Korah, and his brethren the Korathites (of the house of their father) were over the worke, and office to keepe the gates of the Tabernacle: so their families were over the hoste of the Lord, keeping the entrie.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord was with him.

21 Zechariah the sonne of Melchiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundredth & twelue, which were numbered according to their genealogies by their townes. Daud established these and Samuel the Seer in their perpetuall office.

23 So they & their children had the oversight of the gates of the house of the Lord, euen of the

house of the Tabernacle by wardes.

24 The porters were in foure quarters Eastward, Westward, Northward, and Southward.

25 And their brethren, which were in their townes, came at seuen dayes from time to time with them.

26 For these foure chief porters were in perpetuall office, and were of the Leuites, and had charge of the chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge was theirs, and they caused it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed over the instruments, and over all the vessels of the Sanctuary, & of the flour, & the wine, and the oyle, and the incense, and the sweete odours.

30 And certaine of the sonnes of the Priests made oymnts of sweete odours.

31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying pan.

32 And other of their brethren the sonnes of Kohath had the oversight of the shewbread to prepare it euery Sabbath.

33 And these are the fingers, the chief fathers of the Leuites, which dwell in the chambers, and had none other charge: for they had to doe in that businesse day and night.

34 These were the chief fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.

35 * And in Gibeon dwelt Iij father of Gibeon, Ieiel, and the name of his wife was Maachah.

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, euen by their brethren.

39 And * Ner begate Kish, and Kish begate Saul, and Saul begate Jonathán and Malchiah, and Abinadab and E'hbaal.

40 And the sonne of Jonathán was Meribbaal: and Meribbaal begate Micah.

41 And the sonnes of Micah were Pithon, and Melech and Tahrea.

42 And Ahaz begate Iarah, and Iarah begate Alemeth, and Azmauech, and Zimri, and Zimri begate Moza.

43 And Moza begate Binea, whose sonne was Rephaiah, & his sonne was Eleasah, and his sonne Azel.

44 And Azel had fixe sonnes, whose names are these, Azrikam, Bocheru, and Imael, & Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

C H A P. X.

1 The last of Saul against the Philistims, 4 In which he dieth, 6 And his sonnes also. 12 The cause of Sauls death.

THE Philistims fought against Israel: and the men of Israel fled before the Philistims, and fell downe slaine in mount Gilboa.

2 And the Philistims purified after Saul and after his sonnes, & the Philistims smote Jonathán, and

g They served weekly, as Ex. 4.10.

10r, spraint of the doore.

h Whereof the meate offering was made, Leuit. 1.1.

* Ex. 13. 9, 10.

i But were continually occupied in singing psalms to God.

* Chap. 8. 28. 10r, Aigwaw.

* 1 Sam. 14. 51. chap. 8. 33.

k Who was also called Iehoadab, Chap. 8. 34.

* 1 Sam. 31. 1.

¶ Or, chief of the familie.

c That is, he was the hie Priest.

d To serve in the Temple, every one according to his office.

e So called, because the King came into the Temple thereby, and not the common people.

f Their charge was, that none should enter into those places, which were only appointed for the Priests to minister in.

10r, for their s. attire.

and Abinadab, and Malchishua the sonnes of Saul.

¶ He found.

3 And the battell was fore against Saul, and the archers † hit him, and he was wounded of the archers.

4 Then sayde Saul to his armour bearer, Drawe out thy sworde, and thrust mee thorowe therewith, leaſt theſe vncircumcised come and mocke at mee: but his armour bearer would not, for he was fore afraid: therefore Saul tooke the sword and fell vpon it.

5 And when his armour bearer ſawe that Saul was dead, hee fell likewiſe vpon the sword, and died.

6 So Saul died and his three ſonnes, and all his houſe, they died together.

7 And when all the men of Iſrael that were in the valley, ſaw howe they ſledd, and that Saul and his ſonnes were dead, they forſooke their cities, and fled away, and the Philiftins came and dwelt in them.

8 And on the morowe when the Philiftins came to ſpoyle them that were flaine, they found Saul and his ſonnes † lying in mount Gilboa.

¶ He found.

9 And when they haſt ſtrip him, they tooke his head and his armour, and ſent them into the land of the Philiftins round about, to publiſh it vnto their idoles, and to the people.

10 And they laid vp his armour in the houſe of their god, and ſet vp his head in the houſe of a Dagon.

a Which was the idole of the Philiftins, and from the belly downward had the ſheme of a ſith, and vprward of a man.

11 ¶ When all they of Iabesh Gilgad heard all that the Philiftins had done to Saul,

12 Then they aroſe (all the valiant men) and tooke the body of Saul, and the bodies of his ſonnes, and brought them to Iabesh, and buried the bones of them vnder an oke in Iabesh, and ſaſted ſeuē dayes.

¶ 1. Sam. 31. 13.

13 So Saul died for his tranſgreſſion, that hee committed againſt the Lord, * *euē* againſt the word of the Lord, which he kept not, and in that hee ſought and aſked counſel of al^a familiar ſpirits,

¶ 1. Sam. 28.

14 And aſked not of the Lord: therefore hee ſlew him, and turned the kingdome vnto Dauid the ſonne of Iſhai.

CHAP. XI.

g After the death of Saul a Dauid aſſured in Hebron. g The Jebuſites reſiſt againſt Dauid, from whom hee ſubdued the towne of Zion. 6 Iobab is made captaine. 10 His valiant men.

THEN* all Iſrael* gathered themſelues to Dauid vnto Hebron, ſaying, Behold, we are thy bones and thy fleſh.

¶ 1. Sam. 5. 1. a This was after the death of Iſh. beſides Sauls ſonne, when Dauid had reigned ouer Iuſah foure yeeres and five monthes in Hebron. 1. Sam. 5. 5.

2 And in time paſt, enen when Saul was King, thou leddeſt Iſrael out and in: and the Lord thy God ſayde vnto thee, Thou ſhalt feede my people Iſrael, and thou ſhalt be captaine ouer my people Iſrael.

3 So came all the Elders of Iſrael to the King to Hebron, & Dauid made a couenant with them in Hebron before the Lord. And they anoynted Dauid King ouer Iſrael, * according to the word of the Lord by the hand of Samuel.

¶ 1. Sam. 16. 13.

4 ¶ And Dauid and all Iſrael went to Ieruſalem, which is Iebus, where were the Iebuſites, the inhabitants of the land.

5 And the inhabitants of Iebus ſayde to Dauid, Thou ſhalt not come in hither. Neuertheleſſe Dauid tooke the towne of Zion, which is the citie of Dauid.

¶ 1. Sam. 3.

6 And Dauid ſayd, * Whoſoeuer ſmitcheth the

Iebuſites firſt, ſhall be the chiefe and captaine. So Iobab the ſonne of Zeruiah went firſt vp, and was captaine.

7 And Dauid dwelt in the towne: therefore they called it the citie of Dauid.

8 ¶ And hee built the citie on euery ſide, from Millo euen round about: and Iobab repayed the reſt of the citie.

¶ 1. Sam. 3. 9.

9 And Dauid prospered, and grewe: for the Lord of hoſtes was with him.

10 ¶ ¶ Theſe alſo are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with all Iſrael, to make him King ouer Iſrael, according to the word of the Lord. *

¶ 1. Sam. 3. 1.

11 And this is the number of the valiant men whom Dauid had, Iſhobeam the ſonne of Hachmoni, the chiefe among thirtie: he liſt vp his ſpeare againſt three hundred, whom hee ſlew at one time.

b Meaning, the moſt excellent and beſteemed for his valiant neſſe: ſome read, the chiefe of the Princes. ¶ 1. Sam. 3. 1.

12 And after him was Eleazar the ſonne of Dodo the Ahohite, which was one of the three valiant men.

13 Hee was with Dauid at Paſ-dammim, and there the Philiftins were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philiftins.

14 And they ſtood in the middes of the field, and ſaued ~~the~~, and ſlew the Philiftins: ſo the Lord gaue a great victorie.

c This alſo is referred to Shamſah. 1. Sam. 15. 1. b. which Iſeriah was the chiefe of theſe. ¶ d That is, Eleazar and his two companions.

15 ¶ And three of the thirtie captiues went to a rocke to Adullam, into the cave of Adullam. And the armie of the Philiftins camped in the valley of Rephaim.

16 And when Dauid was in the hold, the Philiftins garriſon was at Beth-lehem.

17 And Dauid longed, and ſayd, * Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

¶ 1. Sam. 3. 13.

18 Then theſe three brake thorowe the hoſte of the Philiftins, and drewe water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord.

¶ This is, this water, for the which they ventred their blood.

19 And ſaid, Let not my God ſuffer me to doe this: ſhould I drinke the blood of theſe mens liues? for they haue brought it with the iſcapardie of their liues: therefore hee would not drinke it: theſe things did theſe three mightie men.

20 ¶ And Abiſhai the brother of Iobab, he was chiefe of the three, and he liſt vp his ſpeare againſt three hundred, and ſlew them, and had the name among the three.

21 Among the three hee was more honourable than the two, and he was their captaine: * but hee attained not vnto the firſt thre.

¶ 1. Sam. 3. 13.

22 Benaiah the ſonne of Ichoiada (the ſonne of a valiant man) which had done many actes, and was of Kabzeel, hee ſlew two || ſtrong men of Moab: hee went downe alſo and ſlew a lion in the middes of a pit in time of ſnowe.

¶ 1. Sam. 3. 13.

23 And he ſlew an Egyptian, a man of great ſtature, euen ſixe cubites long, and in the Egyptians hand was a ſpeare like a weauers beame: and he went downe to him with a Raffe, and plucked the ſpeare out of the Egyptians hand, and ſlew him with his owne ſpeare.

24 Theſe things did Benaiah the ſonne of Ichoiada, and had the name among the three worthies.

f Meaning those three which brought the warre to Dauid.
2 Sam. 17. 31.

g Called also Shemmoah, 2 Sam. 17. 35.

h He is also called Mebunnai, 2 Sam. 17. 37.

- 25 Behold, he was honourable among thirtie, but he attained not vnto the *first* three. * And Dauid made him of his counsell.
- 26 ¶ These also were valiant men of warre, Alahel the brother of Ioab, Elhanan the sonne of Dodo of Beth-Ichem,
- 27 ¶ Shammoth the Harodite, Helez the Pelonite,
- 28 Ira the sonne of Ikkeiah the Tekoite, Abiezzer the Antothite,
- 29 ¶ Sibbecai the Husathite, Ithai the Ahohite,
- 30 Maharai the Netophathite, Heled the sonne of Baamah the Netophathite,
- 31 Ithai the sonne of Ribai of Gibeath of the children of Benjamin, Benaiah the Pirathonite,
- 32 Hurai of the riuers of Gaath, Abiel the Arbathite,
- 33 Azmaueih the Baharumite, Eliahba the Shaalbomite,
- 34 The sonnes of Halhem the Gizonite, Jonathan the sonne of Shageh the Harite,
- 35 Ahiam the sonne of Sacar the Hararite, Elishah the sonne of Vr,
- 36 Hopher the Mecherathite, Ahijah the Pelonite,
- 37 Hezro the Carmelite, Naarai the sonne of Ezbai,
- 38 Joel the brother of Nathan, Mibhar the sonne of Haggeri,
- 39 Zelek the Ammonite, Nahrai the Ezerathite, the armour bearer of Ioab, the sonne of Zeruah,
- 40 Ira the Ithrite, Garb the Ithrite,
- 41 Virah the Hittite, Zabab the sonne of Ahlai,
- 42 Adina the sonne of Shiza the Reubenite, a captain of the Reubenites, and thirtie with him,
- 43 Hanan the sonne of Maachah, and Ioshaphat the Michnite,
- 44 Vziah the Alatherathite, Shama and Ieiel the sonnes of Otham the Arochite,
- 45 Iedaiel the sonne of Shimri, and Iohai his brother the Trizite,
- 46 Eliel the Mahanite, and Ieribai and Ioshuah the sonnes of Elnaam, and Ithmah the Moabite,
- 47 Eliel and Obed, and Isafiel the Mesobaite.

CHAP. XII.

¶ *Who they were that went with Dauid when he fled from Saul, 14 Their valour, 25 They that came vnto him vnto Hebron out of every tribe to make him King.*

a To take his part against Saul, who persecuted him.

b That is, of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with darts, Iudg. 20. 16.

- T**Hese also are they that came to Dauid to Ziklag, while he was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battell.
- 2 They were weaponed with bowes, and could vse the right and the left hand with stones and with arrowes and with bowes, and were of Sauls brethren, euen of Benjamin.
 - 3 The chiefe were Abiezzer, and Ioath the sonnes of Shemah a Gibeathite, and Ieziel, and Pelet the sonnes of Asmaueih, Berachah and Iehu the Antothite,
 - 4 And Ishmaiah the Gibeonite, a valiant man among thirtie, and aboute the thirtie, and Jeremiah, and Iehaziel, and Iohanan, and Ioshabab the Gederathite,
 - 5 Eluzai, and Ierimoth, and Bealith, and She-

- mariah, and Shephatiah the Haruphite,
- 6 Elkanah, and Ishiah, and Azariel, and Ioezer, Iathobeam of Hakorehim
- 7 And Joelah, and Zebadiah, the sonnes of Ieroham of ¶ Uedor,
- 8 And of the Gadites there separated themselves some vnto Dauid into the holde of the wilderness, valiant men of warre, and men of armes, and apt for battell, which could handle ¶ speare and shielde, and their faces were like the faces of lions, and were like the roes in the mountaines in swiftnesse,
- 9 Ezer the chiefe, Obadiah the second, Eliab the third,
- 10 ¶ Mishmanah the fourth, Ieremiah the fifth,
- 11 Attai the sixth, Eliel the seventh,
- 12 Iohanan the eighth, Elzahad the ninth,
- 13 Ieremiah the tenth, Machbama the eleventh.
- 14 These were the sonnes of Gad, captains of the hoste: one of the least could resist an hundred, and the greatest a thousand.
- 15 These are they that went ouer Iorden in the 4 first month when he had filled ouer all his bankes, and put to flight all them of the valley, toward the East and the West.
- 16 And there came of the children of Benjamin, and Iudah to the holde vnto Dauid,
- 17 And Dauid went out to meete them, and answered and sayde vnto them, If yee become peaceably vnto me to helpe me, mine heart shall be knit vnto you, but if you come to betray mee to mine aduersaries, seeing there is no wickednesse in mine handes, the God of our fathers beholde it, and rebuke it.
- 18 And the spirit came vpon Amasai, which was the chiefe of thirtie, and he sayd, Thine are wee, Dauid, and with thee, O sonne of Ithai. Peace, peace bee vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captains of the garrison.
- 19 ¶ And of Manasseh some fell to Dauid, when hee came with the Philistims against Saul to battell, but they helped them not: for the Princes of the Philistims * by aduisement sent him away, saying, He will fall to his master Saul ¶ for our heads,
- 20 As hee went to Ziklag, there fell to him of Manasseh, Adnah, and Iozabab, and Iediel, and Michael, and Iozabab, and Elihu, and Ziltai, heads of the thousands that were of Manasseh.
- 21 And they helped Dauid against ¶ that band: for they were all valiant men and were captains in the hoste.
- 22 For at that time day by day there came to Dauid to helpe him, vntill it was a great hoste, like the hoste of b God.
- 23 And these are the numbers of the captains that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.
- 24 The children of Iudah that bare shielde and speare, were sixe thousand and eight hundred armed to the warre.
- 25 Of the children of Simeon valiant men of warre, seuen thousand and an hundred.
- 26 Of the children of Levi foure thousand and

¶ Or, Gedna.

¶ Or, Euciler.

c Meaning fierce and terrible.

¶ Or, Masmanah.

d Which the Ebrewes called Nisan or Abib, containing halfe March and halfe Aprill, when Iudas was wont to ouerthrowe his bankes, reade Iosh. 3. 15.

e The spirit of boldnesse and courage moued him to speake thus.

f They came only to helpe Dauid and not to succour the Philistims, which were enemies to their country.
2 Sam. 20. 4.
¶ Or, as the response of our head.

g To wit, of the Amalekites which had burned the citie Ziklag, 1 Samuel 3. 1. 5.

h Meaning, mightie or strong: for the Ebrewes say a thing is of God, when it is excellent.

¶ Or, Euciler.

and fixe hundred:

37 And Iehoiada was the chiefe of them of Aaron: and with him three thousand and seven hundred.

38 And Zadok a yong man very valiant, and of his fathers householde came two and twentie captains.

39 And of the children of Benjamin the brethren of Saul three thousand: for a great part of them vnto that time kept the ward of the house of Saul.

39 And of the children of Ephraim twentie thousand, and eight hundred valiant men and famous men in the household of their fathers.

31 And of the halfe tribe of Manassh eighteene thousand, which were appointed by name to come and make Dauid King.

33 And of the children of Issachar which were men that had vnderstanding of the times, to knowe what Israel ought to doe: the heades of them were two hundred, and all their brethren were at their commandment.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand: which could set the battell in aray: they were not of a double heart.

34 And of Naphtali a thousand captains, and with them with shield and speare seven and thirtie thousand.

35 And of Dan expert in battell, eight and twentie thousand, and fixe hundred.

36 And of Ashur that went out to the battell and were trained in the warres, fourtie thousand.

37 And of the other side of Iordan the Reubenites, and of the Gadites, and of the halfe tribe of Manassh with all instruments of warre to fight with, an hundred and twentie thousand.

38 All these men of warre which that could leade an armie, came with vp right heart to Hebron to make Dauid King ouer all Israel: and all the rest of Israel was of one accord to make Dauid King.

39 And there they were with Dauid three dayes, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were neere them vntill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules, and on oxen, euen meate, flour, figges, and raisins, and wine and oyle, and beebes and sheepe abundantly: for there was ioy in Israel.

CHAP. XIII.

The Arke is brought againe from Kirith-iarim to Ierusalem. 9 Vzsa dieth because he touched it.

And Dauid counsell'd with the captaynes of thousands and of hundreths, and with all the glorious.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, we will fend to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Leuites in the cities and their suburbs) that they may assemble themselves vnto vs.

3 And we will bring againe the Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 ¶ So Dauid gathered all Israel together from Shihor in Egypt, euen vnto the entering of Hamath, to bring the Arke of God from Kirith-iarim.

6 And Dauid went vp and all Israel to Baalath in Kirith-iarim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betwene the Cherubims, where his Name is called on.

7 And they caryed the Arke of God in a new cart out of the house of Abinadab: and Vzsa and Ahio guided the cart.

8 And Dauid and all Israel played before God with all their might, both with songs and with harpes, and with violes, and with timbrels, and with cymbals and with trumpets.

9 ¶ And when they came vnto the threshing floore of Chidon, Vzsa put forth his hand to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzsa, and hee smote him, because he layed his hand vpon the Arke: so he dieth there before God.

11 And Dauid was angry, because the Lord had made a breach in Vzsa, and hee called the name of that place Perez-Vzsa vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the cite of Dauid, but caused it to turne into the house of Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, euen in his house three moneths: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP. XIII.

Hiram maketh vessels and workmen to Dauid. 4 The names of his children. 8. 15 The counsel of God he hath against the Philistines, and overcometh them. 15 God fighteth for him.

Then sent Hiram the King of Tyrus messengers to Dauid, and Cedar trees, with mafons and carpenters to build him an house.

2 Therefore Dauid knewe that the Lord had confirmed him King ouer Israel, and that his kingdom was lift vp on his, because of his people Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusalem, and Dauid begate moe sonnes and daughters.

4 And these are the names of the children of which he had at Ierusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ithar, and Elihu, and b Elpalet, 6 And Nogah, and Nepheg, and Iaphia, 7 And Elishama, and b Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was anointed King ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, he went out against them.

9 And the Philistims came, and spread themselves in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying, Shall I goe vp against the Philistims, and wilt thou deliuer them into mine hande? And the Lord said vnto him, Goe vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid smote them there: and Dauid said, God hath diuided

2. Sam. 6. 1.

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e That is, the valley of dimittion, because the enemies were dispersed there like water.

diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, Baal-perazim.

12 And there they had left their gods: and David said, Let them come be burnt with fire.

13 Again the Philistines came & spread them selves in the valley.

14 And when David asked againe counsell at God, God said to him, Thou shalt not goe vp after them, but turne away from them: that thou mayest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noyse of one going in the toppes of the mulberie trees, then goe out to battell: for God is gone forth before thee, to smite the hoste of the Philistines.

16 So David did as God had commaunded him: and they smote the hoste of the Philistines from Gibeon euen to Gezer.

17 And the fame of David went out into all landes: and the Lorde brought the feare of him vpon all nations.

CHAP. XV.

1 David preparerth an house for the Arke. 2 The number and order of the Leuites. 3 The fingers are chosen out among them. 4 They bring againe the Arke with ioy. 5 David dancing before it, as directed of his wife Michal.

And David made him houses in the citie of David, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then David said, None ought to carie the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lorde, and to minister vnto him forever.

3 So David gathered all Israel together to Ierusalem to bring vp the Arke of the Lorde vnto his place, which he had ordeined for it.

4 And David assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Vziel the chiefe, and his brethren fixe core.

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundred and twentie.

7 Of the sonnes of Gershom, Joel the chiefe, and his brethren an hundred and thirtie.

8 Of the sonnes of Elizaphan, Shemaiah the chiefe, and his brethren two hundred.

9 Of the sonnes of Hebron, Eliel the chiefe, and his brethren fourecore.

10 Of the sonnes of Vzziel, Amminadab the chiefe, and his brethren an hundred and twelue.

11 And David called Zadok and Abiathar the Priests, and of the Leuites, Vriel, Asaiah and Joel, Shemaiah, and Eliel, Amminadab:

12 And he said vnto them, Ye are the chiefe fathers of the Leuites: sanctifie your selves, and your brethren, and bring vp the Arke of the Lorde God of Israel vnto the place that I haue prepared for it.

13 For because ye were not there at the first, the Lorde our God made a breach among vs: for we sought him not after due order.

14 So the Priests and the Leuites sanctified themselves to bring vp the Arke of the Lorde God of Israel.

15 And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres as Moses had commaunded, according to

the word of the Lorde.

16 And David spake to the chiefe of the Leuites, that they should appoint certaine of their brethren to sing with instruments of musike, with viols and harpes, and cymbals, that they might make a found, and lift vp their voyce with ioye.

17 So the Leuites appointed Heman the sonne of Joel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Echan the sonne of Kushiiah,

18 And with them their brethren in the second degree, Zechariah, Ben, and Izaiel, and Shemiramoth, and Ichiel, and Vnni, Eliab, and Benaiah, and Maseiah, and Mattithiah, and Eliphelch, and Mikneah, and Obed Edom, and Ieiel the porters.

19 So Heman, Asaph, and Echan were fingers to make a found with cymbals of braile,

20 And Zechariah, and Azziel, and Shemiramoth, and Ichiel, and Vnni, and Eliab, and Maseiah, and Benaiah with viols on Alamoth,

21 And Mattithiah, and Eliphelch, and Mikneah, and Obed Edom, and Ieiel, and Azaziah, with harpes vpon Sheminith Iemarzech.

22 But Chenaniah the chiefe of the Leuites had the charge, bearing the burden in song, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Iehoshaphat, and Nathaniel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blowe with trumpets before the Arke of God, and Obed Edom and Ieiah were porters for the Arke.

25 So David and the Elders of Israel and the captaines of thousands went to bring vp the Arke of the covenant of the Lorde from the house of Obed Edom with ioy.

26 And because that God helped the Leuites that bare the Arke of the covenant of the Lorde, they offered seven bullockes and seven rammes.

27 And David had on him a linnen garment, as all the Leuites that bare the Arke, and the fingers, and Chenaniah that had the chiefe charge of the fingers: and vpon David was a linnen Ephod.

28 Thus all Israel brought vp the Arke of the Lorde couenant with shouting, and sounde of cornet, and with trumpets, and with cymbales, making a found with viols and with harpes.

29 And when the Arke of the covenant of the Lorde came into the citie of David, Michal the daughter of Saul looked out at a window, and saw King David dauncing and playing, and she despised him in her heart.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 2 David or directh Asaph and his brethren to minister before the Lorde. 3 He appointeth a notable Psalm to be sung in praise of the Lorde.

So they brought in the Arke of God, and set it in the middes of the Tabernacle that David had pitched for it, and they offered burnt offerings and peace offerings before God.

3 And when David had made an ende of offering the burnt offering and the peace offerings, he blessed the people in the Name of the Lorde.

g These instruments and other ceremonies, which they observed, were instructions of their infancie, which continued to the coming of Christ.

h Which were inferior in dig-nitie.

i This was an instrument of musike, or a certain tune, wherunto they accustomed to sing Psalms. k Which was the eight tune, over the which he that was most excellent had charge. l To wit, to appoint Psalms, and songs to them that sung.

m With Berechiah and Elkanah, verse 23. n Sam. 6. 18.

o That is, gave them strength to execute their office. p Besides the bullocke and the fat beest which David offered at every first pass, 2 Sam. 6. 13. q See also 2 Sam. 6. 14.

r It was so called because it put the Israelites in remembrance of the Lorde couenant made with them, 2 Sam. 6. 16.

s Sam. 6. 17.

t He called vpon the Name of the Lorde, desiring him to prosper the people, and give successe to their beginning.

3 And

a That was in the place of the citie called Zion, 2 Sam. 5. 7. b 2 Sam. 4. 3. 4.

b From the house of Obed Edom, 2 Sam. 6. 10. 12.

for, kin, men.

c Who was the sonne of Vzziel, the fourth sonne of Kohath, Exod. 18. 25. & Num. 3. 30.

d The third sonne of Kohath, Exod. 6. 18.

e Prepare your selves and be pure, abstaine from all things whereby ye might be polluted, and so not able to come to the Tabernacle, 2 Chron. 15. 10.

f According as he hath appointed in the Law,

g Exod. 25. 16. 17.

3 And hee dealt to every one of Israel both man and woman, to every one a cake of bread, and a piece of flesh, and a bottel of wine.

4 And hee appointed certaine of the Levites to minister before the Arke of the Lord, and to rehearse and to thanke and praise the Lord God of Israel.

5 Asaph the chiefe, and next to him Zechariah, Iziel, and Shemiramoth, and Iehiel, and Matthanah, and Eliab, and Banaiah, and Obad Edom, even Iziel with instruments, viols, & harpes, and Asaph to make a sound with cymbales,

6 And Benaiah and Iahaziel Priests, with trumpets continually before the Arke of the covenant of God.

7 Then at that time Dauid did appoint at the beginning to give thanks to the Lord by the hand of Asaph and his brethren.

8 * Prayfe the Lord, and call vpon his Name: declare his works among the people.

9 Sing vnto him, sing prayfe vnto him, and talke of all his wonderfulles.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord, reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his marvellous workes that he hath done, his wonders, and the iudgements of his mouth,

13 O feele of Israel his seruant, O the children of Iacob his chosen.

14 Hee is the Lord our God: his iudgements are throughout all the earth.

15 Remember his covenant for euer, and the word, which he commanded to a thousand generations:

16 * Which he made with Abraham, and his oath to Izhak:

17 And hath confirmed it to Iacob for a Law, and to Israel for an everlasting covenant,

18 Saying, To thee will I give the land of Canaan, the lot of your inheritance.

19 When ye were fewe in number, yea, a very fewe, and strangers therein,

20 And walked about from nation to nation, and from one kingdome to another people.

21 Hee suffered no man to doe them wrong, but rebuked i Kings for their sakes, saying,

22 Touch not mine annoynted, and doe my Prophets no harme.

23 * Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderful workes among all people.

25 For the Lord is great and much to be praised, and he is to be feared aboue all gods.

26 For all the gods of the people are idols, but the Lord made the heauens.

27 Praise and glory are before him: power and beautie are in his place.

28 Give vnto the Lord, ye families of the people: give vnto the Lord glory and power.

29 Give vnto the Lord the glory of his Name: bring an offering, and come before him, and worship the Lord in the glorious Sanctuary.

30 * Tremble ye before him, all the earth surely the world shall be stable and not moue.

31 Let the heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea reare, and all that therein is: Let the fielde be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord: for hee cometh to iudge the earth.

34 Prayfe the Lord for hee is good, for his mercy endureth for euer.

35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may praise thine holy Name, and a glory in thy praise.

36 Blessed be the Lord God of Israel for euer and euer: and let all people say, * So be it, and prayfe the Lord.

37 ¶ Then hee left there before the Arke of the Lordes covenant Asaph and his brethren to minister continually before the Arke, that which was to be done every day:

38 And Obad Edom and his brethren, three-score and eight: and Obad Edom the sonne of Ieduthan, and Hofah were porters.

39 And Zadok the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the hie place that was at Gibeon,

40 To offer burnt offerings vnto the Lord vpon the burnt offering altar continually, in the morning and in the euening, even according vnto all that is written in the law of the Lord, which he commanded Israel.

41 And with them were Heman, and Ieduthan, and the rest that were chosen (which were appointed by names) to praise the Lord, because his mercie endureth for euer.

42 Euen with them were Heman & Ieduthan, to make a sound with the cornets and with the cymbales, with excellent instruments of musike: and the sonnes of Ieduthan were at the gate.

43 And all the people departed, every man to his house: and Dauid returned to bleissh his house.

CHAP. XVII.

3 Dauid is forbidden to build an house vnto the Lord. 19 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thanks, 23 And prayeth vnto God.

Now * afterward when Dauid dwelt in his house, he saide to Nathan the Prophet, Behold, I dwell in an house of cedar trees, but the Arke of the Lordes covenant remaineth vnder curtains.

1 Then Nathan said to Dauid, Doe * all that is in thine heart: for God is with thee.

2 And the same night euen the word of God came to Nathan, saying,

3 Goe, and tell Dauid my seruant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

4 For I haue dwelt in no house since the day that I brought out the children of Israel vnto this day, but I haue bene from tent to tent, and from habitation to habitation.

5 Wherefore I haue * walked with all Israel, spake I one word to any of the iudges of Israel (whom I commaunded to feede my people) saying, Why haue ye not built me an house of cedar trees?

6 Now therefore thus saith thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the shepheard: & from following the sheepe, that thou shouldst be a prince ouer my people Israel.

p To assure all things to their estate.

q Hee esteemeth this to be the chiefe felicity of man.

r Hee will haue all the people both in heart & mouth to confesse to these sayes.

f With Zadok and the rest of the Priests.

g Declaring that after our duties to God we are chiefly bound to our owne house, for the which as yet we ought to pray vnto God, and in that our families to praise his name.

a. Well built and faire.

b That is in tents covered w skins.

c As yet God had not revealed to the Prophet what he purposed concerning Dauid: therefore saying God towards Dauid,

d Hee thought.

e After that Nathan had spoken to Dauid.

f That is, in a tent which remoued to the place where he dwelt.

g Meaning, whereas hee was a signe of his presence.

h Of a shepheard of sheepe: I made thee a shepheard of men, so that thou camst not to this dignitie through thine owne merites, but

10r, gotten the same.

h Make them sure that they shall not transpire. 10r, fount of sinuities. 10r, confesse.

i Will give thee great politerie.

k That is, unto the coming of Christ: for then their figures should cease. l Which was Saul.

m Hew into the tent where the Ark was, shewing what we ought to do when we receive any benefits of the Lord.

10r, reasoning.

n Meaning, to this kindly effect.

o Thou hast promised a kingdom to that continue to me and my posteritie, and that Christ shall proceede of me.

p Freely, and according to the purpose of thy will, without any deserving.

q That is, hee sheweth himselfe in deede to be their God, by delivering them from dangers, and preserving them.

r Thou hast declared unto me by Nathan the Prophet.

10r, hath found. 1 And canst not double promise.

8 And I have bene with thee whithersoever thou hast walked, and have destroyed all thine enemies out of thy sight, and have made thee a name, like the name of the great men that are in the earth.

9 (Also I will appoint a place for my people Israel, and I will plant it, that they may dwell in their place, and move no more: neither shall the wicked people vex thee any more, as at the beginning,

10 And since the time that I commaunded Judges over my people Israel) And I will subdue all thine enemies: therefore I say unto thee, that the Lord will build thee an house.

11 And when thy dayes shall be fulfilled to go with thy fathers, then will I raise up thy seede after thee, which shall be of thy sonnes, and will establish his kingdom.

12 He shall build me an house, and I will establish his throne for ever.

13 I will be his father, and hee shall be my sonne, and I will not take my mercie away from him, as I took it from him that was before thee.

14 But I will establish him in mine house, and in my kingdom for ever, and his throne shall be established for ever,

15 According to all these wordes, and according to all this vision. So Nathan spake to David,

16 ¶ And David the King went in and I late before the Lord, and sayd, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy servant for a great while, and hast regarded me according to the estate of a man of no degree, O Lord God.

18 What can David desire more of thee for the honour of thy servant? for thou knowest thy servant.

19 O Lord, for thy servants sake, even according to thine heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that we have heard with our eares.

21 Moreover what one nation in the earth is like thy people Israel, whose God went to redeem them to be his people, and to make thy selfe a Name, and to do great and terrible things by casting out nations from before thy people, whom thou hast delivered out of Egypt?

22 For thou hast ordained thy people Israel to be thine owne people for ever, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy servant, & concerning his house, be confirmed for ever, and doe as thou hast sayd.

24 And let thy name be stable and magnified for ever, that it may be sayde, The Lord of hostes, God of Israel, is the God of Israel, and let the house of David thy servant be established before thee.

25 For thou, O my God, hast revealed unto the care of thy servant, that thou wilt build him an house: therefore thy servant hath bene bold to pray before thee.

26 Therefore now Lord (for thou art God, and hast spoken this goodnesse unto thy servant)

27 Nowe therefore it hath pleased thee to blesse the house of thy servant, that it may be before thee for ever: for thou, O Lord, hast blessed it, and I shall be blessed for ever.

CHAP. XVIII.

1 The battell of David against the Philistins, 2 And against Moab, 3 Zohab, 4 Aram, 12 And againe.

AND after this, David smote the Philistines, and subdued them, and took e Gath, and the villages thereof out of the hand of the Philistines.

2 And he smote Moab, and the Moabites became Davids servants, and he brought gifts.

3 ¶ And David smote Hadoracer King of Zohab unto Hamath, as he went to stablish his border by the river Euphrates.

4 And David tooke from him a thousand chariots, and seven thousand horsemen, and twentie thousand footemen, and destroyed all the chariots, but he reserved of them an hundred chariots.

5 ¶ Then came the Aramites of Damascus to succour Hadoracer King of Zohab, but David slew of the Aramites two and twentie thousand.

6 And David put agarisen in Aram of Damascus, and the Aramites became Davids servants, and brought gifts: and the Lord be preferred David whithersoever he went.

7 And David tooke the shields of golde that were of the servants of Hadoracer, and brought them to Jerusalem.

8 And from Tibhath, and from Chun (cities of Hadoracer) brought David exceeding much brasse, wherewith Salomon made the brasen Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou king of Hamath heard how David had smitten all the hoste of Hadoracer king of Zohab:

10 Therefore he sent Hadoram his sonne to King David, to salute him, & to reioyce with him, because he had fought against Hadoracer, & beaten him: (for Tou had warre with Hadoracer) he brought all vessels of golde and silver and brasse.

11 And King David did dedicate them unto the Lord, with the silver and golde that hee brought from all the nations, from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 ¶ And Abithai the sonne of Zeruah smote of Edom in the salt valley eightene thousand.

13 And he put a garison in Edom, and all the Edomites became Davids servants: and the Lord preferred David whithersoever he went.

14 So David reigned over all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruah was over the hoste, and Ichoiaphath the sonne of Ahilud recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and Shai the Scribe.

17 ¶ And Benaiah the sonne of Ichoiada was over the Cherethites and the Pelethites: and the sonnes of David were chiefe about the King.

CHAP. XIX.

4 Hiram King of Tyre sendeth children of Ammon with great injuries to the servants of David, 6 He prepareth an host against David, 15 And is overcome.

After this also Nabath the King of the children of Ammon died, and his sonne reigned in his stead.

1 Which is Sam. 8.1. is called the bridle of Moab, because it was a strong tower, and kept the country round about in subjection. 10r, payed tribute. 10r, Hadoracer. 10r, Euphrates. 2 Sam. 8.9.

10r, Damascus.

b That is, in all things that hee entered.

c Which is Sam. 8.1. is called the bridle of Moab, and Benaiah. 10r, King. 7.3. 10r, 3.2.2.

d Called also Hiram, 2 Sam. 8.10.

e Because the Edomites and the Syrians joyed their power together, it is said, 2 Sam. 8.13. the Aramites were joined. 1 Which is understood that Ioab slew twelve thousand, as in the title of the threefold Psal. and Abithai the 2nd.

10r, Strabon. 2 Sam. 8.17. 8. 2. Reule a Sam. 8.18.

2 Sam. 8.10.

a Because Na-
bath received
David, and his
company, when
Saul persecuted
him, he would
now the same
pleasure to his loane
for the same.

b Thus the ma-
licious euer in-
terpret the pur-
pose of the god-
ly in the worse
sense.

c They shewed
off the halfe of
their beards,
1 Sam. 10.4.

d To put them
to shame and vil-
lennie, where as
the ambassadors
ought to have
bene honoured:
and because the
Iewes vsed to
wear side gar-
ments and beards,
they thus disfig-
ured them to
make them odious
to others.

e They made
them selves to be
abhorred of David.
1 Sam. 10.4.

f Which were
Saul's.

g Which was
a vice of the tribe
of Ruben be-
yond Iordan.

h He declareth
that where the
cause is iust, the
courage cannot
be valiant, and
that good cau-
ses men ought
to be courageous
and commit the suc-
cess to God.

i That is, En-
pleasure.

2 And David said, I will shew kinde-
ness vnto Hanun the sonne of Nabath, because his
father shewed kinde-ness vnto me. And David sent mes-
sengers to comfort him for his father. So the ser-
uants of David came into the land of the chil-
dren of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon
saide to Hanun, Thinke thou that David doeth
honour thy father, that hee hath sent comforters
vnto thee? Are not his seruants come to thee to
search, to seeke and to spie out the land?

4 Wherefore Hanun tooke Dauid's seruants,
and cut off their garments by the halfe vnto the buttocks,
and sent them away.

5 And there went certaine and tolde Dauid
concerning the men: and hee sent to meete them
(for the men were exceedingly ashamed) and the
king sayde, Tarie at Iericho, vntill your beards
be grown: then returne.

6 ¶ When the children of Ammon saue that
they had shamed the children of David, then sent Ha-
nun, and the children of Ammon a thousand ta-
lents of silver to hire them chariots and horsemen
out of Aram Naharaim and out of Aram Ma-
achah, and out of Zobah.

7 And they hired them two and thirtie thou-
sand chariots, and the king of Maachah and his
people, which came and pitched before Me-
teba: and the children of Ammon gathered them-
selves together from their cities, and came to the
battell.

8 ¶ And when David heard, he sent Ioab and
all the hoste of the valiant men.

9 And the children of Ammon came out, and
set their battell in aray at the gate of the citie. And
the kings that were come, were by themselves in
the field.

10 When Ioab saue that the front of the bat-
tell was against him before and behind, then hee
chose out of all the choise of Israel, & set him selfe
in aray to meete the Aramites.

11 And the rest of the people hee deliuered
vnto the hand of Abihai his brother, and they
put themselves in aray against the children of
Ammon.

12 And he said, If Aram be too strong for me,
then thou shalt succour me: and if the children
of Ammon preuaile against thee, then I will suc-
cour thee.

13 Be strong, and let vs shewe our selues vali-
ant for our people and for y cities of our God,
and let the Lord doe that which is good in his
owne sight.

14 So Ioab and the people that was with him,
came neere before the Aramites vnto the battell,
and they fled before him.

15 And when the children of Ammon saw that
the Aramites fled, they fled also before Abihai
his brother, and entered into the citie: so Ioab
came to Ierusalem.

16 ¶ And when the Aramites saue that they
were discomfited before Israel, they sent mes-
sengers, and caused the Aramites to come forth
that were beyond the riuer: and Shophach the ca-
ptaine of the hoste of Hadarezer went before them.

17 And when it was shewed Dauid hee gathe-
red all Israel, and went over Iordan, and came
vnto them, and put himselfe in aray against them:
And when Dauid had put himselfe in battell aray
to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, & Da-
uid destroyed of the Aramites 1 seuen thousand
chariots, and fourtie thousand footemen, and killed
Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer saue
that they fell before Israel, they made peace with
Dauid, and serued him. And the Aramites would
no more succour the children of Ammon.

CHAP. XX.

Rabbah destroyed, 3 The Ammonites tormented, 4 The
Philistines came thither to succour with their garrisons.

And when the yeere was expired, in the time
that Kings go out to warfare, Ioab caryed out
the strength of the army, & destroyed the country
of the children of Ammon, & came and besieged
Rabbah (but Dauid taried at Ierusalem) and
Ioab smote Rabbah and destroyed it.

2 ¶ Then Dauid tooke the crowne of their
king from off his head, and found it the weight
of a talent of golde, with precious stones in it:
and it was set on Dauid's head, and he brought a-
way the spoile of the citie exceeding much.

3 And he caryed away the people that were in
it, and cut them with sawes, and with harrowes of
yron, and with axes: euen thus did Dauid with all
the cities of the children of Ammon. Then Dauid
and all the people came againe to Ierusalem.

4 ¶ And after this also there arose warre at
Gether with the Philistines, then Sibbechai the
Gushathite slew Eliphaiz, of the children of Hara-
raphah, and they were subdued.

5 And there was yet another battell with the
Philistines: and Elhanan the sonne of Iair slew
Goliath, the brother of Goliath the Gittite, whose
speare shaft was like a weaues beame.

6 And yet againe there was a battell at Gath,
where was a man of a great stature, and his fingers
were by sixes, euen foure and twenty, and was also
the sonne of Haraphah.

7 And when he reuiled Israel, Iehonathan the
sonne of Himea Dauid's brother did slay him.

8 These were borne vnto Haraphah at Gath,
and fell by the hand of Dauid, and by the hands
of his seruants.

CHAP. XXI.

David caused the people to be numbered, 24 And there dye
fourteene thousand men of the philistines.

And Saram stood vp against Israel, and pro-
uoked Dauid to number Israel.

2 Therefore Dauid said to Ioab, and to the
rulers of the people, Go, and number Israel from
Beer sheba euen to Dan, and bring it to me, that
I may know the number of them.

3 And Ioab answered, The Lord increase his
people an hundred times so many as they be, O
my lord the king: are they not all my Lords ser-
uants? wherefore doth my lord require this thing?
why should he be a cause of trespass to Israel?

4 Neuertheless the kings word prevailed
against Ioab. And Ioab departed and went thorow
all Israel, and returned to Ierusalem.

5 And Ioab vsed the number and summe of
the people vnto Dauid: and all Israel were 4 ele-
uen hundred thousand men that drew sword:
and Iudah was 4 foure hundred and seuentie

thousand
thorow negligence gathered not the whole summe as it is here declared, e In
Samuel is mention of thirtie thousand more: which was either by iniquity to them
some of the Beniamites which were mixed with Iudah, or as the Elsew was writ,
here the chiefe and Princes are left out.

1 For this place
reade 1 Sam.
10.4.

2 Sam. 11.1.

a Which was the
chiefe citie of the
Ammonites.
2 Sam. 11.29, 30.

b Which moun-
taine about the va-
lie of Ierusalem
and the Gibeon
crosses, which is
about thre score
pound weight.

3 Sam. 31.7, 8.
1 Or, Goliath.
2 Or, Siph.
3 Or, Raphaim, as
the Gynai.

4 Read 1 Sam.
31.29.

d Meaning that
he had fixe a
piece on hands
and feete.

a He tempted
Dauid by setting
before his eyes
his excellencie
and glorie, his
power and victo-
ries: reade 1
Sam. 17.1.

b That is, from
South to North.
c It was a thing
indifferent and
vnto the number
the people, but
because hee did it
of an ambitious
minde, as though
his strength stood
in his people,
God punished
him.

d Ioab partly for
guiltie, partly
for his

thousand men that drew sword.

6 But the Levites and Benjamin counted hee not among them: for the kings word was abominable to loab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then David saide vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remoue the iniquitie of thy servant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids Secr, saying,

10 Goe and tell David, saying, Thus saith the Lord, I offer thee three things: choose thee one of them, that I may doe it vnto thee.

11 So Gad came to David, and said vnto him, Thus saith the Lord, Take to thee

12 Either three yerres famine, or three moneths to be deuyled before thine aduersaries, and the sword of thine enemies: or take thee, or els the sword of the Lord and peitence in the land three dayes, that the Angell of the Lord may destroy throughout all the coastes of Israel: now therefore aduise thee, what word I shall bring againe to him that sent me.

13 And David saide vnto Gad, I am in a wonderfull strait: let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel thensentie thousand men.

15 ¶ And God sent the Angell into Ierusalem to destroy it. And as he was destroying, the Lord beheld, and g repented of the euill, and sayd to the Angell that destroyed, It is now enough, let thine hand cease. Then the Angell of the Lord stood by the threshing floore of Ornan the Iebusite.

16 And David lift vp his eyes, and saw the Angell of the Lord stand betweene the earth and the heauen, with his sword drawn in his hande and stretched out toward Ierusalem. Then David and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And David said vnto God, Is it not I that commanded to number the people? It is euill I that haue sinned and haue committed euill, but these sheepe what haue they done? O Lord my God, I beseech thee, let thine hand be on me, and on my fathers house, and not on thy people for their destruction.

18 ¶ Then the Angell of the Lord commanded Gad to say to David, that David should goe vp, and set vp an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So David went vp according to the saying of Gad, which hee had spoken in the name of the Lord.

20 And Ornan turned about, and saw the Angell, and his four finnes, that were with him, hid themselves, and Ornan threshed wheat.

21 And as David came to Ornan, Ornan looked and saw David, & went out of the threshing floore, and bowed himselfe to David with his face to the ground.

22 And David saide to Ornan, Giue mee the place of thy threshing floore, that I may build an altar therein vnto the Lord: giue it me for sufficient money, that the plague may bee stayed from the people,

23 Then Ornan said vnto David, Take it to thee, and let my lord the King do that which pleaseth him good: loe, I giue thee bullockes for burnt offerings, and threshing instruments for wood, and wheat for meate offering, I giue it all.

24 And King David said to Ornan, No: for I will buy it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So David gaue to Ornan for that place six hundred shekels of gold by weight.

26 And David built there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and hee answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angell, hee put vp his sword againe into his sheath.

28 At that time when David saw that the Lord had heard him, in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wilderness, and the altar of burnt offering were at that season in the his place at Gibeon.

30 And David could not go before it to aske counsell at God: for he was afraid of the sword of the Angell of the Lord.)

CHAP. XXII.

1 David prepareth things needful for the building of the Temple. 2 His commandment his sonne Salomon to build the Temple of the Lord, which thing he himselfe was forbidden to doe. 3 Under the figure of Salomon Christ is promised.

AND David said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And David commanded to gather together the strangers that were in the land of Israel, and he let masons to hew and polish stones to build the house of God.

3 David also prepared much yron for the nayles of the doores and of the gates, and for the ioyning, and abundance of brasse passing weight.

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to David.

5 And David said, Salomon my sonne is yong and tender, and we must build an house for the Lord, magnificent, excellent and of great fame and dignitie throughout all countreies. I will therefore now prepare for him. So David prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And David said to Salomon, My sonne, I purposed with my selfe to build an house for the Name of the Lord my God,

8 But the word of the Lord came to me, saying, Thou hast shed much blood, and hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Behold, a sonne is borne to thee, which shall be a man of rest, for I will giue him rest from all his enemies round about, therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

1 That is, as much as it is worth: for having enough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it had bene thine and not acceptable to God. 2 Read 2 Sam. 24. 24. 3 God declared that he heard his request, in that he sent downe fire from heauen: for els they might haue beene in sacrifice, but of that which was reserved fill vpon the altar, Levit. 6. 9. and came downe from heauen, Levit. 9. 24. appeared by the signification of the cloud and the pillar, Levit. 10. 34.

a That is, the place where the will be worshipped.

b Meaning, among men of other nations which dwelt among the Iewes, c To wit which weighed little weight of gold, d Chron. 3. 9.

For Prophet.

For David's sake.

f Read 2 Sam. 24. 16. g When God draweth backe his plagues, he seemeth to repent, read 2 Gen. 6. 6. h Or, because.

i Thus hee both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them and to punish him and his. j If man hide himselfe at the sight of an Angell which is a creature, how much lesse is a sinners able to appeare before the face of God. k Thus hee did by the commandment of God, as ver. 18. for els it had bene abominable, except hee had either Gods word, or revelation.

* 2 Sam. 7. 19. d 2 Sam. 23. 3. d This declareth how greatly God detesteth the shedding of blood, seeing David had shed this blood in Israel to build the Temple of the Lord, albeit hee was not by Gods commandment and against his ownnes.

9. 1 Sam. 2. 13.
1 Sam. 5. 6.

10 * He shall builde an house for my Name, and he shall be my sonne, and I will be his father and I will establish the throne of his kingdome vpon Israel for euer.

9 He sheweth that there can bee no prosperitie, but when the Lord is with vs. These are onely the vnties where by Kings gouerne their subiects right, and whereby their calmes doe prosper & flourish.

g For Dauid was pious in respect of Salomon.

11 Now therefore my sonne, the Lord shall be with thee, and thou shalt prosper, and thou shalt builde an house to the Lord thy God, as he hath spoken of thee.

12 Onely the Lord giue thee wisdom and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heed to obserue the statutes and the iudgements which the Lord commanded Moses for Israel: be strong and of good courage: feare not, neither be afraid.

14 For beholde, according to my spouertie haue I prepared for the house of the Lord an hundred thousand talents of golde, and a thousand talents of siluer, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest provide more thereto.

15 Moreover thou shalt workemen with thee enough, if hewers of stone, and workemen for timber, and all men expert in euery worke.

16 Of golde, of siluer, and of brasse, and of yron there is no number: ^b vpon therefore, and be doing, and the Lord will be with thee.

17 Dauid also commanded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for hee hath giuen the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Nowe let vs your hearts and your soules to secke the Lord your God, and arise, and builde the Sanctuary of the Lord God to bring the Arke of the couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

1 Dauid beinge old, ordeined Salomon King. 2 He causeth the Leuites to be numbered, 3 and assigneth them to their offices. 12 Asauid & his sonnes are for the his Priests. 14 The sonnes of Merari.

So when Dauid was old and full of dayes, * he made Salomon his sonne King ouer Israel.

2 And he gathered together all the Princes of Israel with the Priests and the Leuites.

3 And the Leuites were numbered from the age of thirtie yere and aboue, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousand were for to aduance the worke of the house of the Lord, and fixe thousand were ouerscers & iudges.

5 And foure thousand were porters, and foure thousande praised the Lorde with instruments which he made to praise the Lord.

6 * So Dauid diuided offices vnto them, to wit, to the sonnes of Leui, to * Gershom, Kohath, and Merari.

7 Of the Gershomites were I Laadan and Shimie.

8 The sonnes of Laadan, the chiefe was Ichiel, and Zetham and Toel, three.

9 The sonnes of Shimie, Shelomith, and Haniel, and Haram, three: these were the chiefe fathers of Laadan.

10 Also the sonnes of Shimie were Iahath, Zina, Ieush, and Eriah: these foure were the sonnes of Shimie.

11 And Iahath was the chiefe, and I Zizah the second, but Ieush and Eriah had not many sonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebron and Vzziel, foure.

13 ¶ The sonnes of Amram, Aaron and Moses: and Aaron was separated to sanctifie the most holy place, hee and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 ¶ Moses also the man of God, and his children were named with the tribe of Leui.

15 The sonnes of Moses were Gershom, and Eliezer.

16 Of the sonnes of * Gershom was Shebuel the chiefe.

17 And the sonne of Eliezer was Rehabiah the chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar was Shelomith & chiefe.

19 The sonnes of Hebron were Ieriah the first, Amariah the second, Iahaziel the third, and Iekamiah the fourth.

20 The sonnes of Vzziel were Michah the first, and Ilishiah the second.

21 ¶ The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, and their brethren the sonnes of Kish tooke them.

23 The sonnes of Mushi were Mahli, and Eder, and Ierimoth, three.

24 These were the sonnes of Leui according to the house of their fathers, ^a euen the chiefe fathers according to their offices, according to the number of names and their summe that did the worke for the seruice of the house of the Lorde from the age of twenty yeres and aboue.

25 For Dauid sayd, The Lorde God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last wordes of Dauid, the Leuites were numbered from twentie yere and aboue,

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, and in the purifying of all holy things, and in the worke of the seruice of the house of God.

29 Both for the shew-bread, and for the fine flour, for the meat offering, and for the vnteaened cakes, and for the fried things, and for that which was roasted, and for all measures and cite,

30 And for to stand euery morning, to giue thanks and to praise the Lord, likewise at euen,

31 And to offer all burnt offerings vnto the Lord, in the Sabbaths, in the months, and at the appointed times, according to the number and according to their custome continually before the Lord.

32 And that they should keepe the charge of the Tabernacle of the Congregation, & the charge of the holy place, and the charge of the sonnes of

1 Or, Zina.

2 Exod. 2. 1 and 6, 10 Exod. 2. 1.

3 That is, to stand in the most holy place and to consecrate the holy things.

4 They were but of the order of the Leuites and not of the Priests, as Aaron's sonnes.

5 Exod. 2. 1. 18. 3.

6 The Scripture vtieth to call chiefe or the first borne, although he be alone, and there be none borne after him, Math. 2. 23.

7 Meaning their cousins.

8 Dauid did chaunge the Leuites write, first at the age of thirtie, as veris 12, and againe afterward at so as the necessity of the office did require at the beginning they had no charge in the Temple, because they were first and twentie yere old, and had none after him, Num. 4. 3.

9 In washing and cleansing all the holy vessels.

10 For ysaiah and his power.

11 That is, goe about it quickly.

12 The nations round about.

13 For els he knew that God would plague them, and not prosper their labours, except they sought with all their hearts to set forth his glory.

14 King 1. 20.

15 Or, hee have care out.

16 Elir, I made, merari, David, Chap. 6. 17. Exod. 6. 17.

17 Or, Leui, Chap. 6. 17.

of Aaron their brethren in the service of the house of the Lord.

CHAP. XXIIII.

David appoints officers unto the house of Aaron.

These are also the divisions of the sonnes of Aaron: The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

And David distributed them, even Zadok of the sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar, according to their offices in their ministrations.

And there were found moe of the sonnes of Eleazar by the number of men, then of the sonnes of Ithamar, and they divided them, so was among the sonnes of Eleazar, sixteen heads, according to the households of their fathers, and among the sonnes of Ithamar, according to the households of their fathers, eight.

Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary and the rulers of the house of God were of the sonnes of Eleazar and of the sonnes of Ithamar.

And Shemaiah the sonne of Nathan the scribe of the Levites, wrote them before the king and the princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, & before the chiefe fathers of the Priests and of the Levites, one familie being referred for Eleazar, and another referred for Ithamar.

And the first lot fell to Iehoiarib, and the second to Iedaiah.

The third to Harim, the fourth to Seorim,

The fifth to Malchiah, the six to Miamin,

The seventh to Hakkoz, the eight to Abiathar,

The ninth to Ieshua, the tenth to Shecaniah,

The eleventh to Eliahish, the twelfth to Iakim,

The thirteenth to Huppa, the fourteenth to Iehezbeab,

The fifteenth to Bilgah, the sixteenth to Immer,

The seventeenth to Hezir, the eighteenth to Hapizzier,

The nineteenth to Pethahiah, the twentieth to Iehzekel,

The one and twenty to Iachin, the two and twenty to Gamul,

The three and twenty to Deliah, the four and twenty to Masziah.

These were their orders according to their offices, when they entered into the house of the Lord according to their custome vnder the hand of Aaron their father, as the Lord God of Israel had commanded him.

And of the sonnes of Levi that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Iedaiah,

Of Rehabiah, even of the sonnes of Rehabiah, the first Ithijah,

Of Iahari, Shelomoth, of the sonnes of Shelomoth Iahath,

And his sonnes Ieriah the first, Amariah the second, Iahaziel the third, and Iekamean the fourth,

The sonne of Vzziel was Michah, the sonne of Michah was Shamir,

The brother of Michah was Ithijah, the sonne of Ithijah, Zechariah,

The sonnes of Merari were Mahli and Musi, the sonne of Iasziyah was Eno,

The sonnes of Merari, of Iehaziah were Beno, and Shoham, and Zaccur, and Iberi.

Of Mahli came Eleazar, which had no sonnes.

Of Kish, the sonne of Kish was Ierahmeel, and the sonnes of Kish were Mahli, and Eder, and Jerimoth: these were the sonnes of the Levites after the household of their fathers.

And these also cast lots with their brethren the sonnes of Aaron before King David, Zadok and Ahimelech, and the chiefe fathers of the Priests, and of the Levites, even the chiefe of the families against their younger brethren.

CHAP. XXV.

The fingers are appointed with their places, and lots.

So David and the captains of the armie separated for the ministrerie the sonnes of Aaph, and Heman, and Ieduthun, who should sing prophesies with harpes, with viols, and with cymbales, and their number was eleven of the men for the office of their ministrerie, so was,

Of the sonnes of Aaph, Zaccur, & Ioseph, and Nethaniah, and Aharelah the sonnes of Aaph were vnder the hand of Aaph, which sang prophesies by the commission of the King.

Of Ieduthun, the sonnes of Ieduthun, Gedaliah, and Zeri, and Iehaiiah, Abishah, and Merithiah, sixe vnder the hands of their father: Ieduthun sang prophesies with an harpe, for to give thanks and to praise the Lord.

Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, & Romamti-zer, Iothbekah, Mallochi, Hochir, and Mahazioth.

All these were the sonnes of Heman, the Kings | See in the wordes of God to lift vp the | horn: & God gave to Heman fourteene sonnes and three daughters.

All these were vnder the hand of their father, singing in the house of the Lord with cymbals, viols and harpes, for the service of the house of God, and Aaph, and Ieduthun, and Heman were at the Kings commandement.

So was their number with their brethren that were instructed in the songs of the Lord, even of all that were cunning, two hundredth fourescore and eight.

And they cast lots, & charge against charge, as well as finally as great, the cunning man as the schollar.

And the first lot fell to Ioseph which was of Aaph, the second, to Gedaliah, who with his brethren and his sonnes were twelve.

The third, to Zaccur, he, his sonnes and his brethren were twelve.

The fourth, to Izri, he, his sonnes and his brethren twelve.

The fifth, to Nethaniah, he, his sonnes and his brethren twelve.

The sixth, to Bukkiah, he, his sonnes and his brethren twelve.

The seventh, to Ieharelah, he, his sonnes and his brethren twelve.

The eighth, to Iehaiiah, he, his sonnes and his brethren twelve.

* Lev. 1. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

a Whiles their father yet lived.

b Or, confus.

c Or, heads.

b This lot was ordained to take away all occasion of envy and grudging or one against another.

c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1, 5.

d By the dignity that God gave to Aaron.

e Which was the second course of Merari.

f That is, every one had the dignity, which will vote him by lot.

a The fingers were divided into 24 courses, in the every course of order contained twelve, and in all there were 288 voices.

b Or, hands.

b Whereof one is not here numbered.

c Meaning, Praises and songs to praise God.

d Or, Prophets.

e Or, power, meaning of the King.

f Or, government.

g Or, hand.

d Who should be in every company and course.

e Without respect to age or cunning.

f So that he served in the full turne, and the every one as his turne followed orderly.

g Or, the Levites.

h Or, the Levites.

i Or, the Levites.

j Or, the Levites.

k Or, the Levites.

l Or, the Levites.

m Or, the Levites.

n Or, the Levites.

o Or, the Levites.

p Or, the Levites.

- 16 The ninth, to Matthanah, *be*, his sonnes and his brethren twelue.
- 17 The tenth, to Shimeï, *be*, his sonnes and his brethren twelue.
- 18 The eleuenth, to Azareel, *be*, his sonnes and his brethren twelue.
- 19 The twelfth, to Allabiah, *be*, his sonnes and his brethren twelue.
- 20 The thirteenth, to Shubael, *be*, his sonnes and his brethren twelue.
- 21 The fourteenth, to Marthiah, *be*, his sonnes and his brethren twelue.
- 22 The fifteenth, to Jerimoth, *be*, his sonnes and his brethren twelue.
- 23 The sixteenth, to Hananiah, *be*, his sonnes and his brethren twelue.
- 24 The seventeenth, to Iothbekasiah, *be*, his sonnes and his brethren twelue.
- 25 The eighteenth, to Hanani, *be*, his sonnes and his brethren twelue.
- 26 The nineteenth, to Mallothi, *be*, his sonnes and his brethren twelue.
- 27 The twentieth, to Eliathah, *be*, his sonnes and his brethren twelue.
- 28 The one and twentieth, to Hodir, *be*, his sonnes and his brethren twelue.
- 29 The two and twentieth, to Giddalti, *be*, his sonnes and his brethren twelue.
- 30 The three and twentieth, to Mahazioth, *be*, his sonnes and his brethren twelue.
- 31 The four and twentieth, to Romamti-czer, *be*, his sonnes and his brethren twelue.

CHAP. XXVII.

1 The porters of the Temple are ordained, every man to the gate, which he should keep, so and over the treasures.

Concerning the divisions of the porters, of the Kohites, Meshelmeiah the sonne of Kore of the sonnes of A¹luph.

2 And the sonnes of Meshelmeiah, Zechariah the eldest, Iedaiel the second, Zebadiah the third, Iathniel the fourth,

3 Elam the fifth, Iehohanan the sixth, and Elichonai the seventh.

4 And the sonnes of Obed Edom, Shemeiah the eldest, Iehozabad the second, Ioah the third, and Sacar the fourth, and Nethaneel the fifth.

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God had blessed him.

6 And to Shemeiah his sonne, were sonnes borne, that ruled in the house of their father, for they were men of might.

7 The sonnes of Shemeiah were Othni, and Rephael, and Obad, Elzabad and his brethren, strong men: Elihu also, and Serachiah.

8 All these were of the divisions of Obed Edom, they and their sonnes and their brethren mighty, and strong to serue, *even* three score and two of Obed Edom.

9 And of Meshelmeiah sonnes and brethren, eighteen mighty men.

10 And of Hoshai of the sonnes of Merari, the sonnes were Shuri the chief, and (though he was not the eldest, yet his father made him the chief)

11 Hekiah the second, Tebaliah the third, and Zechariah the fourth: all the divisions & the brethren of Hoshai were thirteen.

12 Of these were the divisions of the porters of the chiefe men, *having* the charge against their brethren, to serue in the house of the Lord.

13 And they cast lottes both small and great

for the house of their fathers, for every gate.

14 And the lot on the East side fell to Meshelmeiah: then they cast lottes for Zechariah his sonne a wife counsellor, & his lot came out Northward:

15 To Obed Edom Southward, and to his sonnes the sonnes of the house of A¹luphim:

16 To Shuppim and to Hoshai Westward with the gate of Shallecheth by the paved street that goeth upward, ward over-against ward.

17 Eastward were sixe Leuites, and Northward foure a day, and Southward foure a day, & toward A¹luphim two and two.

18 In the Parbar toward the West were foure by the paved street, and two in Parbar.

19 These are the divisions of the porters of the sonnes of Kore, and of the sonnes of Merari.

20 ¶ And of the Leuites. Ahiah was over the treasures of the house of God, and over the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gerthunites descending of Laadan the chiefe fathers of Laadan were Gerthunni and Iebeli.

22 The sonnes of Iebeli were Zehan and Ioel his brother, appointed over the treasures of the house of the Lord.

23 Of the Amramites, of the Izharites, of the Hebronites and of the Ozieites.

24 And Shebuel the sonne of Gershom, the sonne of Moses, a ruler over the treasures.

25 And of his brethren which came of Eliezer, was Rehaliah his sonne, and Ichthiah his sonne, and Ioram his sonne, and Zichri his sonne, & Shelomith his sonne.

26 Which Shelomith and his brethren were over all the treasures of the dedicate things, which David the King, and the chiefe fathers, the captaines over thousands and hundreds, and the captaines of the armie had dedicated.

27 For of the battels and of the spoiles they did dedicate to maintaine the house of the Lord.

28 And all that Samuel the Seer had dedicated, and Saul the sonne of Kish and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, and who soeuer had dedicate any thing, it was vnder the hand of Shelomith and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse without our Israel, for officers and for Iudges.

30 Of the Hebronites, Ashabiah and his brethren, men of ac¹tiuite, a thousand, and seven hundred were officers for Israel beyond Iordan Westward, in all the businesse of the Lord, and for the seruice of the King.

31 Among the Hebronites was Iediah the chieft, euen the Hebronites by his generations according to the families. And in the fortieth yeere of the reigne of David, they were sought for: and there were found among them men of ac¹tiuite at Jazer in Gilead.

32 And his brethren men of ac¹tiuite, two thousand & seven hundred chiefe fathers, whom King David made rulers over the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for every matter pertaining to God, and for the Kings businesse.

CHAP. XXVIII.

Of the priests and rulers that ministered vnder the Kings.

The children of Israel also after their number, euen the chiefe fathers & captaines of thou-

10r, Meshelmeiah

f One expert and meet to keepe that gate.

g This was an house, where they vied to refer to consult of things concerning the Temple as a Conuocation house.

h Wherein they vied to call on the Sileh of the citie.

i Meaning, two one day and two another.

k Which was an house wherein they kept the instruments of the Temple.

l These also had charge over the treasures.

10r, gerthun.

m According to the Lord commanded, Numb. 31. 48.

n Meaning of things that were out of the citie.

o That is for the kings poule.

p To wit the count of Iediah.

q Both in spirituall and temporall things.

10r, gerthun and sonnes.

a This A¹luph was not the notable musician, but another of that name called A¹luph, Chap. 6. 13-17. and 9. 19. and also Ialuph.

b In giuing him many children.

c Or, like their fathers bold, meaning, worthy men, and valiant.

10r, gerthun.

d And meet to serue in the office of the portership.

10r, gerthun.

10r, gerthun.

10r, gerthun.

10r, gerthun.

10r, gerthun.

10r, gerthun.

10r, gerthun.

^a *He diuision, or lands,*
 a Which executed their charge & office, which is meant by coming in and going out.

^b *That is, Dodai Neutani,*

^c *Sam 13. 10, 11, 13.*

^d *Beniamin,*

^e *Meaning, besides chiefes twelue,*

^f *Which is beyond Iordan in respect of Iudah also one captain was ouer the Reubenites and the Gadites.*

lands and of hundredth, and their officers that serued the king by diuers courses, which came in and went out, month by month throughout all the monthes of the yere: in euery course were foure and twentie thousand.

1 Ouer the first course for the first month was Ishobabai the sonne of Zabdiel: and in his course were foure and twentie thousand.

2 Of the sonnes of Perez was the chiefe ouer all the princes of the armie for the first month.

3 And ouer the course of the second month was Dodai, an Ahohite, and *thus was his course*, and Mikloth was a captaine, and in his course were foure and twentie thousand.

4 The captaine of the third hoste for the third month was Beniah the sonne of Iehoiada the chiefe Priest: and in his course were foure and twentie thousand.

5 This Beniah was mighty among * thirty, and aboute the thirty, and in his course was Amizabad his sonne.

6 The fourth for the fourth month was Asahel the brother of Ioab, and Zebadiah his sonne after him: and in his course were foure and twentie thousand.

7 The fift for the fift month was prince Shammuth the Izrahite: and in his course foure and twentie thousand.

8 The sixt for the sixt month was Ira the sonne of Ikkeh the Tekoite: and in his course foure and twentie thousand.

9 The seuenth for the seuenth month was Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twentie thousand.

10 The eight for the eight month was Sibbeai the Hushathite of the Zarhites: and in his course foure and twentie thousand.

11 The ninth for the ninth month was Abiezer the Anethothite of the sonnes of Iemini: and in his course foure and twentie thousand.

12 The tenth for the tenth month was Maharai, the Netophathite of the Zarhites: and in his course foure and twentie thousand.

13 The eleuenth for the eleuenth month was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

14 The twelfth for the twelfth month was Heldai the Netophathite, of Othniel: and in his course foure and twentie thousand.

15 Moreouer ^a *the rulers* ouer the tribes of Israel were these: ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephathiah the sonne of Machab:

16 Ouer the Leuites, Habbabiah the sonne of Remuel: ouer them of Ahron, and Zadok:

17 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

18 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Ierinoth the sonne of Azriel:

19 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manassh, Ioel the sonne of Pedaiab:

20 Ouer the 4th halfe of Manassh in Gilead, Iddo the sonne of Zechariah: ouer Benjamin, Isaiah the sonne of Abner:

21 Ouer Dan, Azariah the sonne of Ieroham, these are the princes of the tribes of Israel.

22 But Dauid tooke not the number of them from twenty yere olde and vnder, because the

Lord had sayd that hee would increase Israel like vnto the starres of the heauens.

23 And * Ioab the sonne of Zeruiah began to number: but hee finished it not, because there came wrath for it against Israel, neither was the number put into the Chronicles of King Dauid.

24 And ouer the kings treasures was Azinath the sonne of Adiel: and ouer the treasures in the fields, in the cities and in the villages, and in the towers was Iehonathan the sonne of Vzziah:

25 And ouer the workmen in the field that tilled the ground, was Ezri the sonne of Chelub:

26 And ouer them that dressed the vines, was Shimei the Ramathite: and ouer them which appertained to the vines, and ouer the store of the wine was Sabdi the Shiphmite:

27 And ouer the olive trees and mulberry trees that were in the valleys, was Baal Hanan the Gederite: and ouer the store of the oyle was Ioah:

28 And ouer the oxen that fed in Sharon, was Shetrai the Sharonite: and ouer the oxen in the valleys was Shaphat the sonne of Adai:

29 And ouer the camels was Obil the Ithraelite: and ouer the asses was Ichdeiah the Merothite:

30 And ouer the sheepe was Jaziz the Hagrite: all these were the rulers of the substance that was King Davids.

31 And Iehonathan Davids vncle a man of counsel & of vnderstanding (for he was a scribe) and Iehiel the sonne of Hachmoni were with the Kings sonnes.

32 And Ahitophel was the Kings counsellor, and Hushai the Archite the Kings friend.

33 And after Ahitophel was Ichoiada the sonne of Benaiah and Abiathar: and captaine of the Kings armie was Ioab.

CHAP. XXVIII

^a *Because Dauid was forbidden to build the Temple, hee witheld Salomon and the people to performe it, & exhorting him to feare the Lord.*

1 Oue Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bandes that serued the King, and the captaines of thousands and the captaines of hundredth, and the rulers of all the substance and possession of the King, and of his sonnes, with the Ieunuches, and the mighty, and all the men of power, vnto Ierusalem.

2 And King Dauid stood vp vpon his feet, and sayd, Heare ye me, my brethren and my people: I purposed to haue built an house: of * red for the Arke of the couenant of the Lord, and for a * footstool of our God, and haue made ready for the building,

3 But God sayd vnto mee, * Thou shalt not build an house for my Name, because thou hast bene a man of warre, and hast shed blood.

4 Yet as the Lord God of Israel chose me before all the house of my father, to be King ouer Israel for euer (for the Iudah would hee chuse a prince, and of the house of Iudah is the huse of my father, and among the sonnes of my father he delighted in me to be king ouer all Israel)

5 * So of all my brethren (for the Lord hath giuen me many sonnes) hath euery one chosen Salomon my sonne to sit vpon the throne of the kingdom of the Lord ouer Israel.

6 And hee said vnto me, Salomon thy sonne, hee shall

^a *Chap. 31. 7.*

^b *And the commandment of the King was as aboute Ioab, Chap 31. 6. f Though these were books of Ieremie, Ier. 29. and at this verse make the middles of the booke as touching the number of verses.*

^c *That is a man learned in the world. od. h To be their schoolmasters and teachers. i After that Ahitophel had hangd himselfe, 1 Sam. 27. 2. Ichoiada was made counsellor.*

^d *Chap. 31. 16.*

^e *Where the Arke should remoue, it remoue no more to and fro. * 2 Tim. 2. 21. * 1 Cor. 13. 12. Chap. 12. 8.*

^f *According to the p. of Ieremie, Ier. 29. 21.*

^g *1 Tim. 2. 9.*

shall build mine house and my courts: for I have chosen him to be my sonne, and I will be his father.

7 I will stablish therefore his kingdome for ever, if he endeavour himselfe to doe my commandments, and my iudgements, ^{as} this day.

8 Nowe therefore in the sight of all Israel the Congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandments of the Lord your God, that ye may possess this good land, and leaue it for an inheritance for your children after you for ever.

9 And thou, Salomon my sonne, knowe thou the God of thy fathers, and serue him with a perfit heart, and with a willing minde: * For the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughts: if thou seeke him, he will be found of thee, but if thou forsake him, he will cast thee off for euer.

10 Take heed now, for the Lord hath chosen thee to build ^{the} house of the Sanctuary: bee strong therefore, and doe it.

11 ¶ Then Dauid gaue to Salomon his sonne the patene of the porch and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercie seate.

12 And the patene of all that he had in his minde for the courtes of the house of the Lord, and for all the chambers round about, for the treasures of the House of God, and for the treasures of the dedicate things,

13 And for the couerts of the Priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministration of the house of the Lord.

14 He gaue of golde by weight; for the vessels of gold, for all the vessels of all manner of seruice, and all the vessels of silver by weight, for all manner vessels of all manner of seruice.

15 The weight also of gold for the candlestickes, and gold for their lamps, with the weight for euery candlestick, and for the lamps thereof, and for the candlestickes of silver by the weight of the candlestick, and the lamps thereof, according to the vse of euery candlestick.

16 And the weight of the golde for the tables of the shewbread, for euery table, and silver for the tables of silver.

17 And pure golde for the fleshhookes, and the bowles, and plates, and for basins, golde in weight for euery basen, and for silver basens, by weight for euery basen.

18 And for the altar of incense, pure gold by weight, and gold for the patene of the chariot of the Cherubs that spread themselves, and covered the Arke of the cōuenance of the Lord:

19 All ^{these} by writing sent to me by the hand of the Lord, which made me vnderstand all the worke and anslup of the patene.

20 And Dauid said to Salomon his sonne, Be strong, and of a valiant courage and doe it: feare not, nor be afraide: for the Lord God, ^{our} God is with thee: he will not leaue thee nor forsake thee till thou hast finished all the worke for the seruice of the house of the Lord.

21 Behold also the companie of the Priests and the Leuites for all the seruice of the house of God, ^{even they} shall be with thee for the whole worke, with euery free beaz that is skilful in any

manner of seruice. The princes also and all the people will be ^{to} wholly at thy commandment.

CHAP. XXIX.

^{the offering of David and of the princes for the building of the Temple, 10. David giueth thanks in the Lord, 20. He exhorteth the people to doe their part. 23 Salomon is crowned King. 28 David dyeth, and Salomon his sonne reigned in his stea.}

MOREouer Dauid the King said vnto all the Congregation, God hath chosen Salomon mine onely sonne yong and tender, and the worke is great: for this house is not for man, but for the Lord God.

2 Nowe I haue prepared with all my power for the house of my God, golde for vessels of golde, and silver for them of silver, and brasie for things of brasie, yron for things of yron, and wood for things of wood, and onyx stones, and stones to be set, and earl uncle stones and of diuers colours, and all precious stones, and marvellous in abundance.

3 Moreover, because I haue ^{desire} in the house of my God, I haue of mine owne golde and silver, which I haue giuen to the house of my God, besides all that I haue prepared for the house of the Sanctuary.

4 Euen ^{three} thousand talents of golde of the golde of Ophir, and seuen thousand talents of refined silver to overlay the walles of the houses.

5 The golde for the things of golde, and the silver for things of silver, and for all the worke by the hands of artificers: and who is ^{desire} willing to fill his hand to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captaynes of thousands and of hundreds, with the rulers of the Kings worke, offered willingly.

7 And they gaue for the seruice of the house of God sixe thousand talents of golde, and tenne thousand pieces, and ten thousand talents of silver, and eighete thousand talents of brasie, and one hundred thousand talents of yron.

8 And they which ^{before} were stones were found gaue them to the treasure of the house of the Lord by the hand of Iehoiad the Gershimite.

9 And the people reioyce when they offered willingly: for they offered willingly vnto the Lord, with a perfit heart. And Dauid the King also ^{reioiced} with great joy.

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid said, Blessed be thou, O Lord God of Israel our father, for ever and euer.

11 Thine, O Lord, is greatness and power, and glory, and victorie, praises for all that is in heaven and in earth: ^{thy} thine is the kingdom, O Lord, and thou extellest as head ouer all.

12 Both riches and honour ^{of} thee, and thou reignest ouer all, and in thine hand is power and strength and in thine hand is to make great, and to giue strength vnto all.

13 Now therefore our God, wee thank thee, and praise thy glorious Name.

14 But who am I, and what is my people, that we should be able to offer willingly after this sort? for all things ^{come} of thee: and of thine owne hand we haue giuen thee.

15 For we are strangers before thee, and sojourners, like all our fathers: our days are like the shadow vpon the earth, and there is none abiding.

16 O Lord our God, all this abundance that

is, at all the words.

And therefore it ought to be excellent in all points.

His great zeal toward his father, the Temple made him so pure no capital but to better his owne peculiar treasure.

He feared what he had of his owne store for the Lords house.

He was not only liberal himselfe, but procured others to be sooth the a quaker of God.

Or so off.

Meaning thus that he had said.

That is, without covage and without bygain.

Which did fill gentle thy talis to our father.

Isaiah.

We gave thee nothing of our owne, neither which we haue received of thy father, the gifts be comen.

Of spirituals we receive them all of God, and therefore must giue him the glory.

And therefore we have thine hand to give us to thee.

was thus prepared to builde thee an house for
dine holy Name; is of thine hand: and all is
thine.

17 I know also my God, that thou * tryest the
heart, and triest pleasure in righteousness: I have
offered willingly in the vprightnesse of mine
heart all these things: now also haue I scene thy
people which are found here, to offer vnto thee
willingly with ioy.

18 O Lord God of Abraham, Izhak, and I-
sraell our fathers, keep this for euer in the * purpose,
and the thoughtes of the heart of thy people, and
prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfit
heart to keepe thy commandments, thy testimo-
nies, and thy statutes, and to doe all things, and to
build the house which I haue prepared.

20 ¶ And Dauid said to all the Congrega-
tion, Now blesse the Lord your God. And all the
Congregation blessed the Lord God of their fa-
thers, and bowed downe their heads, and wor-
shipped the Lord and the * King.

21 And they offered sacrifices vnto the Lord,
and on the morowe after that day, they offered
burnt offerings vnto the Lord, *euē* a thousand
young bullockes, a thousand rammes, and a thou-
sand sheepe, with their * drinke offerings, and sa-
crifices in abundance for all Israel.

22 And they did eate and drinke before the
Lord the same day with great ioy, and they made

Salomon the sonne of Dauid King the second
time, and appointed him Prince before the Lord,
and Zadok for the hie Priest.

23 So Salomon sat on the * throne of the
Lord, as King in stead of Dauid his father, and
prospered: and all Israel obeyed him.

24 And all the princes and men of power, and
all the sonnes of King Dauid † submitted them-
selues vnder King Salomon.

25 And the Lord magnified Salomon in dig-
nity, in the sight of all Israel, and gaue him ioi-
ous a kingdom, as no King had before him
in Israel.

26 ¶ * Thus Dauid the sonne of Ithai reigned
ouer all Israel.

27 And the space that he reigned ouer Israel,
was fourtie yeere: seuen yeere reigned he in He-
bron, and three and thirtie yeere reigned he in Ie-
rusalem:

28 And he dyed in a good age, full of dayes, ri-
ches and honour, and Salomon his sonne reigned
in his stead.

29 Concerning the actes of Dauid the King
first and last, beholde, they are written in the
booke of Samuel the Seer, and in the booke of
Nathan the Prophet, and in the booke of Gad
the Seer.

30 With all his reigne and his power, and
times that went ouer him, and ouer Israel, and
ouer all the kingdomes of the earth.

THE SECOND BOOKE OF THE CHRONICLES.

THE ARGUMENT.

THis second booke containeth briefly in effect that, which is comprehended in the two booke of the
Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carrying away of
shepards captiuitie Babylon. In this storie are certaine things declared, and set forth more copiously
then in the booke of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. This
shorteninge is here chiefly to be considered. First, that the goodly Kings, when they sawe the plague of
God prepared against their country for sinne, but recourse to the Lord, and by earnest prayer were
heard, and the plague remoued. The second, howe to is a thing that greatly offendeth God, such as
fe at him, and professe his religion, should soe to be amiable with the wicked. And thirdly, how the good
rulers euer laued the Prophets of God, and were very zealous to see forth his religion shewne: all their
dominions, and contrariwise the wicked hated his ministers, deposed them, and for the true religion and
words of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto
the chiefe hie point the beginning of the world to the building againe of Ierusalem, which was the two
and thirtieth yeere of Darius, and continueth in the whole, three thousand, five hundred, three score
and six yeeres, and six moneths.

CHAP. I.

8 The offering of Salomon to God, 8 His prayer vnto
God to giue him wisdom: 11 Which hee giueth him and
more. 14 The number of his chere, and his, 15 and of
his riches.

HEN Salomon the sonne of
Dauid was confirmed in his
kingdome: and the Lorde his
God was with him, and magnified
him highly.

2 And Salomon * spake
vnto all Israel, to the captaiues of thousands,
and of hundreths, and to the iudges, and to
all the gouernours in all Israel, *euē* the chiefe
fathers.

3 So Salomon and all the Congregation with
him went to the hie place that was at * Gibeon:
for there was the Tabernacle of the Congrega-
tion of God which Moses the seruant of the Lord

had made in the wilderness.

4 But the Arke of God had Dauid brought
vp from Kirith-eiarim, when Dauid had made
preparation for it: for he had pitched a tent for
it in Ierusalem.

5 Moreover the * brazen altar * that Be-
zaiel the sonne of Uri, the sonne of Hur had
made, did hee set before the Tabernacle of the
Lorde: and Salomon and the Congregation
sought it.

6 And Salomon offered there before the Lord
vpon the brazen altar that was in the Tabernacle
of the Congregation: * *euē* a thousand burnt
offerings offered he vpon it.

7 ¶ The same night did God appeare vnto
Salomon, and said vnto him, Aske what I shall
goue thee.

8 And Salomon said vnto God, Thou hast
shewed

This declareth
that the Kings of
Iudah were figures
of Christ, who was
the true anointed,
and whom God
gave the chiefe
gouernment of
all things.
† For, gent the
hand.

1. King. 1. 11.

The booke of
Nathan and Gad
are thought to
haue bene lost in
the captiuitie.
* Meaning the
troubles and
griues.

Which was for
the burnt offerings.
Exod. 27. 1.
* Exod. 27. 1.

1. King. 3. 4.

brought in the things that Dauid his father had dedicated, with the silver and the golde, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes; the chiefe fathers of the children of Israel vnto Ierusalem to bring vp the Arke of the covenant of the Lorde from the citie of Dauid, which is Zion.

3 And all the men of Israel assembled vnto the King at the feast: it was in the fiftenth moneth.

4 And all the Elders of Israel came, and the Lewites tooke vp the Arke.

5 And they caried vp the Arke and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Lewites bring vp.

6 And King Salomon and all the Congregation of Israel that were assembled vnto him were before the Arke, offering sheepe & bullocks, which could not be tolde nor numbered for multitude.

7 So the Priests brought the Arke of the covenant of the Lord vnto his place, into the Oracle of the house, into the most Holy place, even vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboute.

9 And they drew out the barres, that the endes of the barres might bee seene out of the Arke before the Oracle, but they were not seene without: and there they are vnto this day.

10 Nothing was in the Arke, save 4 the two Tables, which Moses gaue at Horeb, where the Lorde made a covenant with the children of Israel, when they came out of Egypt.

11 And when the Priests were come out of the Sanctuary (for all the Priests that were present, were sanctified, and did not waite by course.

12 And the Lewites the fingers of all sortes, of Asaph, of Heman, of Ieduthan, and of their sonnes and of their brethren, being clad in fine linen, shodde with cymbales, and with viols and harpes at the East ende of the altar, and with them an hundred and twentie Priests blowing with trumpets:

13 And they were, as one, blowing trumpets, and singing, and made one founde to be heard in praying, and thanking the Lorde, and when they lift vp their voyce with trumpets and with cymbales, and with instruments of musike, and when they prayed the Lord, singing, 8 For he is good, because his mercy lasteth for ever) then the house, even the house of the Lord was filled with a cloud,

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God.

CHAP. VI.

Salomon blesseth the people. 1. He prayeth the Lord. 2. He prayeth vnto God for those that shall pray in the Temple.

Then Salomon sayd, The Lord hath sayde that he would dwell in the darke cloudes:

3 And I have built thee an house to dwell in, an habitation for thee to dwell in for ever.

4 The King turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood there)

5 And he sayd, Blessed be the Lord God of Israel,

who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

6 Since the day that I brought my people out of the land of Egypt: I chose no cite of all the tribes of Israel to build an house, that my Name might be there, neither chose I any man to bee a ruler over my people Israel:

7 But I have chosen Ierusalem, that my Name might be there, and have chosen Dauid to be over my people Israel:

8 And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel,

9 But the Lorde sayde to Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that thou wast so minded.

10 Notwithstanding thou shalt not build the house, but thy sonne which shall come out of thy loynes, he shall build an house vnto my Name.

11 And the Lord hath performed his word that he spake: and I am risen vp in the roome of Dauid my father, and am set on the throne of Israel as the Lord promised, and have built an house to the Name of the Lord God of Israel.

12 And I have set the Arke there, wherein is the covenant of the Lord, that hee made with the children of Israel.

13 And the King stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

14 (For Salomon had made a brazen scaffold and set it in the middes of the court, of five cubites long, and five cubites broad, and three cubites high, and vpon it hee stood, and kneeled downe vpon his knees before all the Congregation of Israel, and stretched out his hands toward heauen)

15 And said, O Lord God of Israel, there is no God like thee in heauen nor in earth, which keepest covenant, and mercy vnto thy seruants, that walke before thee with all their heart.

16 Thou that hast kept with thy servant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

17 Therefore now, Lord God of Israel, keepe with thy servant Dauid my father: that thou hast promised him, saying, Thou shalt not want a man in my sight: that thou shalt sit vpon the throne of Israel: so that thy sonnes take heede to their wayes, to walke in my Lave, as thou hast walked before mee.

18 And now, O Lord God of Israel, let thy word bee verified, which thou spakest vnto thy servant Dauid.

19 (Is it true in deede that God will dwell with man on earth? behold, the heavens, and the heavens of heavens are not able to containe thee: how much more unable is this house, which I have built?)

20 But haue thou respect to the prayer of thy servant, and to his supplication, O Lord my God, to heare the crye and prayer which thy servant prayeth before thee,

21 That thine eyes may be open toward this house day & night, even toward the place, where of thou hast said, that thou wouldest put thy name there, that thou mayest hearken vnto the prayer, which thy servant prayeth in this place.

a Reads 2 Sam. 6.13.

b When the things were dedicated, and brought into the Temple. c Called in Hebrew Edomim, contriuing part of September, and part of October, 1. Kin. 8.2, which moneth the lewes called the fifth moneth, because they say, that the world was created in that moneth, and after they came from Egypt, they began at March, but because this opinion is uncertaine, we make March euer the first, as beell writers doe.

d For Aarons rod and Manna were taken thence before it was brought to this place.

e Weie prepared to the Lord.

f They agreed all in one soule.

g This was the effect of their songs, Psal. 118.1, and 136.1.

h Elders that were in thine house.

b Meaning, the two Tables, wherein is contained the effect of the covenant, that God made with our fathers.

c On a scaffold that was made for that purpose, that he praying for the whole people might be heard of all as 1 Kings 8.12.

d Both to give thanks for the great benefits of God bestowed vpon him, and also to pray for the perseverance and prosperitie of his people.

e Psal. 136. 1 Kings 8.12. 1 Kings 8.12. 1 Kings 8.12.

f Psal. 136. 1 Kings 8.12. 1 Kings 8.12.

g Psal. 136. 1 Kings 8.12. 1 Kings 8.12.

h King 8.12.

i That thou mayest declare in effect, that thou hast continually care vnto this place.

meate offering, and the fat.

8 And Salomon made a feast at that time of seven dayes, and all Israel with him, a very great Congregation, from the entering in of Hamuth, vnto the river of Egypt.

9 And in the eight day they made a solemne assembly: for they had made the dedication of the altar seven dayes, and the feast seven dayes.

10 And the three and twentieth day of the seventh moneth, hee fed the people away into their tents, joyous and with glad heart, because of the goodnesse that the Lord had done for Dauid and for Salomon, and for Israel his people.

11 So Salomon finished the house of the Lord, and the Kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

12 And the Lord appeared to Salomon by night, and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shutte the heauen that there bee no raine, or if I commaund the grasshopper to deuoure the land, or if I find pellicence among my people,

14 If my people, among whom my Name is called vpon, doe humble themselves, and pray, and secke my preface, and turne from their wicked waies, then will I heare in heauen, and be mercifull to their sinne, and will heale their land:

15 Then mine eyes shall be open, & mine eares attent vnto the prayer made in this place.

16 For I haue now chosen and sanctified this house, that my Name may bee there for euer: and mine eyes and mine heart shall bee there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdom, according as I made the couenant with Dauid thy father, saying, * Thou shalt not want a man to be ruler in Israel.

19 But if yee turne away, and forsake my statutes and my commandments which I haue set before you, and shall goe and serue other gods, and worship them,

20 Then will I plucke them vp out of my land, which I haue giuen them, and this house which I haue sanctified for my Name, will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.

21 And this house which is most hie, shall be an astonishment to euery one that passeth by it, so that he shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answere, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt; and haue taken hokle on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

1 The cities that Salomon build. 7 People that were made tributaries vnto him. 15 His sacrifice. 27 Hee iudges to Ophir.

And after a twentie yeere when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Huram gaue to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And hee built Tadmor in the wilderness, and repayed all the cities of store which hee built in Hamath.

5 And hee built Beth-horon the vpper, and Beth-horon the nether, cities defended with walls, gates, and barres:

6 Also Baalath, and all the cities of store that Salomon had, and all the charret cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to build in Ierusalem, and in Lebanon, and throughout all the land of his dominion.

7 And all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hiuuities, and the Iebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make tributaries vntill this day.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of waite, and his chiefe princes, and the captaines of his charrets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, euen two hundred and fiftie that bare rule ouer the people.

11 Then Salomon brought vp the daughter of Pharaoh out of the cite of Dauid, into the house that he had built for her: for he saide, My wife shall not dwell in the house of Dauid King of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 Then Salomon offered burnt offerings vnto the Lord, on the altar of the Lord, which he had built before the porch,

13 To offer according to the commandment of Moses every day, in the Sabbaths, and in the new moones, and in the solemne feasts, three times in the yeere, that is, in the feast of the Vnleavened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

14 And hee set the courses of the Priestes to their offices, according to the order of Dauid his father; and the Leuites in their watches, for to praise and minister before the Priestes euery day, and the porters by their courses, at euery gate: for so was the commandment of Dauid the man of God.

15 And they declined not from the commandment of the King, concerning the Priestes and the Leuites, touching all things, and touching the treasures.

16 Now Salomon had made prouision for all the worke, from the day of the foundation of the house of the Lord, vntill it was finished; for the house of the Lord was perfect.

17 Then went Salomon to Ezion-geber, and to Eloth by the sea side in the land of Idom.

18 And Huram sent him by the handes of his seruants, hippes, and seruants that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence foure hundred and fiftie talents of golde, and brought them to King Salomon.

b The feast of the Tabernacles which was kept in the fourth moneth.

c They ascribed to haue the word of God, after that they had remained seven dayes in the booths of Tabernacles.

d They had leaue to depart the two and twentieth day, King 8. 66.

e King 9. 1.

f Num. 12. 6.

e I will cause the pellicence to cease and destroy the heales that hurt the fruites of the earth, and sende raine in due season.

g Chap. 4. 16.

f Which thing declareth that God had more respect to their situation, then to the aduancement of his owne glorie: and whereas men abuse those things, which God hath appointed to set forth his praise, he doth withdraw his graces thence.

h King 9. 25. a Signifying that he was twentie yeere in building there.

b That is, which Huram gaue againe to Salomon because they pleased him: not as they were called thence: Cabul, as it is said in 5. 11. King 9.

c Meaning of munitions and treasures for warre. d That is, he repaired and furnished them: for they were built long before by Huram a noble woman of the tribe of Ephraim, 1. Chron. 2. 13. and 7. 24. e Ready 1. King. 7. 2.

f 110. 30 came vp to tribute.

g For in all these were 3300. but here hee meaneth of them that had the principall charge, ready 1. King 9. 25.

h Chap. 4. 1.

i Exod. 39. 39. 10. after the manner of euery day. g Ready Leuit. 23.

j 1. Chron. 24. 1.

k Both for the matter and also for the workmanship.

l Meaning the red Sea.

k Which summe is thought to store millions and fixe hundred thousand: and crowne: but here is mention made of little money, as it is spoken of, 1. King 9. 25.

C H A P. IX.

1. 9 The *Q*ueene of Sheba commeth to see Salomon and bringeth gifts. 13 His yearly revenues. 30 The time of his reigne. 31 His death.

1. King. 10. 1. m. 12. 32. Jobe 11. 31.

a To know whether his wife dome were so great as the report was,

b There was no question so hard that he did not solve.

For galleries where by he went up. 16. 17. There was no more than in her.

10. 1. after.

c Meaning, that the Israelites were Gods peculiar people, and that Kings are the tenants of God which ought to grant vnto him the superiority, and minister iustice to all.

d Reade Chap. 2. 8. and 1. King. 10. 11.

e Or pillars: meaning the garnishing and trimming of the staires or pillars.

f This is, which the King gaue her for recompence of that treasure which shee brought.

g Which famous monuments to 2000. crownes of the same. Buzas de offe. h Or pounds, called miniz, where of every one seemed to make an hundred shekels.

ANd when the Queene of Sheba heard of the fame of Salomon, she came to a proue Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours and much golde, and precious stones: and when she came to Salomon, he communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was nothing hid from Salomon, which he declared not vnto her.

3 Then *the* Queene of Sheba saw the wisdom of Salomon, and the house that he had built.

4 And the meate of his table, and the sitting of his seruants, and the order of his wayers, and their apparell, and his butlers, and their apparell, and his burnt offerings which hee offered in the house of the Lord, and she was greatly astonished.

5 And these saide to the King, *It was a true worde* which I heard in mine owne lande of thy sayings, and of thy wisdom:

6 Howbeit, I beleueed not thy report, vntill I came, and mine eyes had seene it: and beholde, the one halfe of thy great wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy are they men, and happie are these thy seruants, which stand before thee alway, and heare thy wisdom.

8 Blessed be the Lord thy God, which loued thee, to set thee on his throne as King, in the steade of the Lord thy God: because thy God loueth Israel, to establish it for euer, therefore hath he made thee King ouer them, to execute iudgement and iustice.

9 Then these gaue the King sixe score talents of golde, and of sweete odours exceeding much and precious stones: neither was there such sweete odours *since*, as the Queene of Sheba gaue vnto King Salomon.

10 And the seruants also of Hiram, and the seruants of Salomon which brought golde from Ophir, brought *4* Algummim wood and precious stones.

11 And the King made of the Algummim wood *4* staires in the house of the Lord, and in the Kings house, and harpes and viols for singings: and there was no such secepe before in the End of Iudah.

12 And King Salomon gaue to the Queene of Sheba euery pleasant thing that the asked, *besides* for that which shee had brought vnto the King: so she returned & went to her owne country, *both* she and her seruants.

13 *¶* Also the weight of golde that came to Salomon in one yeere, was sixe hundredth threescore and sixe talents of golde,

14 Besides that which chapmen & marchants brought: and all the Kings of Arabia, and the princes of the country brought golde and siluer to Salomon.

15 And King Salomon made two hundredth targets of beaten gold, and *4* sixe hundredth *shekels* of beaten golde went to one target.

16 And three hundredth shieldes of beaten golde: three hundredth *shekels* of golde went to one shield, and the King put them in the house of the wood of Lebanon.

17 And the King made a great throne of yuorie, and overlaid it with pure golde.

18 And the throne had sixe steps, with a foote-stoolle of golde: fastened to the throne, & staves on either side on the place of the seate, and two lyons standing by the *4* staves.

19 And twelue lyons stood there on the sixe steps on either side: there was not the like made in any kingdome.

20 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde: *for* siluer was nothing esteemed in the dayes of Salomon.

21 For the Kings ships went to Tarshish with the seruants of Hiram, euery three yeere once came the ships of Tarshish, and brought golde, and siluer, yuorie, and apes, and peacocks.

22 So King Salomon excelled all the Kings of the earth in riches and wisdom.

23 And all the Kings of the earth sought the presence of Salomon, to heare his wisdom: that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of golde, and raiment, armour, and sweet odours, horses, and mules, from yeere to yeere.

25 And Salomon had *4* foure thousand stables of horses, and charets, and twelue thousand horsemen, whom he bestowed in the charet cities, and with the King at Ierusalem.

26 And he reigned ouer all the Kings from the *¶* River euen vnto the land of the Philistines, and to the border of Egypt.

27 And the King gaue siluer in Ierusalem, as stones, and gaue cedar trees as the wilde fig trees, that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon: first and last, are they not written in the booke of Nathan the Prophet, and in the prophetic of Ahiah the Shilonite, and in the visions of *¶* Ieedo the Seer *¶* against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon *¶* slept with his fathers, and they buried him in the cite of David his father: and Rehoboam his sonne reigned in his stead.

C H A P. X.

4. 24 The reigne of Rehoboam. 17 His fathers land counsel. 18 The people rebeld.

THEN *¶* Rehoboam *¶* went to Shechem: for to Shechem came all Israel to make him King.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither he had fled from the presence of Salomon the King) hee returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father *¶* made our yoke grievous: now therefore make thou the grievous seruitude of thy father, and his sore yoke, that he put vpon vs, lighter, and we will serue thee.

5 And hee saide to them, *Depart* yet three dayes, then come againe vnto me. And the people departed.

6 And King Rehoboam tooke counsell with the

1 That is, the steps and the footstoolle were fastened to the throne. 2 Upon the pomels of knops.

1 Which country of the best writers is thought to be Cilicia, reade 1. King. 10. 32.

m That is, in every stable, which in all monasties is thought to be Cilicia, reade 1. King. 10. 32.

n The abundance of these temporal treasures in Salomons kingdome is a figure of the spiritual treasures, which the elect shall enjoy in the brazen vnder the true Salomon Christ.

10. 1. Told. o That is, which prophetic against him.

1. King. 11. 42.

¶ King. 11. 42. a After the death of Salomon.

b That is, landed vs rudely: It God hardened their hearts, so that they thus murmured without cause: which declareth also the inconsistency of the people.

the olive men that had stood before Salomon his father, while he yet lived, saying, What counsell will give ye that I may answer to this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them, and speake louing words to them, they will be thy seruants for euer.

8 But he left the counsell of the ancient men that they had giuen him, and tooke counsell of the yong men that were brought vp with him, and waited on him.

9 And he said vnto them, What counsell giue ye, that we may answer to this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My least part shall be bigger then my fathers loynes.

11 Nowe whereas my father did burden you with a grievous yoke, I will yet increase your yoke: my father hath chastised you with rodde, but I will correct you with scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come againe to me the third day.

13 And the King answered them sharply: and King Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grievous, but I will increase it: my father chastised you with rodde, but I will correct you with scourges.

15 So the King hearkened not vnto the people: for it was the ordinance of God that the Lord might performe his saying, which hee had spoken by Ahiah the Shilonite to Ieroboam the sonne of Nebat.

16 So when all Israel saw that the King would not heare them, the people answered the King, saying, What portion haue we in Dauid? for we haue none inheritance in the sonne of Ithai. O Israel, euery man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadoran that was Iouer the tribute, and the children of Israel stoned him with stones, that he died: then King Rehoboam ¶ made speede to get him vp to his chaire, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

¶ Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he built. 21 Hee hath eighteene wives, and three score concubines, and by them right and turpente finnes, and three score daughters.

¶ And * when Rehoboam was come to Ierusalem, hee gathered of the house of Iudah and Benjamin nine score thousand chosen men of warre to fight against B Israel, and to bring the Kingdome againe to Rehoboam.

2 But the word of the Lord came to She-maiah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of Salomon King of Iudah, and to all Israel that are in

Judah, and Benjamin, saying,

4 Thus saith the Lord, Ye shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of mee. They obeyed therefore the word of the Lord, and returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and built strong cities in Iudah.

6 Hee built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maretha, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aialon, and Hebron, which were in Iudah and Benjamin, strong cities.

11 And he repaired the strong holdes and put captains in them, and store of vitale, and oyle and wine.

12 And in all cities he put shieldes and speares, and made them exceeding strong: so Iudah and Benjamin were his.

13 ¶ And the Priestes and the Leuites that were in all Israel, ¶ returned vnto him out of all their coastes.

14 For the Leuites left their suburbs and their possession, and came to Iudah and to Ierusalem:

¶ for Ieroboam and his finnes had cast them out from ministring in the Priestes office vnto the Lord.

15 * And he ordeined him Priestes for the hie places, & for the d deuils, & for the calves which he had made.

16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their hearts to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.

17 So they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Salomon mightie, three yeere long: for three yeere they walked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, and Abihail the daughter of Eliab the sonne of Ithai,

19 Which bare him finnes, Ieusi, and Shemariah, and Zaham.

20 And after he tooke Maakah the daughter of Abialom which bare him Abiah, and Athai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Abialom above all his wives and his concubines: for he tooke eighteene wives, and three score concubines, and begate eight and twentie finnes, and three score daughters.

22 And Rehoboam made S Abiah the sonne of Maakah the chiefe ruler among his brethren: for he thought to make him King.

23 And hee taught him: and dispersed all his finnes throughout all the countreys of Iudah and Benjamin: vnto euery strong citie: and hee gaue them abundance of vitale, and ¶ desired many wives.

CHAP. XII.

¶ Rehoboam forsaketh the Lord, and is perswaded by Shebakt. 5 Shebakt reprehendeth him. 6 Hee humbled him selfe. 7 God freeth him from death. 8 Shebakt taketh his treasures. 13 His reigne and death. 18 Aiah his yonger successeur him.

¶ And when Rehoboam had established the kingdome & made it strong, hee forsooke the Law of the Lord, and ¶ all Israel with him.

the people, that for the most part they followe the vice of their gouernour.

2 Therefore

e Or, that stood by him, that is, which were of his counsell and counsellors.

d Or, little finger: meaning, that he was of late greater power then was his father. 10r, forgiues.

e Gods will impoeth such a necessity to the second cause, that nothing can be done but according to the same, and yet mans will worketh as of its selfe, so that it can not be excused in doing euill by alledging that it is Gods ordinance. 18r, by the hand. 18r, King. 12. 30. 37.

10r, reuener.

11r, strengthened himselfe.

1r, King. 12. 30. 37.

a That is the halfe tribe of Benjamin; for the other halfe was gone after Ieroboam. b Meaning, the ten tribes which rebelled.

e Or, supported them and made them strong, so be more able to resist Ieroboam.

10r, strengthened.

11r, Reule.

* Chap. 13. 9.

1r, King. 12. 37. d Meaning, Iolans, reade 15. 44. 15.

e Which were zealous of true religion, and feared God.

f So long as they feared God, and set forth his word, they prospered.

g Called also Abigam, who reigned three yeeres, 1 King. 15. 2.

h He gaue himselfe to haue many wives.

10r, when the Lord had established Rehoboam forgiues, a For such is the consequence of the vice of their gouernour.

2 Therefore in the fifth yeere of King Rehoboam, Shitah the King of Egypt came vp against Ierusalem (because they had transgressed against the Lord)

3 With twelue hundred charets, and three score thousand horinen, & the people were without number, that came with him from Egypt, *euen* the Lubims, *b* Sukkims, and the Ethiopians.

4 And he tooke the strong cities which were of Iudah, and came vnto Ierusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ierusalem, because of Shitah, and sayd vnto them, Thus saith the Lord, Ye haue forsaken me, therefore haue I also left you in the hands of Shitah.

6 Then the Princes of Israel, & the king humbled themselves, and sayd, The Lord *is* *d* iult.

7 And when the Lord saw that they humbled themselves, the worde of the Lord came to Shemaiah, saying, They haue humbled themselves, therefore I will not destroy them, but I will send them deliuerance shortly, and my wrath shall not be poured out vpon Ierusalem by the hand of Shitah.

8 Neuertheless they shall be his seruants: for shall they know my seruice, and the seruice of the kingdomes of the earth.

9 ¶ Then Shitah king of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lord, and the treasures of the Kings house: he tooke *euen* all, and he carried away the shields of golde, *a* which Salomon had made.

10 In steade whereof King Rehoboam made shields of brasie, and committed them to the hands of the chiefe of the garde, that waited at the doore of the Kings house.

11 And when the King entred into the house of the Lord, the garde came and bare them and brought them againe vnto the garde chamber.

12 And because hee humbled his selfe, the wrath of the Lord turned from him, that hee would not destroy all together. And also in Iudah the things prospered.

13 ¶ So King Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one and forty yeere olde, when he beganne to reigne, and reigned *f* fouteenteene yeeres in Ierusalem, the cite which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitessie.

14 And hee did euill: for hee prepared not his heart to seeke the Lord.

15 The actes also of Rehoboam, first and last, are they not written in the *f* booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogie? and there *was* warre alway betwene Rehoboam and Ieroboam.

16 And Rehoboam slept with his fathers, and was buried in the cite of Dauid, and *¶* Abijah his sonne reigned in his stead.

CHAP. XIII.

a Abijah maketh warre against Ieroboam. *b* Hee strengtheneth the ecclesie. *c* Hee trafficketh in the Lord and ouercometh Ieroboam. *d* Of his wives and children.

N In the eighteenth yeer of King Ieroboam began Abijah to reigne ouer *¶* Iudah.

2 He reigned three yeere in Ierusalem: (his mothers name also was *b* Michaiah the daughter of *c* Vriol of Gibeon) and there was warre betwene

Abijah and Ieroboam.

3 And Abijah set the battell in array with the armie of valiant men of warre, *euen* foure hundred thousand chosen men. Ieroboam also set the battell in array against him with eight hundred thousand chosen men which were strong and valiant.

4 And Abijah stood vp vpon mount *d* Zemaraim, which is in mount Ephraim, and sayd, O Ieroboam, and all Israel, heare you me,

5 Ought ye not to know that the Lord God of Israel hath giuen the kingdom ouer Ieroboam to Dauid for euer, *euen* to him and to his sonnes by a couenant of *f* forsake?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath *¶* rebelled against his lord:

7 And there are gathered to him *¶* vaine men and *¶* wicked, and made themselves strong against Rehoboam the sonne of Salomon: for Rehoboam was *b* but a child and *¶* tender hearted, and could not resist them.

8 Now therefore ye thinke that ye be able to resist against the kingdom of the Lord, *which is* in the hands of the sonnes of Dauid, and yee be a great multitude, and the golden calues *are* with you which Ieroboam made you for gods.

9 ¶ Haue yee not driuen away the Priests of the Lorde the sonnes of Aaron and the Leuites, & haue made you Priests like the people of *other* countries? whosoever cometh to *¶* consecrate with a *¶* yong bullocke and seuen rammes, the same may be a Priest of them that are no gods.

10 But we belong vnto the Lord our God, and haue not forsaken him, and the Priests the sonnes of Aaron minister vnto the Lorde, and the Leuites in *their* office.

11 And they burne vnto the Lorde euery morning and euery euening burnt offerings and sweete incense, and the bread is set in order vpon the pure table, and the candlestick of gold with the lampes thereof, to burne euery euening: for we keepe the watch of the Lord our God: but ye haue forsaken him.

12 And behold, this God *is* with vs as a captaine, and his Priests with the sounding trumpets, to crye an alarme against you. O ye children of Israel, fight not against the Lord God of your fathers: for yeshall not prosper.

13 ¶ But Ieroboam caused an ambushment to compass, and came behind them, when they were before Iudah, and the ambushment behinde them.

14 Then Iudah looked, and behold, the battell was before and behinde them, and they cryed vnto the Lord, and the Priests blew with the trumpets,

15 And the men of Iudah gaue a shout: and euen as the men of Iudah shouted, God *¶* smote Ieroboam and also Israel before Abijah & Iudah.

16 And the children of Israel fled before Iudah, and God deliuered them into their hand.

17 And Abijah and his people slew a great slaughter of them, so that there fell downe wounded of Israel fise hundred thousand chosen men.

18 So the children of Israel were brought vnder at that time: and the children of Iudah prevailed, *¶* because they slayed vpon the Lord God of their fathers.

19 And Abijah pursued after Ieroboam, and tooke

d Which was one of the toppes of mount Ephraim,

e And therefore whosoever doeth violate it or take it from that flocke, transgresseth the ordinance of the Lord, thus like an hypocrite hee alleged the word of God for his advantage.

f That is perpetually, because that thing, which is falsed, is preferred from corruption:

he meaneth also that it was made solemnely and confirmed by offering of sacrifice, where as they vied life according as was ordeined, Num. 18. 19.

g This word in the Chaldee tongue is Racha, which our Saniois vield, Math. 5. 21.

h Meaning, in heart and courage.

i Leuit. 24. 26.

k 1. King. 12. 31.

l 1. King. 12. 31.

m 1. King. 12. 31.

n 1. King. 12. 31.

o 1. King. 12. 31.

p 1. King. 12. 31.

q 1. King. 12. 31.

r 1. King. 12. 31.

s 1. King. 12. 31.

t 1. King. 12. 31.

u 1. King. 12. 31.

v 1. King. 12. 31.

w 1. King. 12. 31.

x 1. King. 12. 31.

y 1. King. 12. 31.

z 1. King. 12. 31.

b Which were a people of Africa called the Troglo-dites, because they dwelled in holes.

c Signifying, that no calamitie can come vnto vs, except we forsake God, and that hee seereth our iniquities, till we haue call him off.

d And therefore doth iustly punish you for your finnes.

e 1. King. 12. 31.

f He sheweth that Gods punishments are not to destroy his virely, but to chastise them, so bring them to the knowledge of themselves, and to know how much better it is to serue God then tyrannise.

g 1. King. 12. 31.

h 1. King. 12. 31.

i 1. King. 12. 31.

j 1. King. 12. 31.

k 1. King. 12. 31.

l 1. King. 12. 31.

m 1. King. 12. 31.

n 1. King. 12. 31.

o 1. King. 12. 31.

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s 1. King. 12. 31.

t 1. King. 12. 31.

u 1. King. 12. 31.

v 1. King. 12. 31.

w 1. King. 12. 31.

x 1. King. 12. 31.

y 1. King. 12. 31.

z 1. King. 12. 31.

k Which partly came though lacke of zeale in him partly through the negligence of his officers, an partly by the superstition of the people, that all were not taken away. I Because that God was called the God of Israel by reason of his promise to Iacob: & because Israel is a name taken for Iudah, because Iudah was his chiefe people, in respect of his predecessors.

CHAP. XVI.

a Afa for state of Baasha King of Israel, maketh a covenant with Benhadad King of Aram. 12 He is reproved of the Prophets. 16 Whome he putteth in prison. 18 He putteth his trait in the Physicians. 18 He dieth.

IN the sixe and thirtieth yeere of the reigne of Afa came a Baasha King of Israel vp against Iudah, and buile Ramah to let none passe out or goe in to Afa King of Iudah.

2 Then Afa brought out silver and golde out of the treasures of the house of the Lorde, and of the Kings house, and sent to Benhadad King of Aram that dwelt at Damascus, lying,

3 There is a covenant betwene me and thee, and betwene my father and thy father: behold, I have sent thee silver and golde: come, & breake thy league with Baasha King of Israel that hee may depart from me.

4 And Benhadad hearkened vnto King Afa, and sent the captaynes of the armies which hee had against the cities of Israel. And they smote Lion, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And when Baasha heard it, he left building of Ramah, and let his work cease.

6 Then Afa the King tooke all Iudah, and carried away the stones of Ramah and the timber thereof, wherewith Baasha did build, and he buile therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the Seer came to Afa King of Iudah, and saide vnto him, Because thou hast rested upon the king of Aram, and not rested in the Lord thy God, therefore is the host of the King of Aram escaped out of thine hand.

8 ¶ The Ethiopians and the Lubims, were they not a great host with charrets & horsemen, exceeding many? yet because thou didst rest upon the Lord, he deliuered them into thine hand.

9 ¶ For the eyes of the Lorde beholde all the earth: to see howe his life sith with them that are of perfect heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Afa was wroth with the Seer, and put him into a prison: for he was displeased with him, because of this thing. And Afa oppressed certayne of the people at the same time.

11 And behold, the Actes of Afa first and last, Ioe, they are written in the booke of the Kings of Iudah and Israel.

12 ¶ And Afa in the nine and thirtieth yeere of his reigne was diseased in his feete. & his disease was extreme: yet he fought not the Lorde in his disease, but to the Physicians.

13 So Afa slept with his fathers, & died in the one and fourtieth yeere of his reigne.

14 And after the helpe of the Philistin, as a meane by whom God woeketh,

14 And they buried him in one of his sepulchres, which he had made for himselfe in the cite of David, and layed him in the bed, which they had filled with sweete odours and diuers kinds of spices, made by the arte of the Apotecarie: and they burnt odours for him with an exceeding great fire.

CHAP. XVII.

5 Iehoshaphat is vnto the Lorde, opposeth victories and bowes. 6 He doth his lawes, 7 And teacheth the people to be taught. 11 He receiveth tribute of strangers. 13 His munitions, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and prevailed against Israel.

2 And he put garisons in all the strong cities of Iudah, and set bandes in the land of Iudah in the cities of Ephraim, which Afa his father had taken.

3 And the Lorde was with Iehoshaphat, because he walked in the first wayes of his father David, and fought not Baalim,

4 But fought the Lorde God of his father, and walked in his commandmentes, and not after the trade of Israel.

5 Therefore the Lorde stablished the kingdom in his hand, and all Iudah brought presents to Iehoshaphat, so that he had of riches and honour in abundance.

6 And he lift vp his heart vnto the wayes of the Lorde, and he tooke away moreouer the high places and the groves out of Iudah,

7 ¶ And in the third yeere of his reigne hee sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nathaneel, and Michaiah, that they should teach in the cities of Iudah,

8 And with them Leuites, Shemariah, and Nathaniah, and Zebadiah, and Asahel, and Shemiramoth, and Iehonathan, and Adoniah, and Tobiah, and Tob-adoniah, Leuites, and with them Eliama and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the lawe of the Lorde with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lorde fell vpon all the kingdomes of the landes that were round about Iudah, and they fought not against Iehoshaphat.

11 Also some of the Philistines brought Iehoshaphat gifts and tribute silver, and the Arabians brought him flocks, seven thousand and seven hundred raimentes, and seven thousand and seven hundred hee goates.

12 So Iehoshaphat prospered and grew vp on his age: and he built in Iudah palaces and cities of store.

13 And hee had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers. In Iudah were captaynes of thousande, Adnah the captaine, and with him of valiant men three hundred thousand.

15 And at his hand Iehohanan a captaine, & with him two hundred and fourscore thousand.

16 And at his hand Amaziah the sonne of Zichri, which willingly offered him selfe vnto the Lorde, and with him two hundred thousand valiant men.

17 And of Benjamin, Eliada a valiant man, and

a Who reigned after Asa the sonne of Ieroboam.

b King 15. 17. He fortified it with wall and ditches: it was a cite in Benjamin neere to Gibeon.

c 17. 2. Amos. 6. He thought to requite his aduersarie by an vnlawfull means, that is, by seeking helpe of inbelds, as they that seeke the Turkes amity, thinking thereby to make them selves strong.

d Or, Iehoshaphat.

e Chap. 14. 10.

f 2. Macc. 4. 5.

g 1. 1. 1. 1. 1.

h 1. 1. 1. 1. 1.

i Thus in Steele offering to God by repentance, he did not the admouition of the Prophet, and punished him as the wicked doe when they are told of.

j Or, gentile, or Iewes.

k King 15. 17.

l Or, as the top of his head.

m God plagued his rebellion, and hereby declared that it is no thing to beginne well, except we so continue to the end, that is, seruants of Gods glory, and put our whole trust in him.

n He throweth that it is in vaine to seeke to the Physicians, except first we seeke to God to purge our sinnes, which we the chiefe cause of all our diseases, and after the helpe of the Philistin, as a meane by whom God woeketh,

a That is, his vertues: meaning, before hee had committed with Baalim, and against Vriah.

b Sought not helpe in strange gods.

c 1. 1. 1. 1. 1.

d He gaue himselfe wholly to serve the Lorde.

e He knew in vaine to promote religion, except it were appointed which could influence the people in the same, and had authority to put away all idolatry.

f Thus God persecuted all fact that with a pure heart seeketh his glory, and knoweth their enemies in leaue that they can not be able to execute their rage against them.

g Or, as in his hand.

h Or, as in his hand.

i Meaning which was a Nazirite, Numb. 6.

and with him armed men with bowe and shield two hundred thousand.

18 And at his hand Ichozabad, and with him an hundred and foure score thousand armed to the warre.

19 These ^gwaited on the King, besides those which the King put in the strong cities thorowout all Iudah.

CHAP. XVIII.

1 Ichozaphat maketh affinitie with Ahab, to Foure hundred Prophets counsell Ahab to go to warre. 16 Michaiah's u. gainst them. 21 Zidkiah iustice him. 25 The king putteth him in prison. 29 The effect of his prophetic.

And ^aIchozaphat had riches and honour in abundance, but he was ioyned in ^aaffinitie with Ahab.

2 And after certaine ^byeeres he went downe to Ahab to Samaria: and Ahab slew sheepe and oxen for him in great number, and for the people that he had with him, and enticed him to goe vp vnto Ramoth Gilead.

3 And Ahab King of Israel sayd vnto Ichozaphat King of Iudah, Wilt thou goe with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, and we will ioyne with thee in the warre.

4 And Ichozaphat sayd vnto the king of Israel, Alke counsell, I pray thee, at the word of the Lord this day.

5 Therefore the King of Israel gathered of ^cProphets foure hundred men, and sayd vnto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they sayd, Goe vp: for God shall deliuer it into the kings hand.

6 But Ichozaphat sayd, Is there here neuer a Prophet more of the Lord that wee might inquire of him?

7 And the King of Israel sayd vnto Ichozaphat, There is yet one man, by whom we may aske counsell of the Lord, but I ^dhate him: for he doth not prophetic good vnto mee, but alway euill: it is Michaiah the sonne of Imla. Then Ichozaphat sayd, Let not the king say so.

8 And the king of Israel called an eunuch, & sayd, Call quickly Michaiah the sonne of Imla.

9 ¶ And the king of Israel, and Ichozaphat King of Iudah fate either of them on his throne clothed in ^etheir apparell: they fate euill in the threeling floore at the entering in of the gate of Samaria: and all the prophets prophetic before them.

10 And Zidkiah the sonne of Chenaanah made him ^fhornes of yron, and said, Thus saith the Lord, With these shalt thou push the Aramites vntill thou hast consumed them.

11 And all the prophets prophetic so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the King.

12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Beholde, the wordes of the Prophets ^gdecare good to the King with one accord: let thy word therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiah said, As the Lord liueth, whatsoeuer my God saith, that will I speake.

14 ¶ So he came to the King, and the King sayd vnto him, Michaiah, shall we goe to Ramoth Gilead to battell, or shall I leave off? And he said, I Goe ye vp, and prosper, and they shall be deliuered into your hand.

15 And the King said to him, Howe oft shall I charge thee, that thou tell me nothing but the truth in the Name of the Lord?

16 Then he said, I saw all Israel scattered in the mountaines, as sheepe that haue no shepherd: and the Lord said, ^hThese haue no Master: let them returne euery man to his house in peace.

17 And the King of Israel said to Ichozaphat, Did I not tell thee, that he would not prophetic good vnto me, but euill?

18 Again he said, Therefore heare yee the word of the Lord: I sawe the Lord sit vpon his throne, and all the ⁱhoste of heauen standing at his right hand, and at his left.

19 And the Lord said, Who shall ^jperswade Ahab King of Israel, that he may goe vp, and fall at Ramoth Gilead? And one spake and said thus, another said thus.

20 Then there came forth a spirit and stood before the Lord, and said, I will ^kperswade him. And the Lord said vnto him, Wherain?

21 And he said, I will goe out, and be a false spirit in the mouth of all his Prophets. And ^lhee said, Thou shalt ^lperswade, and shalt also preuaile: go forth, and do so.

22 Now therefore beholde, the Lord hath put a ^mfalse spirit in the mouth of these thy prophets, and the Lord hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came nere, & smote Michaiah vpon the ⁿcheeke, and sayd, By what way went the Spirit of the Lord from me, to speake with thee?

24 And Michaiah sayd, Beholde, thou shalt see that day when thou shalt goe from chamber to chamber to hide thee.

25 And the king of Israel sayd, Take yee Michaiah, and carry him to Amon the gouernour of the cite, and to Iozab the kings sonne.

26 And say, Thus saith the King, Put this man in the prison house, and feed him with bread of affliction and with water of affliction vntill I returne in peace.

27 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by me. And ^ohe sayd, Heare, all ye people.

28 So the king of Israel and Ichozaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Israel sayd vnto Ichozaphat, I will ^pchange my selfe, and enter into the battell: but put thou on thine apparell. So the King of Israel changed himselfe, and they went into the battell.

30 And the King of Aram had commanded the captains of the charrets that were with him, saying, Fight you not with small nor great, but against the King of Israel onely.

31 And when the captains of the charrets saw Ichozaphat, they sayd, It is the King of Israel: and they compassed about him to fight. But Ichozaphat cried, and the Lord helped him, and moued them to depart from him.

32 For when the captains of the charrets saw that he was not the King of Israel, they turned backe from him.

33 Then a certaine man drew a bowe ^qmightily, and smote the King of Israel betweene the ioynts of his brigandine: Therefore he sayd to his charret man, Turne thine hand, and carrie me out of the hoste: for I am hurt.

^m He prophetic howe the people should be dispersed, and Ahab slaine.

ⁿ Meaning his Angels.

^o Or, Iustitie.

^p That is, the Lord.

^q To them that will not beleue the word, God sendeth strong delusions, that they should beleue lies. The same.

^r By this croeltye, his ambition and hypocricie was discovered: thus the hypocrites build of the Spirit: which they haue not, and declare their malice against them in the true spirit.

^s Keep him strictly in prison, and let him feele longer & this.

^t 107, Michaiah.

^u Thus the wicked thinke by their owne subtiltie to escape Gods iudgements which hee threateneth by his word.

^v He cried to the Lord by acknow- ledging his fault in going with this wicked King: and so he was againe left the word of the Lord by his Prophets, and also by desiring mercy for the tyme.

^w He is in his simple and ignorantie, for hee cannot see his owne sin.

^a King. 22.3.

^b For Ioram Ichozaphat's sonne married Ahab's daughter.

^c That is, the third yeere, 1 King. 22.3.

^d To recover it out of the hands of the Syrians.

^e Heare the aduile of those Prophets, to know whether it be Gods will.

^f Which were the Prophets of Baal, signifying that the wicked euen out but flatterers and such as will beare with their inordinate affections.

^g For the true ministers of God ought not to cease to do their duty, though the wicked magistrates cannot abide them to speake the truth.

^h Meaning that he ought not to refuse to heare any that was of God. Th. 1. 1. in his melle and royall apparill.

ⁱ Heade 1 King 22.15.

^j Thinking, that whereas foure hundred prophets had agreed in one thing, that he being but one man, and in small estimation, should not puaile it.

^k He spake this by deuotion of the false prophets, as the King well perceived.

a He dissembled his hurt, that his soldiers might fight more courageously.

34 And the battell increased that day: and the King of Israel's flood fill in his char against the Aramites until cune, and died at the time of the sunne going downe.

CHAP. XIX.

a After Iehoshaphat was rebuked by the Prophet, he called a great multitude of the people to the honouring of God. *b* He appointed judges and ministers, *c* and rebuked them to serve God.

g He in peace.

And Iehoshaphat the King of Iudah returned safe to his house in Ierusalem.

3 And Iehu the sonne of Hanani the Seer went out to meet him, and sayd to King Iehoshaphat, *a* Wouldst thou helpe the wicked, & love them that hate the Lord? therefore for this thing the wrath of the Lord is upon thee.

3 Neuertheless good things are found in thee, because thou hast taken away the groues out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went & throw the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And he set iudges in the land throughout all the strong cities of Iudah, ciety by ciety.

6 And sayd to the iudges, Take heed what ye doe: for ye execute not the iudgements of man, but of the Lord, and he will be with you in the cause and iudgement.

7 Wherefore now, let the face of the Lord be vpon you: take heed and doe it: for there is no iniquity with the Lord our God, neither respect of persons, nor receiving of reward.

8 Moreover in Ierusalem did Iehoshaphat set of the Leuites, and of the Priests, & of the chiefe of the families of Israel, for the iudgement and cause of the Lord: & they returned to Ierusalem.

9 And he charged them, saying, Thus shall ye doe in the feare of the Lord faithfully and with a perfit heart.

10 And in every cause that shal come to you of your brethren that dwell in their cities, betweene blood & blood, betweene law and precept, statutes and iudgements, ye shall iudge them, and admonish them that they trespass not against the Lord, that g wrath come not vpon you and vpon your brethren. Thus shall ye doe and trespass not.

11 And behold, Amariah the Priest shal be the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the Ammonites shal be for all the Kings affaires, and the Leuites shal be officers before you. Be of courage, and doe it, and the Lord shall be with the good.

CHAP. XX.

a Iehoshaphat and the people pray vnto the Lord, as the marvelous victories that the Lord gaue him against his enemies, so His returne and aid.

After this also came the children of Moab and the children of Ammon, & with them of the Ammonites against Iehoshaphat to battell.

2 Then there came that told Iehoshaphat saying, There cometh a great multitude against thee from beyond the Sea, out of Aram: and behold, they be in Hazzon Tamar, which is En-gedi.

3 And Iehoshaphat feared, and set him selfe

to seeke the Lord, & proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselves together to take counsell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court.

6 And said, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? and in thine hand is power and might, and none is able to withstand thee.

7 Diddst not thou our God cast out the inhabitants of this land before thy people Israel, and gauest it to the seede of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuary therein for thy Name, saying,

9 ¶ If euill come vpon vs, as the sword of iudgement, or pestilence, or famine, we will stand before this house & in thy presence (for thy name is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now beholde, the children of Ammon and Moab, and mount Seir, by whom thou wouldst not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them now not:

11 Beholde, say, they reward vs, in committing to cast vs out of thine inheritance, which thou hast caused vs to inherit.

12 O our God, wilt thou not iudge them? for there is no strength in vs, & stand before this great multitude that cometh against vs, neither doe we know what to doe: but our eyes are toward thee.

13 And all Iudah stood before the Lord with their young ones, their wives, and their children.

14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Isiel, the sonne of Mataniah, a Leuite of the sonnes of Alaph, was there, vpon whom came the Spirit of the Lord, in the middes of the Congregation.

15 And he said, Hearken ye, all Iudah, and ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare ye not, neither be afraid for this great multitude: for the battell is not yours, but Gods.

16 To morrow goe ye downe against them: behold, they come vp by the cliffe of Ziz, and ye shall finde them at the end of the brooke before the wilderness of Iemel.

17 Yee shall not need to fight in this battell: stand still, moue not, and beholde the illustration of the Lord towards you: O Iudah, and Ierusalem, feare ye not, neither be afraid: to morrow goe out against them, and the Lord will be with you.

18 ¶ Then Iehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites and of the children of the Corithites flood vp to praise the Lord God of Israel with a loud voice to his eie.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Iehoshaphat stood and said,

c This declaimeth what the issue of the godly is, which is as a price to those that pray: and to depend on the Lord, which as it moueth the wicked either to feele some worldly means and policies, or else to fall into despair.

d He commendeth his prayer vpon Gods power, whereby he is able to helpe, and also on his mercie, which he will continue towards him, for as much as he hath once chosen them, and begun to shew his grace towards them.

e Meaning warn which cometh by Gods iudgements for our finnes. *f* That is, it is when called vpon, and then declaimeth the presence and assistance.

g That is, before the Aike of the court. *h* Which was named by the Spirit of God to prophesie.

k They fight against God and not against you: therefore be not afraid for you.

l That is, the wilderness of Tekoa.

l Declaring his faith and obedience to the word of the Lord, and giving thanks for the deliverance promised.

a He declareth that the wrath and iudgement of God is over all such, that support the wicked, and rather shew not in deed that they are enemies to all such as hate the Lord.

b He declared all his country, and brought his people from idolatry to the knowledge of the true God.

c Both to preferre you, if you do iustly, or to punish you, if you doe the contrary.

d He will declare by the charge of the punishment, that he hateth all iniquitie.

e The Priests and Leuites, which should iudge matters according to the word of the Lord.

f That is, to trie whether the murder was done at vnwares or els on set purpose, Numbs. 35.1. dect 4.41.

g Meaning that God would punish them most sharply if they would not execute iustice aright.

h Shal be chiefe officer of the publicke affaires of the realme.

i They shall haue the handling of inferiour causes.

k God will assist them that doe iustice.

a That is, which counterfeited the Aramites in language and apparel. *b* The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verse.

c They were the Idumeans of mount Seir.

d Called the dead Sea, where God destroyed the five cities for finne.

e Called the dead Sea, where God destroyed the five cities for finne.

f Called the dead Sea, where God destroyed the five cities for finne.

g Called the dead Sea, where God destroyed the five cities for finne.

h Called the dead Sea, where God destroyed the five cities for finne.

i Called the dead Sea, where God destroyed the five cities for finne.

k Called the dead Sea, where God destroyed the five cities for finne.

l Called the dead Sea, where God destroyed the five cities for finne.

m Called the dead Sea, where God destroyed the five cities for finne.

n Called the dead Sea, where God destroyed the five cities for finne.

o Called the dead Sea, where God destroyed the five cities for finne.

p Called the dead Sea, where God destroyed the five cities for finne.

q Called the dead Sea, where God destroyed the five cities for finne.

r Called the dead Sea, where God destroyed the five cities for finne.

s Called the dead Sea, where God destroyed the five cities for finne.

t Called the dead Sea, where God destroyed the five cities for finne.

u Called the dead Sea, where God destroyed the five cities for finne.

^k Called also Ahaziah at Chaz. 22. of Azariah, ver. 6. following.

^l That is, as some write, he was not regarded, but despised for his wickedness, and idolatry: so that his sonne reigned 22. yeeres, (his father yet living) without honour, and after his fathers death, hee was continued to reign 22. yeeres, as Chap. 23.

^m King, 22.

ⁿ Meaning, the Philistines.

^o Reade Chap. 21. 20.

^p That is, after the death of his father.

^q She was Ahaziah's daughter, who was the sonne of Omri.

^r He sheweth, that it must needs follow, that the roles are such as their counsellors be, & that there can not be a good King, that differeth wiled counsellors.

^s Hereby we see how nothing can come to any, but by Gods providence & as he hath appointed, and therefore he causeth all means to serve to his will.

^t King 27. 10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^u This was the full plague of God because he layd his kinde with Gods enemies: yet God to declare the wickedness of Iehothaphat his grandfather, moved them to give him the honour of buriall.

^v King 21. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^w To the intent that there should be none to make title to the crown, and so the might vnder the government.

17 And they came up into Iudah, and brake into it, and carried away all the substance that was found in the kings house, and his sonnes also, and his wifes, so that there was not a sonne left him, save ^k Iehozabab, the yongest of his sonnes.

18 And after all this the Lord smote him in his bowels with an incurable disease.

19 And in proceesse of time, even after the end of two yeeres, his guts fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeeres olde, and reigned in Ierusalem eight yeeres, and lived without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

CHAP. XXII.

1 Ahaziah reigneth after Iehoram, 9. Iehoram king of Iffrael king Ahaziah, 10. Athaliah putteth to death all the Kings issue, 21. Iehoiada slayeth.

^a Nd ^a the inhabitants of Ierusalem made Ahaziah his yongest sonne King in his stead: for the auncie that came with ^a the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram King of Iudah reigned.

2 Two and ^b fortie yeere olde was Ahaziah when he beganne to reigne, and he reigned ^c one yeere in Ierusalem. and his mothers name was Athaliah the daughter ^d of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counsellid him to doe wickedly.

4 Wherefore he did euill in the sight of the Lord, like the house of Ahab: for they were his ^e counsellors after the death of his father, to his destruction.

5 And he walked after their counsell, & went with Iehoram the sonne of Ahab King of Iffrael to fight against Hazael king of Aram: at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And he returned to be healed in Izreel because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Nowe Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izreel, because he was diseased.

7 And the destruction of Ahaziah ^f came of God in that he went to Ioram: for when he was come, he went forth with Iehoram against Iehu the sonne of Nimhi, ^g whom the Lord had anoynted to destroy the house of Ahab.

8 Therefore when Iehu executed iudgement vnder the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And he sought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and slew him, and buried him, because, said they, he is the sonne of Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to retaine the kingdom.

10 ¶ Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, shee arose and ^h destroyed all the Kings seed of the house of Iudah.

11 But Iehoshaphat the daughter of the king, tooke Ioash the sonne of Ahaziah, and stole him from among the Kings sonnes, that should bee

slaine, and put him and his nurse in the bedde chamber: so Iehoshaphat the daughter of King Iehoram the wife of Iehoiada the Priest (for she was the sister of Ahaziah) hid him from Athaliah: so he slew him not.

12 And hee was with them hid in the house of God six yeeres, whiles Athaliah reigned out the ⁱ land.

CHAP. XXIII.

1 Iehoiada the Priest of Iehoram made King, 15. Athaliah slayeth Iehoiada and his sonnes, 19. Iehoiada appointeth ministers in the Temple.

^a Nd ^a in the seventh yeere Iehoiada waxed bolde, & tooke the captaines of hundredths, to wit, Azariah the sonne of Iehoram, and Ishmael the sonne of Iehohanan, & Azariah the sonne of Obad, & Masiah the sonne of Adaiaph, & Eliahaph the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers ^b of Iffrad: and they came to Ierusalem.

3 And all the Congregation made a couenant with the King in the house of God: and hee sayd vnto them, Beholde, the Kings sonne must reigne, ^c as the Lord hath sayd of the sonnes of Dauid.

4 This is it that ye shall do, The third part of you that come on the Sabbath of the Priests, and the Leuites, shall be portes of the doores.

5 And another third part toward the Kings house, and another third part at the ^d gate of the foundation, and all the people shall be in the courts of the house of the Lord.

6 But let none come into the house of the Lord, save the Priests, and the Leuites that minister: they shall go in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compass the King round about, and eury man with his weapon in his hand, and hee that entrench ^e into the house, shall be slaine, and be you with the King, when hee cometh in, and when hee goeth out.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commanded, and tooke eury man his men that came on the Sabbath, with them that went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest deliuered to the captaines of hundredths, speeres, and shieldes, and bucklers which had bene King Dauids, and were in the house of God.

10 And he caused all the people to stand (eury man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar, and by the ^f house round about the king.

11 Then they brought out the Kings sonne, and put vpon him the cowne, and gase him the girdle onic, and made him king. And Iehoiada and his sonnes anoynted him, and sayd, God save the King.

12 ¶ But when Athaliah heard the noyse of the people running and praying the King, shee came to the people into the house of the Lord.

13 And when shee looked, beholde, the king stood by his pillar at the entering in, and the princes and the trumpets by the king, and all the people of the land reioyced, and blew the trumpets, and the singers were with instruments of musike, and

ⁱ Meaning, in the chamber, where the Priests & Leuites kept which kept their courses weekly in the Temple, to wit, of the day.

^a King, 2. 4. 6. 8. 10. 12. 14. 16. 18. 20. 22. 24. 26. 28. 30. 32. 34. 36. 38. 40. 42. 44. 46. 48. 50. 52. 54. 56. 58. 60. 62. 64. 66. 68. 70. 72. 74. 76. 78. 80. 82. 84. 86. 88. 90. 92. 94. 96. 98. 100.

^b Meaning, of Iffrad and Iffrad: made as they are called by the Chap. 15. 17. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^c Which was the chiefe gate of the Temple toward the East.

^d Meaning to make any counsel, or to hinder their enterprise.

^e Which had builded their court on the Sabbath and so the other part entered to keepe their turne.

^f Meaning, the most holy place, where the Ark stood.

^g That is, the booke of the Law, or as some reade, they put vpon him his royall apparel.

^h For, saw the King standing.

h De lair her
vile impudencie,
which having vn
idly, and by war
they raiued the
cruore, would
still haue defaced
the true possessor,
and the re-cal-
led vnto obedi-
ence, ration.
i To ioyne with
her partie, and to
maintaine her au-
thoritie.
k That they w^d
early fruse him,
and renounce all
idolatry.
l According to
their couraunt
made to the Lord.
m As the Lord
commanded in his
Law befo h for the
perfon and also the
cite Deut. 32. 9.
and 33.
n For charge.
o Nam. 13. 9.

and they that could sing praise: then Athaliah sent her clothes, and said, ^a Treason, treason.

14 Then Ichoiada the Priest brought out the captaines of hundreths that were gouernours of the hoste, and laid vnto them, Haue her forth of the ranges, and he that I followeth her, let him dye by the sword: for the Priest had said, Slay her not in the house of the Lord.

15 So they laid hands on her: and when she was come to the entering of the horsegate by the Kings house, they flew her there.

16 ¶ And Ichoiada made a ^k couenant betwene him, and all the people, and the King, that they would be the Lordes people.

17 And all the people went to the house of Baal, and ^l destroyed it, and brake his altars and his images, and flew ^m Mattan the priest of Baal before the altars.

18 And Ichoiada appointed officers for the house of the Lord, vnder the ⁿ hands of the Priests and Leuites, whome Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, ^o as it is written in the Law of Moses, with raioycing and singing by the appointment of Dauid.

19 And hee set porters by the gates of the house of the Lord, that none that was vnclane in any thing, should enter in.

20 And he tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lord, and they went thorow ^a the hig gate of the Kings house, and set the King vpon the throne of the kingdome.

21 Then all the people of the land reioyced, and the cite was quiet, ^b after that they had slaine Athaliah with the sword.

CHAP. XXIIII.

¶ ^a *Ioath repaired the house of the Lord. 17 After the death of Ichoiada, hee staid in Iherusalem, as the flower to death Zechariah the Prophet. 25 Ioath a child of his came forraint. 27 After him reigned Amasiah.*

¶ *25 King 13. 1.*

¶ ^a Oath ^a was seven yeere olde, when he beganne to reigne, and he reigned fourtie yeere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

2 And Ioath did vprightly in the sight of the Lord, all the dayes of ^a Ichoiada the Priest.

3 And Ichoiada ^b tooke him two wiues, and he begate sonnes and daughters.

4 ¶ And afterward it came into Ioath minde, to renew the house of the Lord.

5 And he assembled the Priests and the Leuites, and laid to them, Goe out vnto the cities of Iudah, and gather of ^b Micael money to repaire the house of your God, from yeere to yeere, and haue the thing: but the Leuites shafted not.

6 Therefore the King called Ichoiada, the ^c chiefe, and said vnto him, Why hast thou not required of the Ieuites to bring in our of Iudah and Ierusalem ^a the taxe of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tal-ernacle of the testimonie?

7 For ^d wicked Athaliah, and her children brake vp the house of God: and all the things that were dedicate for the house of the Lord, did they beflow vpon Baalim.

8 Therefore the King commanded, ^a and they made a chest, and set it at the gate of the house of

the Lord without.

9 And they made proclamation thorow Iudah and Ierusalem, to bring vnto the Lorde ^a the taxe of Moses the seruant of God, laid vpon Israel in the wilde nelle.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

11 And when it was time, ^e they brought the chest vnto the kings officer by the hand of the Leuites: ^a & when they saw that there was much filuer, then the Kings Scribe (and one appointed by the hie Priest, came & emptied the chest, & took it, and caried it to his place againe: thus they did day by day, and gathered filuer in ^a undance.

12 And the King & ^f Ichoiada gave it to such as did the labour and worke in the house of the Lord, & hired masons & carpenters to repaire the house of the Lord: they gave it also to workers of yron and brasie to repaire the house of the Lord.

13 So the workmen wrought, and the worke ^g farnished through their hands: ^a & they restored the house of God to his state, & strengthened it.

14 And when they had finished it, they brought the rest of the filuer before the King and Ichoiada, and hee made thereof ^a vessels for the house of the Lord, ^a even vessels to minister, both morters and incense cuppes, and vessels of golde, and of siluer: and they offered burnt offerings in the house of the Lord continually all the dayes of Ichoiada.

15 ¶ But Ichoiada waxed olde, and was ful of dayes, and dyed. An hundreth and thirtie yeere old ^a he was when he dyed.

16 And they buried him in the cite of Dauid with the ^a Kings, because he had done good in Israel, and toward God and his house.

17 ¶ And after the death of Ichoiada, came the ^a princes of Iudah, and did reuerence to the King, and the King hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and sent groues and idoles, and wrath came vpon Iudah and Ierusalem, because of this their trespass.

19 And God sent Prophets among them, to bring them againe vnto the Lord: & they ^a made profestation among them, but they would not heare.

20 And the Spirit of God came vpon Zechariah the sonne of Ichoiada the Priest, which stood ^a about the people, and said vnto them, Thus saith God, Why haue ye transgressed the commandements of the Lord? surely ye shall not prosper: because ye haue forsaken the Lord, hee also hath forsaken you.

21 Then they conspired against him & stoned him with stones at the ^a commandment of the King, in the court of the house of the Lord.

22 Thus Ioath the King rememberd not the ^a kindness which Ichoiada his father had done to him, but slew his sonne. And when he dyed, hee said, The Lord ^a looke vpon it, and require it.

23 ¶ And when the yeere was out, the filste of Aram came vpon Ierusalem, and they came against Iudah and Ierusalem, and destroyed all the princes of the people from among the people, and fute all the boye of them vnto the King of Damascus.

24 Though the armie of Aram came with a small companie of men, yet the Lorde delivered

¶ *24 King 32. 13.*

e Such as were
katholick men
whom the King
had appointed
for that matter.
f Signifying, that
this thing was
done by advice
and counsell, and
not by any
sudden action.
g For a newe
man was
not necessary
in this respect.
h For the wicked
kings his prede-
cessors and Atha-
liah had destroy-
ed the vessels of the
Temple, or turned
them to the vnto
their idoles.
i Signifying, that
they could not
honour him too
much, who had
excellently served
in the worke of
the Lord, and in
the affairs of other
common wealtie.
j Which were fac-
tories, and knew
now that the King
was detested of
God, who did
watch over him
as a father, and
therefore brought
him to mortall
idolatry.
k They tooke
heaven and earth
and all creatures to
witness, that
except they returned
to the Lord, he
would most grie-
uously punish their
indecencie and re-
bellion. Nehem.
9. 24.
l In a place above
the people, so the
intere that he
might be heard.
m There is no
rage so cruell and
bestiall as of them
whole Heare God
hath hardened,
and which desire
more in perfec-
tion and idola-
trie, then in
the true seruice
of God, and pure
sufficiency of his
word.
n Remedy my
death, and requite
my blood to your
hands: as he saith
Lea. 24. 23. pro-
phetic, because he
knewe that God
would doo it. Thus
Zacharie is also
called the sonne
of Berechiah, Mat.
23. 35. because his
prophets were
Ierusalem, Ierusalem,
that killest the
prophets.

a very great armie into their hands, because they had forsaken the Lord God of their fathers: and they ^o gaue sentence against Ioaſh.

(For And when they were departed from him, for they left him in great diseases) his owne seruants conspired against him for the blood of the p children of Iehoiada the Priest, and slewe him on his bed, and he dyed, and they buried him in the citie of Dauid: but they buried him not in the sepulchres of the Kings.

26 And these are they that conspired against Ioaſh, Zabad the sonne of Shimrath an Ammoniteſſe, and Ithozabad the sonne of Shimrith a Moabiteſſe.

27 But q his sonnes, and the summe of the take gathered by him, & the foundation of the house of God, behold, they are written in the storie of the booke of the Kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

x Amaziah putteth them to death which ſlew his father. to He ſendeth backe them to Iſrael. 11 He ouercommeth the Edomites. 14 He ſideth to Iſrael. 17 And Ioaſh King of Iſrael ouercommeth Amaziah. 27 Iſraell ſlaine by a conſpiracie.

Amaziah was five and twentie yeere old when he began to reigne, and he reigned nine and twentie yeere in ^o Ieruſalem: and his mothers name was Ichoaddan, of Ieruſalem.

2 And hee did ^a vprightly in the eyes of the Lord, but not with a perfect heart.

3 And when the kingdom was eſtabliſhed vnto him, he ſlewe his ſeruants, that had ſlaine the King his father.

4 But he ſlewe not their children, but did as it is written in the Lawe, and in the booke of Moſes, where the Lord commanded, ſaying. * The fathers ſhall not die for the p children, neither ſhall the children die for the fathers, but euery man Iſhall die for his owne ſinne.

5 ¶ And Am aziah aſſembled Iudah, and made them Captaines oer thouſands, and captaines oer hundredths, according to the houſes of their fathers, throughout all Iudah and Benjamin: and he numbred them from ^o twentie yeere olde and aboue, and found among them three hundredth thouſand choſen men, to go ſooth to the warre, and to handle ſpeare and ſhield.

6 He hired alſo an hundredth thouſand valiant men out of Iſrael for an hundredth talents of ſiluer.

7 But a man of God came to him, ſaying, O King let not the armie of Iſrael go with thee: for the Lord is not ^o with Iſrael, neither with all the houſe of Ephraim.

8 If ^o not, goe thou on, doe it, make thee ſelfe ſtrong to the battell, but God ſhall make thee fall before the enemies for God hath power to helpe, and to caſt downe.

9 And Amaziah ſaide to the man of God, What ſhall we doe then for the hundredth talents, which I haue giuen to the hoſte of Iſrael? Then the man of God answered, The Lorde is able to giue thee more then this.

10 So Am aziah ſeparated them, to w^t, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly againſt Iudah, and they returned to their places with great anger.

11 Then Am aziah was encouraged, and ledde forth his people, and went to the ſalt valley, and

ſmote of the children of ^h Seir, ten thouſand.

12 And ^o other ten thouſand did the children of Iudah take aliue, and caryed them to the toppes of a ^o rocke, and caſt them downe from the toppes of the rocke, and they all burſt to pieces.

13 But the men of the ^o armie, which Am aziah ſent away, that they ſhould not goe with his people to battell, fell vpon the citie of Iudah from Samaria vnto Beth-horon, and ſmote three thouſand of them, and tooke much ſpoyle.

14 Nowe after that Am aziah was come from the ſlaughter of the Edomites, hee brought the gods of the children of Seir, and ſet them vp to be his gods, and ^o worſhipped them, and burned incenſe vnto them.

15 Wherefore the Lord was wroth with Am aziah, and ſent vnto him a Prophet, which ſaid vnto him, Why haſt thou fought the gods of the people, which were not able to ^o deliuer their owne people out of thine hand?

16 And as he talked with him, ^o he ſaid vnto him, Haue they made thee the Kings counſeller? ceaſe thou: why ſhould they ^o ſmite thee? And the Prophet ceaſed, but ſaid, I knowe that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not obeyed my counſell.

17 ¶ Then Am aziah King of Iudah tooke counſell, and ſent to Ioaſh the ſonne of Iehozah, the ſonne of Iehu King of Iſrael, ſaying, Come, I let vs ſee one another in the face.

18 But Ioaſh King of Iſrael ſent to Am aziah King of Iudah, ſaying, The thifle that is in Lebanon, ſent to the cedar that is in Lebanon, ſaying, ^o Giue thy daughter to my ſonne to wife: and the wilde beaſt that was in Lebanon went and trode downe the thifle.

19 Thou thinkeſt: lo, thou haſt ſmitten Edom, and thine heart liſteth thee vp to bragge: abide now at home: why doſt thou prouoke to ^o thine hurt, that thou ſhouldeſt fall, and Iudah with thee?

20 But Am aziah would not heare: for q it was of God, that he might deliuer them into ^o his hand, becauſe they had fought the gods of Edom.

21 So Ioaſh the King of Iſrael went vp: and he, and Am aziah King of Iudah ſaw one another in the face at Bethſemeth which is in Iudah.

22 And Iudah was put to the worſe before Iſrael, and they fled euery man to his tents.

23 But Ioaſh the King of Iſrael tooke Am aziah King of Iudah the ſonne of Ioaſh, the ſonne of Iehozah in Bethſemeth, and brought him to Ieruſalem, and brake down the wal of Ieruſalem. from the gate of Ephraim vnto the corner gate, foure hundredth cubites.

24 And hee tooke all the gold & the ſiluer, and all the veſſels that were found in the houſe of God with ^o Obed Edom, and in tie treaſures of the Kings houſe, and the children that were in hoſtage, and returned to Samaria.

25 ¶ And Am aziah the ſonne of Ioaſh King of Iudah liued ſter the death of Ioaſh ſonne of Iehozah King of Iſrael, ſixteene yeere.

26 Concerning the reſt of the aces of Am aziah ſirſt and laſt, gre they not written in the booke of the Kings of Iudah and Iſrael?

27 Nowe after the time that Am aziah did turne away from the Lord, ^o they wrought treaſon againſt him in Ieruſalem: & when he was fled to Lachiſh, they ſent to Lachiſh after him, and ſlewe

h For the Idumeans whom Dauid had brought to Ieruſalem, he belied velle Iobab Iehoiachans ſonne. i In the 1 Kings 22 Ieroboam rocke is called the citie Sela. k That is, the hundredth thouſand of Iſrael.

l Thow here he ſhould haue giuen the praie to God for his brethren and great victorie, he ſell on God, and did moſt vilely d thowm him. m He proueth that whateuer cannot ſure him isle nor his worſhipping is no god but an idle. n Meaning the King. o So hard it is for the caſual man to be admoniſhed of his fault, that he conueneſt, mouereth and threatneth him: that warrmeth him: yea, in ſloneh him and putteth him to death. Chap. 16 10. & 18 24. and 14 21.

p That is, let wrie the matter into the hand: for he was offeſded, that the armie of the Iſraelites, whome he had in wages, and diſmiſſed by the counſell of the Prophet, had deſtroyed certaine of the citie of Iudah.

q 1 Kings 14 6. q Thon God ſit times playeth by thele meanes where in men need truſte to reach them to haue their couſe only to him: and to ſend his iudgements, mooueth their hearts to followe that which ſhall be their deſtruction.

r Meaning Obed Edom: for the houſe bare the name of the chief ſaſter.

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u 1 Kings 14 6. q Thon God ſit times playeth by thele meanes where in men need truſte to reach them to haue their couſe only to him: and to ſend his iudgements, mooueth their hearts to followe that which ſhall be their deſtruction.

o That is, reproued and checked him, and handled him rigorouſly.

p Meaning, Zacharie, which was one of Iehoiachans ſonnes and a Prophet of the Lord.

q That is, conuincing his ſonnes, &c. r That is, the reparation.

a Meaning in reſpect of his predecessors, altho he had his imperfections.

* 2 Kings 14 2.

a Meaning in reſpect of his predecessors, altho he had his imperfections.

* Deut. 24 16. 9. Kings 14 6. 11 30. 1 Kings 18 20.

b That is, for that fault wherefore the child is punished, except he be culpable of the ſame.

c So many as were able to beate weapons, and go to warre.

d That is, out of the tenne tribes, which had ſeparated themſelues before, both from God, and their true King.

e And there fore to thinke to haue helpe of them, whom the Lord fauoreth not, is to caſt off the helpe of the Lord.

f Iſrael will not giue credite to my wordes.

g He ſheweth that if we depend onely vpon God, we ſhall not neede to be troubled with the worldly cares for he will giue at all times that which ſhall be neceſſary, if we obey his word.

fewe him there.

18 And they brought him vpon horses, and buried him with his fathers in the cite of Iudah.

C H A P. XXVI.

1. *His wretched prayer, and vnto the Priests office. 19 The Lord plagued him. 20 The Priests drave him out of the Temple, and retyred him out of the Lords house. 21 His buriall, and his successour.*

THen *all the people of Iudah tooke *Vzziah, which was sixteen yeere olde, and made him King in stead of his father Amaziah.

2 He built ^bEloth, and rettored it to Iudah after that the King slept with his fathers.

3 *Sixteen yeere olde was Vzziah, when he began to reigne, and he reigned two & sitie yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And hee did vprightly in the fight of the Lord, according to al that his father Amaziah did.

5 And he fought God in the dayes of *Zechariah (which vnderstood the visions of God) and when ^hhe fought the Lord, God made him to prosper.

6 For hee went forth and fought against the Philistims and brake downe the wall of Gath, and the wall of Iabzib, and the wall of Alhadd, and built cities in Alhadd, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwell in Gur-baal and Hammeunim.

8 And the Ammonites gaue *gifts to Vzziah, and his name spred to the entring in of Egypt: for he did most valiantly.

9 Moreover Vzziah built towres in Ierusalem at the corner gate, and at the valley gate, and at the *turning, and made them strong.

10 And he built towres in the wilderness, and digged many ^hcisternes: for hee had much cattell both in the valleys and playnes, plowmen, and dressers of vines in the mountains, and in ^hCarmel: for hee loved husbandrie.

11 Vzziah had also an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Iciel the Scribe, and Maaseiah the ruler, and vnder the hand of Hananiah, one of the Kings captaines.

12 The whole ^hnumber of the chiefe of the families of the valiant men, were two thousand and sixe hundred.

13 And vnder their hand was the armie for warre, three hundred and seven thousand, and siue hundred that fought valiantly to helpe the King against the enemy.

14 And Vzziah prepared them throughout all the hoste, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very tarticalli engins in Ierusalem, to be vpon the towres and vpon the corners, to shoote arrowes and great stones: and his name spread farre abroad, because God did helpe him maruclously, till hee was mightie.

16 ¶ But when he was strong, his heart ^hwas lift vp in his destruction: for hee transgressed against the Lord his God, & went into the Temple of the Lorde to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him fourescore Priests of the Lord, valiant men.

18 And they wisdood Vzziah the King, and

saide vnto him, *It pertaineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: ^hgoe forth of the Sanctuary: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while hee was wroth with the Priests, the leprosie rose vp in his forehead before the Priests in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe Priest with all the Priests looked vpon him, beholde, hee was leprous in his forehead, & they caused him hastily to depart thence: and hee was euen compelled to goe out, because the Lord had smitten him.

21 *And Vzziah the King was a leper vnto the day of his death, and dwelt as a leper in a house apart, because hee was cut off from the house of the Lord: and Iotham his sonne ruled ouer the Kings house, and iudged the people of the land.

22 Concerning the rest of the acts of Vzziah, first and last, did Ishaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the field of the buriall, which pertained to the Kings: for they sayd, He ^his a leper. And Iotham his sonne reigned in his stead.

C H A P. XXVII.

1. *Iotham reigne, and ouercometh the Ammonites. 8 His reigne and death. 9 Ahaz his sonne reigne in his stead.*

Iotham *was siue and twentie yeere olde when he began to reigne, and reigned sixteen yeere in Ierusalem, and his mothers name was Ierushah the daughter of Zadok.

2 And hee did vprightly in the fight of the Lord, according to all that his father Vzziah did, saue that hee entred not into the Temple of the Lord, and the people did yet ^hcorrupt their wayes.

3 He built the hie ^hgate of the house of the Lord, and he built very much on the wall of the castle.

4 Moreover he built cities in the mountaines of Iudah, and in the forest hee built palaces and towres.

5 And hee fought with the King of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yeere an hundred talents of siluer, and ten thousand measures of wheate, and ten thousand of barley: this did the children of Ammon giue him ^hboth in the second yeere and the third.

6 So Iotham became mightie ^hbecause hee directed his way before the Lord his God.

7 Concerning the rest of the acts of Iotham, and all his warres & his wayes, loe, they are written in the booke of the Kings of Israel, & Iudah.

8 Hee was siue and twentie yeere olde when he began to reigne, and reigned sixteen yeere in Ierusalem.

9 And Iotham slept with his fathers, and they buried him in the cite of Dauid: and Ahaz his sonne reigned in his stead.

C H A P. XXVIII.

1. *Ahaz his sonne is giuen into the hands of the Syrians, and the King of Iudah. 8 The Prophet representeth the Iherusalem crucitie. 18 Iudah is smylith with euenness. 23 Ahaz crucifieth his idolatry. 28 His death and successour.*

*A King 4.2.3.
a Called also Azariah.

b He fortified it & made it strong: this cite was also called Elath, and Elion, neere to the Red Sea.
*A King 15.4.

c This was not that Zechariah that was the sonne of Iehoiada, but some other Prophet of that name.
d For God neuer forsaketh any that seeketh vnto him, and therefore man in the case of his owne destruction.

e That is, they payed tribute in signe of subiection.

*Neh. 12.27. 24.
f Where as the wall or towres were.

g That is, in mount Carmel, or as the word signifieth in the fruitfull field: it is also taken for a greene oare of coras, when it is full.
h Of the chiefe officers of the Kings house, or of the captaines and sergeants for warre.

i The engines by the invention of an inventive man.

l Thus prosperitie causeth men to trust in themselves, and by forgetting him, which is the author thereof, procure their owne perdition.

* Nam. 13.

k Though his zeale seemed to be good, and also his intention, yet because they were not gouerned by the word of God, hee did wickedly, and was therefore both iustly reftred and also punished.

*A King 15.5.
l According to the commandement of the Lord, Leuit. 13.44.

m And therefore was buried apart in the same field, but not in the same sepulchre with his predecessors.

*A King 15.38.

n To witte, to offer incense against the worde of God, which thing is spoken in the commendation of Iotham.

b They were also cleane purged from idolatry.

c Which was siue score cubites high, and was for the height called Ophrah: it was at the East gate, & mention is made of it, Chap. 3.4.

d Eze. 40.10.
e The Prophet.

f He sheweth that all prosperitie cometh of God, who neuer faileth, when we put our trust in him.

* 2. King. 18. 2.

10r, preface four.
a He was an idol-
latter like them.
b As the idolaters
have certain chief
idols, who are as
patrons (as were
these Baalim) so
have they others
which are inferior
and doe represent
the great idols.
10r, made them
pass through the
fires, as chap. 32. 6.
10r, 18. 21.
10r, a great cap-
tivity.

c Who was King
of Israel.
10r, 18. 21.
10r, 18. 21.

10r, tyrant.

d Thus by the
iudgement of
God, Israel de-
stroyed Iudah.

e For they
thought they had
overcome them
by their own va-
lour, and did
not consider that
God had deli-
vered them into
their hands, be-
cause Iu-
dah had offended
him.

f May not God
well punish you
for your finnes,
as he hath done
these
men for theirs,
seeing yours are
greater?

g Which tribe
was now great-
est, and had most
authoritie.

h God will not
suffer this time,
which we commit
against him to be
punished.

i Whose names
were rehearsed
before, verse 12.
k Either for their
wonder or wea-
kenesse.
l To them of the
tribe of Iudah,
m To Tiglath
Pileser & those
Kings that were
vnder his domi-
nion, 2. King. 16, 7.

Ahaz was twentie yeere olde when he began
to reigne, and reigned fixtene yeere in Ieru-
salem, and did not vprightly in the sight of the
Lord, like David his father.

But he walked in the wayes of the kings of
Israel, & made euen molten images for Baalim.

Moreover he burnt incense in the valley of
Ben-hinnom, and burnt his sonnes with fire, after
the abominations of the heathen whom the Lord
had cast out before the children of Israel.

He sacrificed also and burnt incense in the
high places, and on hilles, and vnder every greene
tree.

Wherefore the Lorde his God deliuered
him into the hand of the King of the Aramites,
and they smote him, and tooke of his many pri-
soners, & brought them to Damascus: and he was
also deliuered into the hand of the King of Israel,
which smote him with a great slaughter.

For Pekah the sonne of Remaliah slew in
Iudah sixscore thousand in one day, all valiant
men, because they had forsaken the Lorde
God of their fathers.

And Zichri a mighty man of Ephraim slew
Maaseiah the Kings sonne, and Azrikam the go-
uernour of the house, and Elkanah the second af-
ter the King.

And the children of Israel tooke prisoners
of their brethren, two hundred thousand of
women, sonnes and daughters, and caried away
much spoyle of them, and brought the spoyle to
Samaria.

But there was a Prophet of the Lordes,
(whose name was Obed) and he went out before
the hoste that came to Samaria, and sayd vnto
them, Beholde, because the Lord God of your
fathers is wroth with Iudah, hee hath deliuered
them into your hand, and yee haue slaine them in
a rage, that reacheth yu to heauen.

And now yee purpose to keepe vnder the
children of Iudah and Ierusalem, as seruants and
handmaides vnto you: but are not you such, that
sinnes are with you before the Lord your God?

Now therefore heare mee, and deliuer the
captives againe, which yee haue taken prisoners of
your brethren: for the fierce wrath of the Lord is
toward you.

Wherefore certaine of the chiefe of the
children of Ephraim, Azariah the sonne of Ie-
hohanan, Berechiah the sonne of Meshillemoth,
and Iehziah the sonne of Shallum, and Amasa
the sonne of Hadlai, flood vpon against them that
came from the warre,

And said vnto them, Bring not in captiues
hither: for this shall be a sinne vpon vs against
the Lord: yee extend to adde more to our finnes
and to our trespass, though our trespass be great,
and the fierce wrath of God is against Israel.

So the armie left the captiues & the spoyle
before the princes and all the Congregation.

And the men that were named by name,
rose vp & tooke the prisoners, & with the spoyle
clothed all that were naked among them, and a-
rrayed them, and shod them, & gae them meate,
and gaue them drinke, and anoynted them, and
caried all that were feeble of them vpon asses, and
brought them to Iericho the citie of Palme trees
to their brethren: so they returned to Samaria.

At that time did King Ahaz send vnto
the Kings of Asshur, to helpe him.

(For the Edomites came moreouer, and
slew of Iudah, and caried away captiues.

The Philistims also inuaded the citie in the
low country, and toward the South of Iudah,
and tooke Beth-hemesh, and Aialon, & Gederoth
and Shochu, with the villages thereof, and Tim-
nah, with her villages, and Gimzo, with her vil-
lages, and they dwelt there.

For the Lord had humbled Iudah, because
of Ahaz King of Israel: for he had brought ven-
geance vpon Iudah, and had grievously transgre-
sed against the Lord.

And Tiglath Pileser King of Asshur came
vnto him, who troubled him and did not streng-
then him.

For Ahaz took a portion out of the
house of the Lord, and out of the Kings house,
and of the Princes, & gaue vnto the King of
Asshur: yet it helped him not.

And in the time of his tribulation did hee
yet trespass more against the Lord, (This is King
Ahaz)

For he sacrificed vnto the gods of Damas-
cus, which plagued him, and he said, Because the
gods of the Kings of Aram helped them, I wil sa-
crifice vnto them, and they will helpe me: yet
they were his ruine, and of all Israel.

And Ahaz gathered the vessels of the house
of God, & brake the vessels of the house of God,
and shut vp the doores of the house of the Lord,
and made him altars in euery corner of Ierusalem.

And in euery citie of Iudah hee made him
places, to burne incense vnto other gods, and pro-
uoked to anger the Lord God of his fathers.

Concerning the rest of the actes, and all his
wayes first and last, behold, they are written in the
booke of the Kings of Iudah, and Israel.

And Ahaz slept with his fathers, and they
buried him in the citie of Ierusalem, but brought
him not vnto the sepulchres of the Kings of Is-
rael: and Hezekiah his sonne reigned in his stead.

C H A P. XXIX.

Hezekiah reparaeth the Temple, & aduerteth the Leuites
of the corruption of religion. 1. The Leuites prepare the
Temple. 2. The King and his princes sacrifice in the Temple.
3. The Leuites sing psalms. 4. The solution of the people.

Hezekiah began to reigne, when he was fife
and twentie yeere old, and reigned nine and
twentie yeeres in Ierusalem: and his mothers
name was I Abiah the daughter of Zechariah.

And he did vprightly in the sight of the Lord,
according to all that David his father had done.

He opened the doores of the house of the
Lord in the first yeere, and in the first moneth
of his reigne, and repaired them.

And he brought in the Priests and the Le-
uites, and gathered them into the East streete,

And said vnto them, Heare me, ye Leuites:
sanctifie now your selves, and sanctifie the house
of the Lord God of your fathers, and carry forth
the filthinesse out of the Sanctuary.

For our fathers haue trespassed, and done
euill in the eyes of the Lord our God, and haue
forsaken him, & turned away their faces from the
Tabernacle of the Lord, and turned their backs.

They haue also shut the doores of the porch,
and quenched the lampes, and haue neither burnt
incense, nor offered burnt offerings in the Sanctua-
ry vnto the God of Israel.

Wherefore the wrath of the Lord hath bene
kindled against Iudah, and he hath bene
on

n He meneth Is-
rah, because Ahaz
forgotte the Lord,
and sought helpe
of the idols.
Reads of Israel
taken for Iudah.
Chap. 17. 7.
16. 7. Amos.
* 2. King. 18. 2.

o As he falsly
supposed.
p Thus the wicked
measure Gods
fauour by propo-
ritie & aduantage
for if idolatry
prospereth, they
think their idols
good, not consider-
ing that God puni-
sheth them oth-
er times whom he
looueth, and giueth
his enemies good
success for a time,
whom afterward
he will destroy.
10r, Iudah and
Bramaiah.
10r, in Ierusalem.
q They buried
him not in the ci-
tie of David, wher
were the sepul-
chres of the Kings

* 2. King. 18. 2.

10r, Ah.

a Which Ahaz
had that vp, Chap
28. 14.

b This is notable
example for all
princes, first to
establish the pure
religion of God,
to procure that
the Lord may be
honoured and
served aright.
c Meaning all the
idols, altars,
groves & whatso-
uer was occupied
in their seruice,
where-with the
Temple was pul-
luted.
d He sheweth
the contempt of
religion is the
cause of all Gods
plagues.

10r, a wedding of the head and neck.

11r, it is in mine heart.

12r, He proovech by the indignation of God upon those that have contemned his word, that there is no way to avoid his plagues, but by contriting themselves to his will.

13r, Amos, 18, 6.

14r, concerning the things of the Lord.

f From the pollutions and filth that Ahaz had brought in.

g Which consisted part of March and part of April.

17r, In which where the bread was fit in order.

h By this manner of speech the Hebrews meant a serious diligence and speed to do a thing, and when there is no delay.

18r, That is, the King and the Elders, as Levit. 4, 15. for they that offered a blame offering, must lay their hands upon it, to signify that they had deserved that death, and also that they did consecrate it to God to be thereby sanctified, Exod. 29, 10.

on Judah and Ierusalem: and he hath made them a scattering, a desolation, and a hissing, as ye see with your eyes.

9 For loe, our fathers are fallen by the sword, and our sonnes, and our daughters, and our wives are in captiuitie for the same cause.

10 Now I purpose to make a covenant with the Lord God of Israel, that he may turn away his fierce wrath from vs.

11 Nowe my sonnes, be not deceived: for the Lord hath chosen you to stand before him, to serue him, and to be his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Mahath the sonne of Amasai, and Joel the sonne of Azariah the sonnes of the Kohathites: & of the sonnes of Merari, Kish the sonne of Abdi, & Azariah the sonne of Iehalel: and of the Gerhoniotes, Joah the sonne of Zimmah, and Eilen the sonne of Ioah: 13 And of the sonnes of Elizaphan, Shimri, and Iehiel: and of the sonnes of Afaph, Zechariah, and Mattaniah:

14 And of the sonnes of Heman, Iehiel, and Shimci: and of the sonnes of Ieduthun, Shemaiah and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came according to the commandment of the King, and by the wordes of the Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner partes of the house of the Lord, to cleanse it, & brought out all the uncleannesse that they found in the Temple of the Lord, into the court of the house of the Lord: and the Leuites tooke it, to cary it out vnto the brooke Kidron.

17 Then began the first day of the first moneth to sanctifie it, and the eight day of the moneth came they to the porch of the Lord: so they sanctified the house of the Lord in eight dayes, and in the sixteenth day of the first moneth, they made an end.

18 ¶ Then they went in to Hezekiah the king, and sayd, Wee haue cleansed all the house of the Lord and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when he reigned, and transgressed, haue we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the King arose early, and gathered the princes of the citie, and went vp to the house of the Lord.

21 And they brought seuen bullockes, and seuen rammes, and seuen lambes, and seuen he goats, for a sinne offering for the kingdome, and for the Sanctuary, and for Iudah. And he commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slew the bullockes, and the Priests receiued of the blood, and sprinkled it vpon the altar: they slew also the rammes and sprinkled the blood vpon the altar, and they slew the lambes, and they sprinkled the blood vpon the altar.

23 Then they brought the hee goats for the sinne offering before the King and the Congregation, & they laid their hands vpon them.

24 And the Priests slew them, and with the blood of them they cleansed the altar to reconcile all Israel: for the King had commanded for all

Israel the burnt offering and the sinne offering.

25 Hee appoynted also the Leuites in the house of the Lord with cymbales, with viols, and with harpes, according to the commandment of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the 1 commandment was by the hand of the Lord, and by the hand of his Prophets.

26 And the Leuites stood with the instruments of Dauid, and the Priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: and when the burnt offering began, the song of m the Lord began with the trumpets, and the instruments of Dauid King of Israel.

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued vntill the burnt offering was finished.

29 And when they had made an end of offering the King and all that were present with him, bowed themselves, and worshipped.

30 ¶ Then Hezekiah the King and the princes commanded the Leuites to praise the Lord with the words of Dauid, and of Asaph the Seer. so they prayed with ioy, and they bowed themselves, and worshipped.

31 And Hezekiah spake, and sayde, Nowe ye haue consecrated your selues to the Lord: come neere and bring the sacrifices and offerings of praye into the house of the Lord. And the Congregation brought sacrifices, and offerings of praises, and euery man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was seauente bullockes, an hundred rammes, and two hundred lambs: all these were for a burnt offering to the Lord:

33 And for purification sixe hundred bullockes, and three thousand sheepe.

34 But the Priests were two few, and were not able to slay all the burnt offerings: therefore their brethren the Leuites did helpe them, till they had ended the worke, and vntill other Priests were sanctified: for the Leuites were 1 more vpright in heart to sanctifie themselves, then the Priests.

35 And also the burnt offerings were many with the fat of the peace offerings, and the drinke offerings for the burnt offering, so the seruice of the house of the Lord was set in order.

36 Then Hezekiah reioyced and all the people, that God had made the people so ready: for the thing was done suddenly.

C H A P. XXX.

1. 12 The keeping of the Passouer by the Kings commandment. 6 Hee exhorteth Israel to turne to the Lord. 18 Hee prayeth for the people. 24 Hee oblation and the princes. 27 The Leuites blisse the people.

And Hezekiah sent to all Israel, and Iudah, and also wrote letters to Ephraim & Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the Passouer vnto the Lord God of Israel.

2 And the King and his princes and all the Congregation had taken counsell in Ierusalem to keepe the Passouer in the second moneth.

3 For they could not keepe it at this time, because there were not Priests enow sanctified, neither was the people gathered to Ierusalem.

had a long Iourney, they might deferre it vnto the second moneth, Num. 9, 10, 11.

1. Chron. 14, 4.

1 This thing was not appoynted of man, but it was the commandment of God.

m The Psalm which Dauid had appoynted to be sung for thanksgiving.

n Which Dauid had appoynted to praise the Lord with.

o With that Psalm whereof mention is made, 1. Chron. 16, 9.

11r, find your hands.

p That is, for the holy offerings.

q Meaning, were more zealous to let forward the religion.

r Hee sheweth that religion can not proceede without Gods touch the heart of the people.

a Meaning, all Israel, whom Titus Gilseifer had not taken away into the captivity.

1 Kings 12, 9.

b Though they ought to haue done it in the first moneth, as Exod. 12, 18. Num. 9, 9. yet if any were not cleane, or els

4 And the thing pleased the King, and all the Congregation.

5 And they decreed to make proclamation throughout all Israel from e Beersebaeuen to Dan, that they should come to keepe the Passeouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, as it was written.

c From one end of the land to the other, North and South.
d In sackloth and perfidion, as God had appoynted.

6 ¶ So the postes went with letters by the commition of the King, and his princes, thorowout all Israel and Iudah, and with the commandement of the King, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Izhak and Israel, and e he will returne to the remnant that are escaped of you, out of the hands of the Kings of Asshur.

e He will have compassion on them, and preferre them.

7 And be not yee like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: ~~and~~ therefore he made them desolate, as ye see.

f Submit your selues to the Lord, and rebell no more.

8 Bee not yee now stiffnecked like your fathers, ~~but~~ I giue the hand to the Lord, and come into his Sanctuary, which hee hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

g God will not onely pietreue you, but through your repentance restore your brethren, which for their finnes bee gaue into the hands of the enemies.

9 For if ye returne vnto the Lord, your brethren and your children ~~shall finde~~ mercie before them that led them captiues, and they shall g returne vnto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto him.

h Though the wicked mocke at the firmitie of God, by whom he calle h them to repentance, as Gen. 19.24, yet the word ceaseth not to fructifie in the hearts of Gods elect.

10 ¶ So the postes went from citie to citie thorowe the land of Ephraim and Manasseh, euen vnto Zebulun: but they e laughed them to scorne, and mocked them.

i He sheweth the cause why some obay & some mocke at Gods calling, to wit, because his Spirit is with the one, and mooueth their heart, and the other is left to themselves.

11 Neuertheless diuers of Aher, and Manasseh, and of Zebulun submitted themselves, and came to Ierusalem.

k Which declareth that we must put away those things where-with God is offended, before we can sense him aright.

12 And the hand of God was in Iudah, so that he gaue them one i heart to doe the commandement of the King and of the rulers, according to the word of the Lord.

l Seeing their owne negligence (who should haue bin most prompt) and the readinesse of the people, Chap. 36.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleavened bread in the second moneth, a very great assemblee.

m To wit, of the lambe of the Passeouer, n He knew, that faith and sincereitie of heart was more agreeable to God, then the obseruation of sherie ceremonie, and therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice but of ignorance.

14 ¶ And they arose, and tooke away the altars that were in Ierusalem: and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slewe the Passeouer the fourteenth day of the second moneth: and the Priests and Leuites were l ahamed, and sanctified themselves, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the Lawe of Moses the man of God: and the Priests sprinkled the blood, receiued of the handes of the Leuites.

17 Because there were many in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, ~~euen~~ a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not cleaused themselves, yet did euen the Passeouer, ~~but~~ not as it was written: wherefore Hezekiah prayed for them, saying, The good Lord be mercifull toward him,

19 That prepaereth his whole heart to seeke

the Lord God, the God of his fathers, though he be not cleaused, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and o healed the people.

o That is, did accept them as purified.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleavened bread seuen dayes with great ioye, and the Leuites and the Priestes prayed the Lord, day by day, singing with loud instruments vnto the Lord.

p This feast is the feast.

22 And Hezekiah t spake comfortably vnto all the Leuites that had good knowledge so sing vnto the Lord: and they did eate in that feast seuen dayes, and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assemblee tooke counsell to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah King of Iudah had giuen to the Congregation a thousand bullockes, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullockes, and ten thousand sheepe: and many Priestes were sanctified.

q This great liberallitie declareth how Kings, Princes, and all they, to whom God hath giuen wherewith, ought to be most ready to bestowe it in setting forth of Gods glory.

25 And all the Congregation of Iudah reioyced with the Priestes and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of Dauid King of Israel there was not the like thing in Ierusalem.

27 Then the Priestes and the Leuites arose, and blessed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

r According to that which is written, Num. 6.19, when they should dissimile the people.

CHAP. XXXI.

1 The people desirous of iusticie, 2 Hezekiah appointeth Priests and Leuites, 4 and prouideth for their liuing, 13 He ordereth euery seruice to distribute to euery one his portion.

AND when all these things were finished, all Israel that were found in the cities of Iudah, went out and brake the images, and cut downe the groues, and brake downe the high places, and the altars thorowout all Iudah and Beniamin, in Ephraim also and Manasseh, vntill they had made an ende: afterward all the children of Israel returned euery man to his possession, into their owne cities.

a According to the commandement of the Lord, Deu. 7.5, ioh. 7.5, 2. Mac. 12.40, b That is, all they which came to the Passeouer,

2 And Hezekiah appoynted the courses of the Priests and Leuites by their turnes, euery man according to his office, both Priestes and Leuites, for the burnt offering and peace offerings, to minister and to giue thanks, and to praise in the gates of the tents of the Lord.

c That is, in the Temple where they assembled as in a tent.

3 (And the Kings portion was of his owne substance for the burnt offerings, ~~euen~~ for the burnt offerings of the morning and of the euening, and the burnt offerings for the Sabbaths, and for the new moones, and for the solemne feastes, * as it is written in the Law of the Lord)

d The tithes and first fruites for the maintenance of the Priests & Leuites.

4 He commanded also the people that dwelt in Ierusalem, to giue a part to the Priestes, and Leuites, that they might bee e encouraged in the Law of the Lord.

e That their mindes might not be intangled with worldly things, but that they might wholly and cheerfully serue the Lord, for praise.

5 ¶ And when the commandement was spread, the children of Israel brought abundance of first fruites, of come, wine, and oyle, and honic,

k Herein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe for it they feare God, they would loue his seruants. l Their wordes are written, a. King. 18. 19.

m Which were inuented, made and authorized by man, n This sheweth what is the best refuge in all troubles and dangers, o To the number of nine hundred, foue score and five thousand, a. King. 19. 35. 4. p Ebr. with shame of face, q Meaning, a. daniel, and Shazeret his fonnas, l. Or, ground.

r Thus after trouble, God sendeth comfort to all them that patiently wait on him, and constantly put their trust in his mercies.

a. King. 20. 18. s To confirme his faith in Gods promise, who declared to him by his Prophet that his life should be prolonged li. tene yeere.

u He was lifted vp with the pride of his violence and treasures, & showed them for an ostentation to the ambassadors of Babylon.

For rager, and partition.

l. Which also was called Silor, where of mention is made, i. s. 8. 6. John 9. 7.

v Here we see the cause, why the faithfull are tempted, which is to see whether they haue faith or no, and that they may feele the presence of God, who sufficeth them not to be overcome by temptations, but in their weakness miniftrich strength.

16 And his seruants spake yet more against the Lord God, and against his seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Lord God of Israel and speaking against him, saying, As the gods of the nations of other countries could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they cried with a loude voice in the Jewes speech vnto the people of Ierusalem that were on the wall, to feare them and to altonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, *even* the *m* workes of mans hands.

20 But Hezekiah the King, and the Prophet Iiaiah the sonne of Amoz, *a* prayed against this and cryed to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and *c* capitaines of the hoste of the King of Asshur: so hee returned *f* with shame to his owne land. And when hee was come into the house of his god, they that came forth of his *p* owne bowels, slew him there with the sword.

22 So the Lord saved Hezekiah and the inhabitants of Ierusalem from the hand of Sanherib King of Asshur, & from the hand of all other, and *||* maintained them on euery side.

23 And many brought offerings vnto the Lord to Ierusalem, and presents to Hezekiah King of Iudah, so that he was *g* magnified in the sight of all nations from thenceforth.

24 * In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him *a* signe.

25 But Hezekiah did not render according to the reward *b* bestowed vpon him: for his heart *v* was lift vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gaue him treasures of silver, and of golde, and of precious stones, and of sweete odours, and of shields, and of all pleasant vessels:

28 And of store houses for the increase of wheat and wine and oyle, and stables for all beasts, and *||* forres for the *||* stubles.

29 And he made him cities, and *had* possession of sheepe and oxen in abundance: for God had giuen him *||* distance exceeding much.

30 This same Hezekiah also stopped the vpper water springs of *c* Gihon, and led them straight vnderneath toward the citie of Dauid Westward.

31 So Hezekiah prospered in all his works.

32 But because of the ambassadors of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to *||* trie him, and to knowe all that was in his heart.

33 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are written in the vision of Iiaiah the Prophet, the sonne of Amoz, in the booke of the Kings of Iudah and Iisrah.

33 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manassih his sonne reigned in his stead.

CHAP. XXXIII

1 Manassih ambassador, 9 Hezekiah Iudah to erre, 11 He was a way prisoner into Babylon, 12 He prayeth to the Lord, and is deliuered, 13 He abolishesth idolatry, 16 And Ierusalem true religion, 20 Hee dieth and Amon his sonne succeedeth, 23 IJehoiach his sonne serueth Iay.

Manassih was twelue yeere olde, * when hee began to reigne, and he reigned fure and fiftie yeere in Ierusalem:

2 And hee did euill in the sight of the Lorde, like the abominations of the heathen, * whom the Lord had callt out before the children of Iisrah.

3 For hee went backe and built the hie places, * which Hezekiah his father had broken downe: * and he set vp altars for Baalim, & made groues, and worshipped all the holste of the heauen, and serued them.

4 Also hee built altars in the house of the Lord, whereof the Lord had said, *I* In Ierusalem shall my Name be for euer.

5 And hee built altars for all the holste of the heauen in the two courtes of the house of the Lord.

6 * And hee caused his sonnes to passe through the fire in the valley of Ben-hinnom: hee gaue himselfe to witchcraft, and to charming, and to forcerie, and hee feed them that had familiar spirits, and soothsayers: hee did very much euill in the sight of the Lord to anger him.

7 Hee put also the carued image, which hee had made, in the house of God: whereof God had said to Dauid and to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen before all the tribes of Iisrah, will I put my Name for euer,

8 Neither will I make the foote of Iisrah to remouue any more out of the land which I haue appoynted for your fathers, so that they take heede, and doe all that I haue comaunded them, according to the Lawe and statutes and iudgements by the *b* hand of Moses.

9 So Manassih made Iudah and the inhabitants of Ierusalem to erre, and to doe worke then the heathen, whom the Lord had destroyed before the children of Iisrah.

10 ¶ And the Lord spake *c* to Manassih and to his people, but they would not regard.

11 Wherefore the Lord brought vpon them the captaines of the holste of the King of Asshur, which tooke Manassih and *put* him in fetters, and bound him in chaines, and caried him to Babel.

12 And when hee was in tribulation, hee prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and God was *d* entreated of him, and heard his prayer, and brought him againe to Ierusalem into his Kingdome: then Manassih knew that the Lord was God.

14 Now after this hee built a wall without the citie of Dauid, on the West side of *c* Gihon in the valley, euen at the enerie of the fift gate, and compassed about: Ophel, and rayfed it very hie, and put captaines of warre in all the strong cities of Iudah.

15 And hee tooke away the strange gods and the

a. King. 21. 6.

d. 2. 18. 9.

a. King. 18. 4. Jerem. 31. 34. a. King. 17. 10.

a. King. 21. 4.

a. Reade a. King. 16. 3.

a. King. 8. 6. and 9. 3. Jerem. 21. 7. and 23. 37.

a. Sam. 7. 1. 1.

b. By the charge giuen to Moies.

c. Meaning, by his Prophets, but their hearts were not touched to beleue and repent, without the which the preaching of the word taketh no place.

d. Thus affliction giueth vnderstanding: for he that hateth God in his prosperitie, now in his miserie hee seeketh vnto him.

e. Reade Chap. 32. 20.

f. Reade Chap. 37. 3.

the image out of the house of the Lord, & all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the cite.

16 Also he prepared the altar of the Lord, and sacrificed thereon peace offerings, and of thanks, and commanded Iudah to serve the Lord God of Israel.

17 Nevertheless the people did sacrifice still in the high places, but vnto the Lord their God.

18 ¶ Concerning the rest of the actes of Manasseh, & his prayer vnto his God, & the words of the Seers, that spake to him in the Name of the Lord God of Israel, beholde, they are written in the booke of the Kings of Israel.

19 And his prayer and how God was intreated of him, and all his sinne, and his trespass, and the places wherein he built his places, and set groues and images (before he was humbled) behold, they are written in the booke of the Kings of Israel.

20 So Manasseh slept with his fathers, and they buried him in his owne house: and Amon his sonne reigned in his stead.

21 ¶ Amon was two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But hee did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images which Manasseh his father had made, and serued them,

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants ^h conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against King Amon: and the people of the land made Iosiah his sonne King in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, & Amon reformeth the Temple. 2 The booke of the Law is found. 3 He searcheth in Hilkiah the Prophete'sse for counsell. 7 God heareth his prayer. 31 He maketh a covenant with God.

¶ Iosiah ^a was eight yeere olde when hee began to reigne, and he reigned in Ierusalem one and thirtie yeere.

2 And hee did vprightly in the sight of the Lord, and walked in the wayes of ^a Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when he was yet ^a child) he began to seeke after the God of Dauid his father: and in the twelfe yeere he began to purge Iudah and Ierusalem from the high places, and the groues, and the carved images, and molten images:

4 And they brake downe ^c in his sight the altars of Baalim, and he caused to cut downe the images that were on his vpon them: he brake also the groues, and the carved images, and the molten images, and stamped them to powder, & strowed it vpon the graues of them that had sacrificed vnto them.

5 Also he burnt the ^d bones of the Priests vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh and Ephraim, and Simeon, euen vnto Naphtali, with their mautes they brake all round about.

7 And when hee ^d destroyed the altars & the groues, and had broken and stamped to powder

der the images, and had cut downe all the idoles thoroughout all the land of Israel, hee returned to Ierusalem.

8 ¶ Then in the eighteenth yere of his reigne, when he had purged the land and the Temple, he sent Shaphan the sonne of Azaliah and Maasiah the gouernour of the cite, and Iosah the sonne of Ioshaz the recorder, to repaire the house of the Lord his God.

9 And when they came to Hilkiah the high Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Iudah and Benjamin, and of the inhabitants of Ierusalem.

10 And they put it in the hands of them that should doe the worke, and had the oversight in the house of the Lord: and they gaue it to the workmen that wrought in the house of the Lord, to repaire and amend the house.

11 Euen to the workemen and to the builders gaue they it to buy hewed stone and timber for couples and for beames of the houses, which the Kings of Iudah had destroyed.

12 And the men did the worke faithfully, and the ouerscers of them were Ialah and Ochiaiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musike.

13 And they were ouer the bearers of burdens, and them that set forward all the workemen in euery worke: and of the Leuites were scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the ^b booke of the Law of the Lord given by the hand of Moses.

15 Therefore Hilkiah answered and sayde to Shaphan the chanceller, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan carryed the booke to the King, and brought the King worde againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouerscers, and to the hands of the workemen.

18 Also Shaphan the chanceller declared to the King, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the King.

19 And when the King had heard the wordes of the Law, he ^c tare his clothes,

20 And the King commanded Hilkiah, and Ahikam the sonne of Shaphan, & Abdon the sonne of Micah, and Shophan the chanceller, and Afsiah the Kings seruants, saying,

21 Goe and enquire of the Lord for mee, and for the rest in Israel and Iudah, concerning the wordes of this booke that is founde: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the wordes of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the King had appointed, went to Huldah the Prophete'sse the wife of Shallum, the sonne of Tokhath, the sonne of

^a 2 Kings 21. 3.

^b 2 Kings returned to Jerusalem, meaning Shaphan.

^c For there were many portions and pieces annexed to the Temple. ^e Meaning, that they were in such credit for their fidelity, that they made none account of that which they received. 2 Kings 20. 7. 6.

^b Reads a, Kings 22. 5.

ⁱ For the King was commanded to haue continually a copie of this booke, and to read therein day and night. Deut. 17. 18.

^k You know that the word of God had bene to long suspected: and the people kept in ignorance, considering also the custom restrained therein against the transgressors.

^l Thus the godly doe not only know their own sinnes, but also know their fathers and predecessors haue offended God, 2 Kings 14. 4.

^g Which Salomon had caused to be made.

^h Thus by ignorance they were deceived, thinking is nothing to keep the altars, so that they worshipped God: but idolatry is to worship God any otherwise then he hath appointed.

ⁱ Watch, albeit that it is not contained in the Hebrew, yet because it is here mentioned and is written in the Greek, we haue placed it in the end of this booke.

^k Because he had so horribly offended against the Lord, they did not bue him in the scriptures of the Kings, but in the opinion of the Kings booke.

^l 2 Kings 21. 3.

^a 2 Kings 21. 3.

^a He followed Dauid in all points that he followed the Lord.

^b When he was but fixtene yeere olde, hee learned himselfe the reule of Gods glory, and at twentie yeere olde he abolished idolatry, and restored the true religion.

^c Which sheweth that he would see the reformation, with his owne eyes.

^d Reads a, Kings 23. 6.

^e This great zeale of this godly King the holy Ghost setteth forth as an example and pattern to other Kings and to vs, to teach them what God requieth of them.

10. Harkas.
In Meaning, ei-
ther of the Priests
apparel, or of the
Kings.
11. Keade hereof,
a Kings 22. 15.
12. That is, to the
the King.

|| Harkas keeper of the wardrobe (and the dwelt
in Ierusalem within the college) and they com-
muned hereof with her.

23 And she answered them, Thus sayth the
Lord God of Israel, Tell yee o the man that sent
you to me,

24 Thus sayeth the Lord, Behold, I will bring
euill vpon this place, and vpon the inhabitants
thereof, *euil* all the curses, that are written in the
booke which they haue read before the King of
Iudah:

25 Because they haue forsaken me, and burnt
incense vnto other gods, to anger me with all the
workes of their hands, therefore shall my wrath
fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to
enquire of the Lord, so haue I say vnto him, Thus
saith the Lord God of Israel, The wordes which
thou hast heard, *shall come to passe.*

27 But because thine heart did melt, & thou
diddest humble thy selfe before God, when thou
heardst his wordes against this place and against
the inhabitants thereof, and humbledst thy selfe
before me, and tarst thy clothes, and wepest be-
fore me, I haue also heard it, sayth the Lord.

28 Beholde, I will gather thee to thy fathers,
and thou shalt be put in thy graue in peace, and
thine eyes shall not see all the euill, which I will
bring vpon this place, and vpon the inhabitants
of the same. Thus they brought the king worde
again.

29 ¶ Then the king sent and gathered all the
Elders of Iudah and Ierusalem.

30 And the King went vp into the house of
the Lord, and all the men of Iudah, and the in-
habitants of Ierusalem, and the Priestes and the
Leuites, and all the people from the greatest to
the smallest, and hee read in their eares all the
wordes of the booke of the couenant that was
found in the house of the Lord.

31 And the king stood by his pillar, and made
a couenant before the Lord, to walke after the
Lord, and to keepe his commandmentes, and his
testimonies, and his statutes, with all his heart, and
with all his soule, and that hee would accomplish
the wordes of the couenant written in the same
booke.

32 And he caused all that were found in Ieru-
salem, and Benjamin to stand to it: and the in-
habitants of Ierusalem did according to the couen-
ant of God, *euil* the God of their fathers.

33 So Iosiah tooke away all the abominations
out of all the countreys that pertained to the chil-
dren of Israel, and compelled al that were found
in Israel, to serue the Lord their God: so all his
dayes they turned not backe from the Lord God
of their fathers.

CHAP. XXXV.

1 Iosiah keepeth the Pasfeouer. 2 Hee kept fourth Gods fer-
uice. 3 Hee fighteth against the King of Egypt, and dyeth.
4 The people bewaile him.

Moreouer * Iosiah kept a Pasfeouer vnto the
Lord in Ierusalem, and they slew the Pasfe-
ouer in the fourteenth day of the first month.

2 And he appointed the Priestes to their charges,
and incouraged them to the seruice of the
house of the Lord.

3 And he sayd vnto the Leuites that brought
the things which are signified. b So that the Leuites charge was not only to
minister in the Temple, but also to instruct the people in the word of God.

all Israel, and were sanctified vnto the Lord, Put
the holy Arke in the house which Salomon the
sonne of Dauid King of Israel did build: it shall
no more a burden vpon your shoulders: serue
now the Lord your God, and his people Israel,

4 And prepare your selues by the houses of
your fathers according to your courses, as * Da-
uid the King of Israel hath written, and according
to the writing of Salomon his sonne,

5 And stand in the Sanctuary according to
the diuision of the families of your brethren, the
children of the people, and after the diuision of
the familie of the Leuites:

6 So kill the Pasfeouer, and sanctifie your
selues, and prepare your brethren that they may
doe according to the word of the Lord by the
hand of Moses.

7 Iosiah also gaue to the people sheepe, lambs
and kiddes, all for the Pasfeouer, *euil* to all that
were present, to the number of thirtie thousand,
and three thousand bullockes: these were of the
Kings substance.

8 And his princes offered willingly vnto the
people, to the Priestes and to the Leuites: Hilkiah,
and Zechariah, and Ichiel, rulers of the house of
God, gaue vnto the Priestes for the Pasfeouer, *euil*
two thousand and six hundred sheepe, and three
hundred bullockes.

9 e Conaniah also and Shemaiah and Netha-
neel his brethren, and Hahabiah and Ichiel, & Io-
zabad, chiefe of the Leuites gaue vnto the Le-
uites for the Pasfeouer, five thousand sheepe, and
five hundred bullockes.

10 Thus the seruice was prepared, & the Priestes
flooded in their places, also the Leuites in their
orders, according to the Kings commandment:

11 And they slew the Pasfeouer, & the Priestes
sprinkled the blood with their hands, and the
Leuites slayed them.

12 And they tooke away from the burnt of-
fering to give it according to the diuisions of the
families of the children of the people, to offer
vnto the Lord, as it is written in the booke of Mo-
ses, and so of the bullockes.

13 And * they roasted the Pasfeouer with fire,
according to y^e custome, but the sanctified things
they sod in pots, pannes and cauldrons, and distri-
buted them quickly to all the people.

14 Afterward also they prepared for them-
selues and for the Priestes: for the Priestes the
sonnes of Aaron were occupied in offering of
burnt offerings, and the fat vntill night: therefore
the Leuites prepared for themselves, and for the
Priestes the sonnes of Aaron.

15 And the fingers the sonnes of Asaph stood
in their standing: * according to the commande-
ment of Dauid, and Asaph, and Heman, and Ie-
duthun the Kings Seers: and the porters at euery
gate, who might not depart from their seruice:
therefore their brethren the Leuites prepared for
them.

16 So all the seruice of the Lord was prepared
the same day, to keepe the Pasfeouer, and to offer
burnt offerings vpon the altar of the Lord accord-
ing to the commandment of King Iosiah.

17 And the children of Israel that were pre-
sent, kept the Pasfeouer the same time, and the
feast of the vnleauened bread seven dayes.

18 And there was no Pasfeouer kept like that,
in Israel, from the dayes of Samuel the Prophet:

a As it was before
the Temple was
built: therefore
your almes only
is now to reach
the people, and
to praise God.
1. Chron. 22. 29, 30.
26. 1. Chron. 22. 29, 30.
10. 1. Chron. 22. 29, 30.

d Euerie euery
one of all
themselves, that
they be not vn-
der the Pasfeouer.
1. Chron. 22. 29, 30.
10. 1. Chron. 22. 29, 30.

e So that euery
one and of all
foris gaue of that
they had a liberal
portion to the in-
uice of God.

f Meaning, of the
lambe, which was
called the Pasfe-
ouer: for only the
Priests might
sprinkle, and in
necessitie the Le-
uites might kill
the sacrifice.

g They refused
for the people
that which was
not expedient to
be offered, that eu-
ry man might ob-
tain peace offering,
and so haue his
portion.
* Exodus 12. 8.

h 1. Chron. 25. 1.

i Meaning hereby
his Prophet, be-
cause hee appoin-
ted the Psalmes
and prophetes
which were to
be sung.

p This the spea-
kerh in contempt
of the idolaters,
who contrary to
reason and nature
make that a god,
which they haue
made and framed
with their owne
hands.
q This declar-
eth what is the
ende of Gods threat-
ning, to call his
repentance, and
to assure the vine-
perant of their
destruction.

r He may appeare
that very few
were touched
with true repen-
tance, seeing that
God spared them
for a time only
for the Kings sake.

f Workmuch as
neither young nor
olde could be ex-
empted from the
curies contained
therein, if they did
transgres, he knew
it apperained to
all. As was his
dutie to see it read to
all, that euery
one might learne
to auoid those po-
nishment by ser-
uing God aright.
r Because he had
charge ouer al, and
must auer for euery
one that pe-
rilled, he thought
it his dutie to see
that all should
make profession
to receive the
word of God.

a Kings 22. 27.
b The Scripture v-
seth in sundry pla-
ces to call the lamb
y Pasfeouer, which
was his the figure
of the Pasfeouer,
because in al sacra-
ments the signes
haue the names of
the things which are signified. b So that the Leuites charge was not only to
minister in the Temple, but also to instruct the people in the word of God.

† 2 Ebr. founde.

† Which was in the first and twentieth yeere of his age.

† Which was a child of the Affyrians, and Iofiah fearing lest he passing through Iudah would have taken his kingdom, made war against him and conspired not the Lord.

† Or, Ephraim. † Ier. 13. 9. 10. I that I named himself, or d. I guded him little because he might see by known.

† The people fo much lamented the loss of this good King that after when there was any great lamentation, this was spoken of as a promise, read Zach. 12. 10. a Which some thinke Ieremie made, wherein he lamenteth the state of I church after this king's death.

† King 23. 30.

† For three moneths after the death of Iofiah came Necho to Jerusalem, and so the plagues began, which Haldad the Eliphaz forwarde should come vpon Ierusalem. b To pay this as a yearly tribute. c Because he and the people turned not to God by his first plague, hee brought a new vpon him, and at length rooted them out. d King 23. 13.

neither did all the Kings of Israel keepe such a Passouer as Iofiah kept, and the Priests and the Leuites, and all Iudah, and Israel that were present, and the inhabitants of Ierusalem.

19 This Passouer was kept in the eighteenth yeere of the reigne of Iofiah.

20 ¶ After all this, when Iofiah had prepared the Temple, Necho King of Egypt came vp to fight against Carchemish by ¶ Perath, and Iofiah went out against him.

21 But he sent messengers to him, saying, What haue I to doe with thee, thou King of Iudah? I come not against thee this day, but against the house of mine enemy, and God commanded me to make haft: I leave off to come against God, which is with me, lest he destroy thee.

22 But Iofiah would not turne his face from him, but I changed his appaell to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shooters shot at King Iofiah: then the King sayde to his seruants, Carry me away, for I am very sicke.

24 So his seruants tooke him out of that charret, and put him in the second charret which hee had, and when they had brought him to Ierusalem, hee died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem mourned for Iofiah.

25 And Ieremie lamented Iofiah, and all singing men and singing women mourned for Iofiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and behold, they be written in the lamentations.

26 Concerning the rest of the actes of Iofiah and his goodnesse, doing as it was written in the Law of the Lord,

27 And his dooers, first and last, behold, they are written in the booke of the Kings of Israel and Iudah.

CHAP. XXXVI.

1 After Iofiah's reigne, Iehozahz. 4 After Iehozahz, Iehoiachin. 8 After him Iehoiachin. 11 After him Zedekiah. 12. 17 In howe time all the people were carried away to Babel for continuing the aduocates of the Prophets. 18 And were refused against the fiftieth yeere after by King Cyrus.

¶ Then the people of the land tooke Iehozahz the sonne of Iofiah, and made him King in his fathers stead in Ierusalem.

2 Iehozahz was three and twentie yeere olde when hee began to reigne, and hee reigned three moneths in Ierusalem.

3 And the King of Egypt tooke him away at Ierusalem, and condemned the land in an hundred talents of filuer, and a talent of golde.

4 ¶ And the King of Egypt made Eliakim his brother King ouer Iudah, and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehozahz his brother, and carried him to Egypt.

5 Iehoiakim was five and twentie yeere olde, when hee began to reigne, and hee reigned eleven yeere in Ierusalem, and did euill in the sight of the Lord his God.

6 Against him came vp Nebuchad-nezzar King of B. b. and bound him with chains to carry him to Babel.

7 Nebuchad-nezzar also carried of the vessels of the house of the Lord to Babel, and put

them in his Temple at B. b.

8 Concerning the rest of the actes of Iehoiakim, and his abominations which hee did, and that which was found vpon him, behold, they are written in the booke of the Kings of Israel and Iudah, and Iehoiachin his sonne reigned in his stead.

9 ¶ Iehoiachin was eight yeere olde when hee began to reigne, and he reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yeere was out, King Nebuchad-nezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his brother King ouer Iudah and Ierusalem.

11 Zedekiah was one and twentie yeere olde, when hee began to reigne, and reigned eleven yeere in Ierusalem.

12 ¶ And hee did euill in the sight of the Lord his God, and humbled not himselfe before Ieremias the Prophet at the comandement of the Lord,

13 But hee rebelled moreouer against Nebuchad-nezzar, which had caused him to sweare by God: and hee hardened his necke and made his heart obdurate that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priests also and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which hee had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them ¶ by his messengers, rising early & sending: for hee had compassion on his people, and on his habitation.

16 But they mocked the messengers of God and despised his words, and misused his Prophets, vntill the wrath of the Lord arose against his people, and till there was no remedie.

17 For hee brought vpon them the King of the Caldians, who slewed their young men with the sword: he in the house of their Sanctuary, and spared neither young man nor virgin, ancient, nor aged, God's gate all into his hand.

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the King, and of his princes: all these caryed he to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, and I burnt all the places thereof with fire, and all the precious vessels thereof, to destroy all.

20 And they that were left by the sword, carried he away to Babel, and they were seruants to him, and to his sonnes, vntill the Kingdom of the Persians had rule,

21 To fulfill the worde of the Lord by the mouth of Ieremias, vntill the lande had her fill of her Sablaths: for all the dayes that shee lay desolate, she kept Sabbath, to fulfill seuentie yeeres.

22 ¶ But in the first yeere of Cyrus King of Persia (when the worde of the Lord, spake

† Hee meane the perfidious murdes which were found vpon his bodie, when hee was dead, which thing declared how deepely idolatry was rooted in his heart, seeing hee had the markes in his flesh.

† That is, he began his reigne at right yeere olde, and reigned ten yeeres when his father was alive, and after his father's death, which was the eighteenth yeere of his age, hee reigned three moneths and ten dayes. † Or, weekes. † 2 King. 24. 17. 18. Ierem. 22. 2.

† 2 Ebr. by the hand of him.

† By this phrase the Scripture meane, that after times and diligently, as Ierem. 21. 7 and 23. 1. and 26. 5.

† 12. 33. † Till God could no longer suffer their finnes, but must needs punish them. b Whether they be thinking to haue bene spared for the holinesse thereof.

† Which is not because God appointed him which reia in the number of his iudice, but because God would by his iudgement punish this people: for this King was leude with ambition and was glorie, whose name was Ioyced in and exulted: therefore his worke was condemnable, and Ieremias saying it was iust and holy on Gods

† 23. 17. † Cyrus King of Persia had made the Babylonians subiect. † I When Ieremias the seruant of God, and to twentie yeeres captiue, which hee called the Sablath or rest of the land, Ierem. 25. 1. † Ieremias 27. and 29. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

by the mouth of Ieremiah, was finished) the Lord stirred up the spirit of Cyrus King of Persia, and hee made a proclamation through all his kingdomes, and also by writing, saying,

33 Thus saith Cyrus King of Persia, All the kingdomes of the earth hath the Lorde God of

heaven giuen me, & he hath commanded me to build him an house in Ierusalem, that is in Iudah. Whoso is among you of all his people, with whom the Lord his God is? let him goe vp.

borne, 1644. 18 that Ierusalem & the Temple should be built againe by Cyrus his anointed: so called, because God vied his ierurie for a time to deliue his Church,

a God had so forward by his prophet about an hundred yeeres before Cyrus was anointed.

The prayer of Manasseh King of the Iewes.

This prayer is not in the Hebrew, but is translated out of the Greeke.

O Lorde Almighty, God of our fathers, Abraham, Isaac and Jacob, and of their righteous seed, which hast made heaven and earth with all their ornament, which hast bounde the sea by the worde of thy commandement, which hast shut vp the deepe and sealed it by thy terrible and glorious Name, whome all doe feare and tremble before thy power: for the Maiestie of thy glorie can not be borne, and thine angrie threatening toward sinners is importable, but thy mercifull promise is vnumerable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, & most mercifull, & repentest for mans misdoings. Thou, O Lorde, according to thy great goodnes hast promised a repentance and forgiveness to them that sinne against thee, & for thine infinite mercies hast appointed repentance vnto sinners that they may be saved. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, & Isaac and Jacob, which have not sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I have sinned before the number of the sand of the sea. My transgressions,

O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to beholde and see the height of the heavens for the multitude of mine vniuersall offences. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither have any release: or I have provoked thy wrath & done euill before thee. I did not thy will, neither kept I thy commandements. I have set vp abominations and have multiplied offences. Now therefore I bowe the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, & I acknowledge my transgressions: but I humbly beseech thee, forgive me: O Lord, forgive me, and deliuer me not with my transgressions. Be not angrie with me for euer by reseruing euill for me, neither condemne me into the lower partes of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shew all thy goodnes: for thou wilt saue mee that am vnworthy, according to thy great mercie: therefore I will praye thee for euer all the dayes of my life, for all the power of the heauens praise thee, and thine is the glory for euer and euer, Amen.

a Thou hast promised that repentance (saith the way for them to returne to thee, b He speaketh this in comparison of himselfe & those holy fathers which have their commendation in the Scriptures, so that in respect of himselfe he calleth their finnes nothing, but attributeth vnto them righteousness.

EZRA.

THE ARGUMENT.

As the Lorde is ever mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries, & as he exercised vnder the crosse, that they might contemne the world, and aspire vnto the heauens: so after that he had visited the Iewes and kept them none in bondage sauenie yeeres in a strange country among infidels and idolaters, he remembered his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and moued both the heart of the chiefe ruler to pities them, and also by him punished such, which had kept them in seruitude. Notwithstanding lest they should grow into a contempt of Gods great benefite, he keepeth them still in exercise, and raiseth domestical enemies, which endure as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophet they went forward by little and little till their worke was finished. The author of this booke was Ezra, who was Priest, and Scribe of the Law, as chap. 7. 6. He returned to Ierusalem the sixtieth yeere of Darius, who succeeded Cyrus, that is, about fiftie yeere after the returne of the first vnder Zorobabel, when the Temple was built. He brought with him a great companie, and much treasures, with letters to the Kings officers for all such things as should be necessarie for the Temple: and as his coming bee redressed that which was amiss, and set the things in good order.

CHAP. I.

a Cyrus sendeth against the people that was in captiuitie, & sendeth with them such as he holy vessels.

NOW in the first yeere of Cyrus King of Persia (that the worde of the LORD, spoken by the mouth of Ieremiah, might be accomplished) the Lord stirred vp the spirit of Cyrus King

of Persia, and hee made a Proclamation thorow all his kingdomes, and also by writing, saying,

2 Thus saith Cyrus King of Persia, the Lorde God of heauen hath giuen me all the kingdomes of the earth, and he hath commanded me to build him an house in Ierusalem, which is in Iudah.

3 Who is hee among you of all his people with whom the Lord his God is? let him goe vp to Ierusalem which is in Iudah, and build the house of the Lord God of Israel: he is the God, which is in Ierusalem.

d For he was chiefe Monarch, and had many vassals under his dominion, which this brauen King cometh to haue received of him his God.

a Chron. 36. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a After that hee and Darius had wonne Babylon. b Who promised them deliuerance after that 70 yeeres were past, Iere. 25. 11. c That is, moued him, and gaue him heart.

g If any through poverty were not able to returne, the Kings commission was that he should be furnished with pecunies.

i Which they the filies should send toward the reparation of y^e Temple.

g The Raby Iowars & Chaldeans gave the these presents: thus rather then the children of God should want for their necessity as he would stir up the heart of the very infidels to helpe them.

* 2 Km. 25. 13. 7. 16. 27. 19. 20. dnt. 1. 2.

k So the Chaldean called Zebubabel, who was the chiefe governor, so that the preeminence still remained in the bruse of Dair d.

l Which Ierero to kill the death that were offered in sacrificis.

k With the Jewes that had bene kept captives in Babylon.

4 And euery one that remaineth in any place (wherehe so iourneth) * let the men of his place relieue him with siluer and with golde, and with substance, and with cattell, and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Benjamin, and the Priests and Leuites rose vp, with all the whole spirit God had raised to go vp to build the house of the Lord which is in Ierusalem.

6 And all y^e they that were about them, strengthened their hands with vessels of siluer, with golde, with substance and with cattell, and with precious things, besides all that was willingly offered.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, * which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen then did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto ^h Sheshbazzar the Prince of Iudah.

9 And this is the number of them, thirtie basins of golde, a thousand basins of siluer, nine and twentie knaues,

10 Thirty boules of golde, and of siluer boules of the second sort, foure hundred and ten, and of other vessels, a thousand.

11 All the vessels of golde and siluer were foure thousand & foure hundred. Sheshbazzar brought vp all * with them of the captivity that came vp from Babel to Ierusalem.

CHAP. II.

The number of them that returned from the captivity.

These * also are the sonnes of the province, that went vp out of the captivity (whom Nebuchadnezzar king of Babel had carried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his city,

2 Which came with ^h Zerubbabel, ^h to wit, Ieshua, Nehemiah, Seraiah, Reelaiah, * Mordecai, Bilshan, Mispar, Bigvai, Rethum, Pasnah. The number of the men ^d of the people of Israel was,

3 The sonnes of Paroth, two thousand, an hundred seuentie and two:

4 The sonnes of Shephatiah, three hundred, seuentie and two:

5 The sonnes of Arah, seuen hundred, and seuentie and foue:

6 The sonnes of ^h Pahath Moab, of the sonnes of Ieshua and Ioab, two thousand eight hundred and twelue:

7 The sonnes of Elam, a thousand, two hundred and foure and fiftie:

8 The sonnes of Zattu, nine hundred, and foure and fiftie:

9 The sonnes of Zaccai, seuen hundred, and threecore:

10 The sonnes of Bani, six hundred, and two and fiftie:

11 The sonnes of Bebai, six hundred, and three and twentie:

12 The sonnes of Azbub, a thousand, two hundred and two and twentie:

13 The sonnes of Adonikam, six hundred, threecore and sixe:

14 The sonnes of Bigvai, two thousand, and five and fiftie:

15 The sonnes of Adin, foure hundred and foure and fiftie:

16 The sonnes of Ater of ^e Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundred and three and twentie:

18 The sonnes of Iorah, an hundred & twelue:

19 The sonnes of Hashum, two hundred and three and twentie:

20 The sonnes of Gibbar, ninetie and foue:

21 ^f The sonnes of Beth-Ischem, an hundred and three and twentie:

22 The men of Netophah, sixe and fiftie:

23 The men of Anathoth, an hundred and eight and twentie:

24 The sonnes of Azmaueh, two and fiftie:

25 The sonnes of Kiriath-arim, of Chephirah, and Beeroth, seuen hundred and three & fiftie:

26 The sonnes of Haramah and Gaba, sixe hundred and one and twentie:

27 The men of Michmas, an hundred and two and twentie:

28 The sonnes of Beth-el, and Ai, two hundred, and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbith, an hundred and sixe and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundred and foure and fiftie:

32 The sonnes of Harim, three hundred and twentie:

33 The sonnes of Iod-badid, and Ono, seuen hundred and foue and twentie:

34 The sonnes of Iericho, three hundred and foue and fiftie:

35 The sonnes of Senaah, three thousand, sixe hundred and thirtie.

36 ¶ The ^g Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundred seuentie and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand, two hundred and seuen and fortie:

39 The sonnes of Harim, a thousand and seuentie.

40 ¶ ¶ The Leuites: the sonnes of Ieshua, and Kadmiel of the sonnes of Hodaiiah, seuentie and foure.

41 ¶ ¶ The Singers: the sonnes of Asaph, an hundred and eight and twentie.

42 ¶ ¶ The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all were an hundred and nine and thirtie.

43 ¶ The ^h Nethinims: the sonnes of Ziha, the sonnes of Hasupha, the sonnes of Tabbooth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagab, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Yzza, the sonnes of Pasah, the sonnes of Besai,

* Which were of the posterity of Hizkiah.

f That Iehab-dans: for to this word (sonnes) signifies, when it is ioyned with the names of places.

g Before he hath declared the two Tribes of Iudah and Benjamin and now cometh to the tribe of Leui, and beginneth at the Priests.

¶ The Leuites.

¶ The Singers.

¶ The Porters.

h So called, because they were giues for the Temple, to cut wood and beare water for the use of the sacrifices, and came of the Gibeonites which were appointed to this vnto by Iosua, Ioth 9. 13.

50 The sonnes of Aihah, the sonnes of Meu-

nim, the sonnes of Nephufim,

51 The sonnes of Bakbuk, the sonnes of Haku-
pua, the sonnes of Harhur,

52 The sonnes of Barzuch, the sonnes of Me-
hida, the sonnes of Harha,

53 The sonnes of Barcos, the sonnes of Sifara,
the sonnes of Thamah,

54 The sonnes of Neziah, the sonnes of Ha-
tipha,

55 The sonnes of Salomons i seruants: the
sonnes of Sotai, the sonnes of Sophereth, the
sonnes of Peruda,

56 The sonnes of Isalah, the sonnes of Dar-
kon, the sonnes of Giddel,

57 The sonnes of Shephatiah, the sonnes of
Hathil, the sonnes of Pochereth Hazzebam, the
sonnes of Ami.

58 All the Nehinims, and the sonnes of Salo-
mons seruants were three hundred ninety & two.

59 ¶ And these went vp from Teimelah, and
from Telhartha, Cherub, Addan, and Immer, but
they could not discern their fathers house, and
therefore, whether they were of Israel.

60 The sonnes of Belaiah, the sonnes of To-
biah, the sonnes of Nekoda, fixe hundredth and
two and fiftie.

61 And of the sonnes of the Priestes, the
sonnes of Habaiah, the sonnes of Coz, the sonnes
of Barzillai: which tooke of the daughters of
Barzillai the Giliadite to wife, and was called
after their name.

62 These sought their writing of the genealo-
gies, but they were not found: therefore were
they put from the Priesthood.

63 And i Tirshatha sayd vnto them, that they
should not care of the most holy thing, till there
rose vp a Priest with m Vrim and Thummim.

64 The whole Congregation together was
two and fortie thousand, three hundredth and
threecore,

65 Beside their seruants and their maydes: of
whom were seuen thousand, three hundredth and
seuen and thirtie: and among them were two
hundredth singing men and singing women.

66 Their horses were seuen hundredth and fixe
and thirtie: their males, two hundredth and fixe
and fourtie:

67 Their camels, foure hundredth, and fixe and
thirtie: their asses, fixe thousand, seuen hundredth
and twentie.

68 And certaine of the chiefe fathers, when
they came to the house of the Lord, which was in
Ierusalem, they offered willingly for the house of
God, to set it vp vpon his foundation.

69 They gaue after their abilitie vnto the trea-
sure of the worke, even one and threecore thou-
sand ^mdrammes of gold, & fixe thousand ^mpieces
of silver, and an hundred Priestes garments.

70 So the Priestes and the Leuites, and a cer-
taine of the people, and the fingers, and the por-
ters, and the Nehinims dwelt in their cities, and
all Israel in their cities.

CHAP. III.

1 They build the altar of God. 2 They offer to the Lord.
3 They prepare for the Temple. 11 And sing vnto the Lord.

And ^a when the ^a seuenth moneth was come,
and the children of Israel were in their cities,
the people assembled themselves as one man vn-

to Ierusalem.

2 Then floodde vp Ieshua the sonne of Iozad-
ak, and his brethren the Priestes, and Zerubbabel
the ^b sonne of Shealtiel, and his brethren, and
builded the altar of the God of Israel, to offer
burnt offerings thereon, as it is written in the Law
of Moses the man of God,

3 And they set the altar vpon ^c his bases (for
feare was among them, because of the people of
those countries) therefore they offered burnt offer-
ings thereon vnto the Lord, ^{euen} burnt offerings
in the morning, and at euen.

4 They kept also the feast of the Tabernacles,
as it is written, and the burnt offerings ^a daily, by
number, according to the custome day by day.

5 And afterward the continual burnt offering,
both in the new moneths and in all the feast days
that were consecrate vnto the Lord, and in all the
oblations willingly offered vnto the Lord.

6 From the first day of the seuenth moneth
began they to offer burnt offerings vnto the Lord:
but the foundation of the Temple of the Lord
was not laid.

7 They gaue money also vnto the masons, and
to the workemen, and meat and drinke, and oyle
vnto them of Sidon and of Tyrus, to bring them
cedar wood from Lebanon to the sea vnto Jap-
hoph, according to the grant that they had of Cy-
rus king of Persia.

8 ¶ And in the second yeere of their com-
ing vnto the house of God in Ierusalem in the
second moneth began Zerubbabel the sonne of
Shealtiel, and Ieshua the sonne of Iozadak, and
the remnant of their brethren the Priestes and the
Leuites, and all they that were come out of the
captiuitie vnto Ierusalem, and appointed the Le-
uites from twentie yere olde and about, to set for-
ward the worke of the house of the Lord.

9 And Ieshua stood with his sonnes, and his
brethren, and Kadmiel with his sonnes, and the
sonnes of Iudah together to sit forward the
workemen in the house of God, and the sonnes
of Henadad with their sonnes, and their brethren
the Leuites.

10 And when the builders layed the founda-
tion of the Temple of the Lord, they appointed the
Priests in their apparell with trumpets, and the
Leuites the sonnes of Asaph with cymbales, to
praise the Lord, ^a after the ordinance of Dauid
King of Israel.

11 Thus they sang when they gaue prayse,
and when they gaue thanks vnto the Lord. For
he is good, for his mercie endureth for euer to-
ward Israel. And all the people shouted with a
great shout, when they praised the Lord, be-
cause the foundation of the house of the Lord
was layed.

12 Many also of the Priestes & the Leuites and
the chiefe of the fathers, ancient men which had
sene the first house, (when the foundation of this
house was layed before their eyes) went with a
loud voice, and many shouted aloud for ioy,

13 So that the people coulde not discern the
sound of the shout for ioy, from the noise of the
weeping of the people: for the people shouted
with a loud cry, and the noise was heard farre off.

CHAP. IIII.

1 The building of the Temple is hindered and low. 11 Letters to
Artaxerxes, and the answer.

i Which came of
them that Salo-
mon had appoin-
ted for the worke
of the Temple.

k Of him is made
mention, 1 Sam.
17. 37 and 19. 31.
and became the
Priests office was
had in contempt,
there would haue
changed their es-
tate by their name,
and so by Gods iud-
gement lost both
the estimation of
the world, and the
dignitie of their
office. l This is a
Chalde name, and
signifieth him that
hath authoritie ouer
others. m Reade
Exod. 28. 10.

n Which mount
to four money
28. 16. 17. 3. 18.
4. d. offering the
French crowne at
6. 11. 4. d. for the
dramme is the
eight part of an
ounce, and the
ounce the eight
part of a marke.
o Which are cal-
led ^m m. s. and con-
taine a piece two
markes: so 5000
m. s. make 15000.
shakes, which
amount to our
money 15000. 11.
21. 11. 4. d. so that
the whole summe
was 2400. 11.
6. 11. 4. d.

p 1. 1. 1. 1. 1. 1.
Called Telai,
which is the
part of Septem-
be, and part of
October.

b Meaning, ap-
peare: for he was
the sonne of Pe-
dabai, 1. 1. 1. 1.
Chron. 3. 19.
c In the place
where Salomons
had placed it.

d That is, after
the feast of Ta-
bernacles.

10. 7. 1. 1.

e Which moneth
contained part of
April, and part of
May. For in the
meane season they
had provided for
things necessarie
for the worke.

f They gaue these
exhortations, and
encouraged every
man forward in
the worke.

1. 1. 1. 1. 1. 1.

g Because they
saw that it was
nothing in glorious
as the Temple,
which Salomons
had built, nor with
standing Agge-
cos, which them
and prophesied
that it should be
more glorious than
the first: meaning
the spiritual Temple,
which are the mem-
bers of Christs
body.

a Meaning the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the tenne tribes.
 2 King 17. 34. & 19. 37 These people sold God, but would not be sold by him. Therefore were the greatest enemies to the true seruants of God.

b For they persecuted their presence was, to wit, to erect idolatrie in stead of true religion.

c He made their land wastes.

d They builded the governors vnder the king, to hinder their worke. Thus they that halt, can not abide, that God should be purely serued.

e He was called called Araxerxes, which is a Persian name, some thinke it was Cambyfes Cyrus sonne, or Darius, as verſe 5.

f Called Araxerxes, which significth in the Persian tongue, an excellent warlike prince.

g These were certain people, which the Assyrians placed in Samaria in stead of the tenne tribes.

h Some thinke it was Saneherib, but others Salmanaſſer, h To wit, Euphrates, & he meaneth in respect of Babel that they dwelt beyond it.

i Which were a certaine people that enuied the Iewes.

k Meaning 7 gifts that are wont to be giuen to kings when they passe by any country. *Psalm. 110. 4. We haue eaten the fat of the Palaces.*

Vt the adversaries of Iudah and Benjamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerebubabel, and to the chief fathers, and sayd vnto them, We will build with you: for we seeke the Lord your God as ye doe; and we haue sacrificed vnto him since the time of Elia Haddon king of Asshur, which brought vs vp hither.

3 Then Zerebubabel, and Ieshua, and the rest of the chief fathers of Israel, sayd vnto them, It is not for you, but for vs to build the house vnto our God: but for we our selues together will build it vnto the Lord God of Israel, as king Cyrus the king of Persia hath commanded vs.

4 Wherefore the people of the land discouraged the people of Iudah, and troubled them in building.

5 And they hired counsellors against them, to hinder their deuiſe, all the dayes of Cyrus king of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of Achaſuerus (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Jerusalem.

7 And in the dayes of Artahſtaſte, Mitredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahſtaſte king of Persia, and the writing of the letter was in the Aſſyrian writing, and the thing declared was in the language of the Aramites.

8 Rehum the chanceller, and Shimſhai the ſcribe wrote a letter against Ierusalem to Artahſtaſte the king, in this fort.

9 Then wrote Rehum the chanceller, & Shimſhai the ſcribe, and their companions Dinaie, and Apharſacheie, Tapelaie, Apharſaie, Archeuie, Babelaie, Shuthanchuie, Dehaue, Elmaie,

10 And the rest of the people whom the great and noble Aſſuapper brought out, and set in the cities of Samaria, and other that are beyond the Riuier, and Cheneth.

11 ¶ This is the copie of the letter that they sent vnto King Artahſtaſte, **THE SERVANTS** the men beyond the Riuier and Cheneth.

12 ¶ This is the copie of the letter that they sent vnto King Artahſtaſte, **THE SERVANTS** the men beyond the Riuier and Cheneth, *salute thee.*

13 Be it knowne vnto the king that the Iewes, which came vp from thee to vs, are come vnto Ierusalem (a cite rebellious and wicked) and builde, and lay the foundations of the walles, and haue ioyned the foundations.

14 Be it knowne now vnto the King, that if this cite be built, & the foundations of the walles layed, they will not giue tolles, tribute, nor custome: so shalt thou hinder the kings tribute.

15 Nowe therefore because we haue bene brought vp in the Kings palace, it was not meete for vs to see the Kings dishonour: for this cause haue we sent and certified the King,

16 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this cite is rebellious and noisome vnto kings and prouinces, and that they haue moued sedition of olde time, for the which cause this cite was destroyed.

17 We certifie the King therefore, that if this cite be builded, and the foundation of the walles layed, by this means the portion beyond the Riuier shall not be thine.

17 ¶ The King sent an answer vnto Rehum the Chanceller, and Shimſhai the Scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuier, Iſſelam and Cheneth.

18 ¶ The letter which ye sent vnto vs, hath bene openly read before me.

19 And I haue commanded & they haue searched, and found, that this cite of olde time hath made insurrection against kings, & hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mightie kings also ouer Ierusalem, which haue ruled ouer all beyond the Riuier, and tolles, tribute, and custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the cite be not build; till I haue giuen another commandement.

22 Take heed now that ye faile not to doe this: why should damage grow to hurt the king?

23 When the copie of king Artahſtaſtes letter was read before Rehum and Shimſhai the scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the second yeere of Darius king of Persia.

CHAP. V.

1 Haggai and Zechariah due prophets. 2 The worke of the Temple ceased for a while. 3 The work of the Temple ceased for a while. 4 The work of the Temple ceased for a while.

Then Haggai a Prophet and Zechariah the sonne of Iddo a Prophet prophesied vnto the Iewes that were in Iudah, and Ierusalem, in the name of the God of Israel, euen vnto them.

2 Then Zerebubabel the sonne of Shealtiel, and Ieshua the sonne of Iozachab arose, and began to build the house of God at Ierusalem, and with them were the Prophets of God, which helped them.

3 ¶ At the same time came to them Tatnai, which was captaine beyond the Riuier, and Sether-boznai and their companions, and sayd thus vnto them, Who hath giuen you commandement to build the house, and to lay the foundations of these walles?

4 ¶ Then said we vnto them after this manner, What are the names of the men that build this building?

5 But the eie of the Lord was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters therunto.

6 The copie of the letter that Tatnai captaine beyond the Riuier, and Sether-boznai and his companions, Apharſacheie (which were beyond the Riuier) sent vnto king Darius.

7 They sent a letter vnto him, wherein it was written thus, **VNTO DARIUS** the King, all peace.

8 Be it knowne vnto the King, that we were into the prouince of Iudea, to the house of the great God, which is builded with great stones, and beames are layd in the walles, and this worke is wrought speedily, and prospereth in their hands.

9 Then asked we those Elders, and sayd vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these walles?

1 Some trade for Shalmanazar, or preterit. 2 Called also Cherech, as verſe 10.

3 Not altogether exhausted them to continue, but they used little diligence because of the troubles.

4 Or, Haggai, Hag. 1. 1. 1. 1. 1. 1.

5 Which incouraged them to goe forward, and adured them that they were more capabill to build their own house, then they were to build the Temple of God.

6 That is, the enemies asked this, as verſe 10. 7 His fauour and the spirit of his people.

8 For possible.

9 We

10 We asked their names also, that we might certify thee, and that we might write the names of the men that were their rulers.

11 But they answered vs thus, and said, We are the seruants of the God of heauen and earth, and builde the house that was built of olde and many yerres ago, which a great King of Israel * builded and founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, * he gaue them ouer into the hand of Nebuchadnezzar King of Babel the Caldean, and he destroyed this house, and carried the people away captiue vnto Babel.

13 But in the * first yeeve of Cyrus King of Babel, King Cyrus made a decree to builde this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple, that was in Ierusalem, and brought then into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, and they gaue them vnto one * Sheshbazzar by his name, whom he had made captaine.

15 And he sayd vnto him, Take these vessels and go thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar, and layd the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now, hath it bene in building, yet it is not finished.

17 Nowe therefore if it please the King, let there be (care) made in the house of the Kings treasures, which is there in Babel, whether a decree hath bene made by King Cyrus, to build this house of God in Ierusalem, and let the king send his minde concerning this.

CHAP. VI.

At the commaundment of Darius King of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vnleuened bread.

1 Then * King Darius gaue commaundment, and they made search in the * librerie of the treasures, which were there layd vp in Babel.

2 And there was found in a * coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall,

3 IN THE FIRST yeeve of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house be built, *euen* the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof be threefoore cubites, and the breadth thereof threefoore cubites,

4 Three * orders of * great stones, and one order of timber, and let the expences be giuen of the kings house.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let him go vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

6 Therefore Tattai captaine beyond the Riuer, and Sether Boznai, (and their companions Aphanese, which are beyond the Riuer) be ye farre * from thence.

7 Suffer ye the worke of this house of God, that the captaines of the Iewes and the Elders of

the Iewes may builde this house of God in his place.

8 For I haue giuen a commaundment what ye shall do to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the king, which is of the true tribute beyond the Riuer, there be incontinently expences giuen vnto these men that they * cease not.

9 And that which they shall haue need of, let it be giuen vnto them day by day, whether it be yong bullocks, or rammes, or lambs for the burnt offerings of the God of heauen, wheat, salt, wine, and oyle, according to the appointment of the Priests that are in Ierusalem, that there be no fault,

10 That they may haue to offer sweet odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, that whosoever shall alter this sentence, the wood shall be pulled downe from his house, and shall be fet vp, and he shall be hanged thereon, and his house shall be made a dunghill for this.

12 And the God that hath caused his Name * to dwell there, destroy all Kings and people that put to their hand to alter and to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speed.

13 ¶ Then Tattai the captaine beyond the Riuer, and Sether Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the Elders of the Iewes builded, & they prospered by the prophesying of Haggai the prophet, and Zechariah the sonne of Iddo, and they builded & finished it, by the appointment of the God of Israel, and by the commaundment of Cyrus and Darius, and Artahastate king of Persia.

15 And this house was finished the third day of the moneth * Adar, which was the sixt yeeve of the reigne of King Darius.

16 ¶ And the children of Israel, the Priests, and the Leuites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioy.

17 And offered at the dedication of this house of God an hundredth lockes, two hundredth rammes, foure hundredth lambs, and twelue goats, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses ouer the seruice of God in Ierusalem, as it is written in the * booke of Moses.

19 And the children of the captiuitie kept the Passecouer on * the fourteenth day of the first moneth.

20 (For the Priests & the Leuites were purified all together) and they killed the Passecouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

21 So the children of Israel which were come againe out of captiuitie, and all such as had * separated themselves vnto them, from the filthinesse of the Heathen of the land to seeke the Lord God of Israel, did eate,

22 And they kept the feast of vnleuened bread seven dayes with ioy: for the Lord had made them glad, and turned the heart of the king of * Assyria vnto them, to * encourage them in the worke of the house of God, *euen* the God of Israel.

CHAP.

d To wit, Salomon.

* 1. King. 6. 1.

2. Chron. 3. 1.

* 1. King. 7. 14. 15.

and 15. 9.

e Reade chap. 1.

1. 3.

f Reade chap. 1. 3.

g Meaning in the library, or, places where lay the registers, or records of times.

h 1. 1. 1. 1. 1.

¶ Efr. house of books.

i Wherein were the sites of the Kings of Medes and Persians.

¶ Or, power, or

power, or

power, or

b Meaning Zeubbabel, to whom he giue charge.

c Meedle not with them, neither hinder them.

d For lacke of money.

e Who hath pointed chapters to haue his Name called vpon them.

* 1. 1. 1. 1. 1.

f Whom God hired vp to office the that he would giue their worke good successe.

g This is the twelfth moneth, and contineth part of February and part of March, And the two & fortieth after that first returne.

h * Num. 1. 4. 6. 8.

i Which were of the heathen, and forsaken their idolatrie to worship the true God.

k Meaning Darius, who was King of the Medes, Persians & Assyrians, 1. 1. 1. 1. 1.

C H A P. VII.

2 By the commandment of the King, Ezra and his companions come to Jerusalem. 27 He giveth thanks to God.

a The Hebrews write, that there is of the Kings of Persia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Caesar to the Emperours Romane.

b Ezra deduced his kindred, till he cometh to Aaron, to procure that he came of him.

c He sheweth here what a scribe is, who had charge to write the Law, and to expend it, whom Marthe calleth a scribe, Mar. 12. 38. Matthew and Luke call him lawyer, or doctor of the Law, Math. 23. 1. Luke 10. 15. d That continued part of Ioly and part of August.

e Of King Darius.

NOWE after these things, in the reign of a Artahastate King of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hiliah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahibuz,

3 The sonne of Ananiah, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraioth, the sonne of Vzzi, the sonne of Bukki,

5 The sonne of Abihua, the sonne of Phinehas, the sonne of Eleazar, the sonne of Aaron, the chiefe Priest.

6 This Ezra came vp from Babel, and was a scribe prompt in the Law of Moses, which the Lord God of Israel had giuen, and the King gaue him all his request according to the hand of the Lord his God, which was vpon him.

7 And there went vp certaine of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims vnto Ierusalem, in the seuenth yeere of King Artahastate.

8 And hee came to Ierusalem in the fifth month, which was in the seuenth yeere of the King.

9 For vpon the first day of the first month began he to goe vp from Babel, and on the first day of the first month came he to Ierusalem, according to the good hand of his God that was vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copie of the letter that King Artahastate gaue vnto Ezra the Priest and scribe, even a writer of the words of the commandments of the Lord, & of his statutes ouer Israel.

12 ARTAHASTATE King of Kings to Ezra the Priest and persic Scribe of the Lawe of the God of heauen, and to Chemeth.

13 I haue giuen commaundment, that euery one, that is willing in my kingdome of the people of Israel, and of the Priests and Leuites to goe to Ierusalem with thee, shall goe.

14 Therefore art thou sent of the King and his seuen counsellers, to enquire in Iudah and Ierusalem, according to the Lawe of thy God, which is in thine hand,

15 And to cary the siluer and the gold, which the King & his counsellers willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

16 And all the siluer and gold, that thou canst finde in all the prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Ierusalem,

17 That thou mayest buy speedily with this siluer, bullockes, rammes, lambs, with their meate offerings and their drinke offerings: and thou shalt offer them vpon the altar of the house of your God, which is in Ierusalem.

18 And whatsoever it pleaseth thee and thy brethren to do with the rest of the siluer, & gold, doe ye it according to the will of your God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer

thou before God in Ierusalem.

20 And the residue that shall be needfull for the house of thy God, which shall be meete for thee to bestowe, thou shalt bestow it out of the Kings treasure house.

21 And I King Artahastate haue giuen commaundment to all the treasurers which are beyond the River, that whatsoever Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently,

22 Vnto an hundred talents of siluer, vnto an hundred measures of wheate, and vnto an hundred baths of wine, and vnto an hundred baths of oyle, and salt without writing.

23 Whatsoeuer also by the commaundment of the God of heauen, let it be done speedily for the house of the God of heauen: for why should he be wroth against the Realme of the King, and his children?

24 And we certifie you, that vpon any of the Priests, Leuites, singers, porters, Nethinims, or Ministers in this house of God, there shall no gouernour lay vpon them tolle, tribute nor custome.

25 And thou Ezra (after the wise dome of thy God, that is in thine hand) set iudges and arbiters, which may iudge all the people that is beyond the River, even all that knowe the Lawe of thy God: and teach ye them that knowe it not.

26 And whosoever will not doe the Lawe of thy God, and the Kings lawe, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 Blessed be the Lord God of our fathers, which so hath put in the Kings heart, to beautifie the house of the Lord that is in Ierusalem,

28 And hath inclined mercie toward me, before the King and his counsellers, and before all the Kings mightie Princes: and I was comforted by the hand of the Lord my God which was vpon me, and I gathered the chiefe of Israel to goe vp with me.

C H A P. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 He causeth them to sife. 29 He admonisheth the Priests of their duties. 31 What they did when they came to Ierusalem.

THESE are now the chiefe fathers of them, and the genealogie of them that came vp with me from Babel, in the reign of King Artahastate.

1 Of the sonnes of Phinehas, Gershom: of the sonnes of Ishmael, Daniel: of the sonnes of Dauid, Hattuth:

3 Of the sonnes of Shechaniah, of the sonnes of Pharoah, Zechariah, and with him the count of the males, an hundredth and fiftie.

4 Of the sonnes of Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundredth males.

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him three hundredth males.

6 And of the sonnes of Adin, Ebed the sonne of Jonathan, and with him fiftie males.

7 And of the sonnes of Elam, Ieshaiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

1 Which was the river Euphrates, and they were beyond in respect of Babylon.

m Reade 1 Kings 7. 26. and 2 Chron. 2. 16.

n This declareth that the feare of Gods iudgements caused him to vie this liberallie, and not the loue that he bare to Gods glorie, or affection to his people.

o He gaue Ezra full authority to reforme all things according to the word of God, and to punish them that refused and would not obey.

p Thus Ezra gaue God thanks for that he gaue him so good success in his affairs by reason of the Kings

* 1. Ezr. 8. 19.

* Reade Chap. 7. 1.

1 Or, captains off Moab.

9 Of the sonnes of Iobai, Obadiah the sonne of Iehiel, and with him two hundredth and eightene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundredth and threecore males.

11 And of the sonnes of Bebai, Zechariah the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakkatan, and with him an hundredth and ten males.

13 And of the sonnes of Adonikam, *that were the last*, whose names are these: Eliphelet, Iehiel, and Shemaiah, and with them threecore males.

14 And of the sonnes of Biguai, Vthai, and Zabbud, and with them seutient males.

15 And I gathered them to the River that goeth toward Ahaua, and there abode we three dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Leui.

16 Therefore, sent I to Eliezer, to Aric, to Shemeiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Joiarib, and to Elnathan, men of vnderstanding,

17 And I gaue them commandment, to Iddo the chiefe at the place of Casiphia, and I told them the words that they should speake to Iddo, and to his brethren the Nethinims at the place of Casiphia. that they should cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God *which was vpon vs*, they brought vs a man of vnderstanding of the sonnes of Mahai the sonne of Leui the sonne of Israel, and Sherebiah with his sonnes and his brethren, *even* eightene.

19 Also Halhabiah, and with him Ieshaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the Nethinims, whom David had set, and the Princes for the seruite of the Levites, two hundredth and twentie of the Nethinims, which all were named by name.

21 And there at the river, by Ahaua, I proclaimed a fast, that we might humble our selues before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was assured to require of the king an armie and horsemen, to helpe vs against the enemy in the way, because we had spoken to the King, saying, The hand of our God *is vpon* all them that seeke him in goodnesse, but his power and his wrath *is against* all them that forsake him.

23 So we fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, and Halhabiah, and ten of their brethren with them,

25 And weighed them the siluer and the gold, and the vessels, *even* the offering of the house of our God, *which* the King and his counsellors, and his Princes, and all Israel that were present had offered.

26 And I weighed vnto their hand six hundredth and fiftie talents of siluer, and in siluer vessels, an hundredth talents, and in gold an hundredth talents:

27 And twentie b. sins of golde, of a thousand drammes, and two vessels of shining brasie very

good, and precious as golde.

28 ¶ And I said vnto them, Ye are consecrate vnto the Lord, and the vessels are consecrate, and the golde and the siluer are freely offered vnto the Lord God of your fathers.

29 Watch ye, and keepe them vntill ye weigh them before the chiefe Priests and the Levites, and the chiefe fathers of Israel in Ierusalem in the chambers of the house of the Lord.

30 So the Priests and the Levites receiued the weight of the siluer and of the golde, and of the vessels to bring them to Ierusalem, vnto the house of our God.

31 ¶ Then we departed from the River of Ahaua on the twelfe day of the first month, to go vnto Ierusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemy, and of such as laid *vs* waite by the way.

32 And we came to Ierusalem, and abode there three dayes.

33 And on the fourth day was the siluer weighed, and the golde and the vessel in the house of our God: by the hand of Meremoth the sonne of Uriah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Iozabab the sonne of Ieshua, and Noadiah the sonne of Binnui the Levites,

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullockes for all Israel, nine and six rammes, seutient and seuen lambs, and twelue hee goates for sinne: all was a burnt offering of the Lord.

36 And they deliuered the Kings commision vnto the Kings officers, and to the captaines beyond the River: and they promoted the people, and the house of God.

CHAP. IX.

1 *Ezra complaineth on the people that had turned their flues from God, and married with the Gentiles. 5 The prayer vs to God.*

When *us* as these things were done, the rulers came to me, saying, The people of Israel, and the Priests, and the Levites are not separated from the people of the landes (as touching their abominations) *to wit*, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken their daughters to themselves, and to their sonnes, and they haue mixed the holy seed with the people of the land, and the hand of the Princes and rulers hath bene chiefe in this trespass.

3 But when I heard this saying, I rent my clothes and my garment, and plucked off the haire of mine head, and of my beard, and satte downe afflicted.

4 And there assembled vnto mee all that feared the words of the God of Israel, because of the transgression of them of the captiuitie. And I satte downe afflicted vntill the evening sacrifice.

5 And at the evening sacrifice I arose vp from mine heauinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spread out mine hands vnto the Lord my God.

6 And said, O my God, I am comforted and ashamed, to lift vp mine eyes vnto thee my God: for

b That came to go with Ezra.

c To that place of Euphrates, where Ahaua the river entereth into it Iooke 1. Eldras 84.

d We was the chiefe that taught there the Law of God vnto the Levites. e *His* put words in their mouth.

e Reade Chap. 8. 43.

f He sheweth that the end of fasting is to humble the bodie to the spirit, which must proceede of the heart liuely touched, or els it is but hy pocrisse. g He thought it better to commit himselfe to the protection of God, then by seeking these ordinarie means, to gine an occasion to others to thinke that he did doubt of Gods power.

h Reade 1. Kings 9. 14.

i Reade Chap. 8. 69.

k This declared that their journey was full of danger, and yet God deliuered them according to this prayer.

l This was a ken of a good conscience and of his integritie, that he would haue witness of his fidelitie.

m *From that time they gave bond vnder Zebediah until the coming of Ezra, they had degenerated contrary to the law of God, and married where it was not lawfull, Dent. 7. 3. n That is the geneious are the chiefe beginners hereof.*

o As one doubting whether God would continue his benediction towards vs or els not, or this which he had begun, e. 2. and 39. 19. num. 1. 8. 34.

d That we are doing in finne. e They to excede that they can not grow greater.

f In giuing vs a dwelling place. It is a similitude taken of them that remaine still in a place, which smite niles to hang theng vpon, lla. 23.23.

g Hm. 13.23. & 34. 13.15. & 40.16. 7.23.

h Dm. 13.6.

i Not not verely vs downe and destroyed vs for our finnes, Deut. 28.13.

k Hee sheweth that God is iust in punishing his people. & yet mercifull in refuſing a reſidue to whom he sheweth fauour.

l f. 13. p. 2. a Hee confessed his finnes & the finnes of the people.

b Meaning that God would reſtore them to merice.

c Which vs fr. 2. gists and married contrary to the Law of God. d Because God hath giuen thee merice, and lea. ſing to perſwade the people herein and to command them.

for our iniquities are increased ouer our head, and our trespasse is grown vnto the heauen. 7 From the dayes of our fathers haue we bene in a great trespasse vnto this day, and for our iniquities haue we, our kings, and our Priestes bene deliuered into the hand of the Kings of the lands, vnto the sword, into captiuitie, into a spoyle, and into confusion of face, as appeareth this day.

8 And now for a little place grace hath bene shewed from the Lord our God, in causing a remnant to escape, and in giuing vs a naile in his holy place, that our God may light our eyes, & giue vs a little reuining in our seruitude.

9 For though we were bondmen, yet our God hath not forsaken vs in our bondage, but hath enclined mercy vnto vs in the fight of the Kings of Persia, to giue vs life, and to erect the house of our God, & to redresse the desolate places thereof, and to giue vs a wall in Iudah & in Ierusalem.

10 And now, our God, what shall we say after this? for we haue forsaken thy commandments,

11 Which thou hast commanded by thy seruants the Prophets, saying, * The land wherunto ye go to possesse it, is a vncleane land, because of the filthines of the people of the lands, which by their abominations, and by their vncleannesse haue filled it from corner to corner.

12 Now therefore shal ye not giue your daughters vnto their finnes, neither shall ye take their daughters vnto your finnes, nor seeke their * peace nor wealth for ener, that ye may be strong and eate the goodnes of the land, & leaue it for an inheritance to your finnes for ener.

13 And after all that is come vpon vs for our euill deedes, and for our great trespases, (seeing that thou our God hast stayed vs from being beneath for our iniquities, and hast giuen vs such deliuerance)

14 Should we returne to breake thy commandments, and ioyne in affinitie with the people of such abominations? wouldst not thou be angry toward vs till thou haddest consumed vs, so that there should be no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for we haue bene ^b refused to escape, as appeareth this day: beholde, we are before thee in our trespasse: therefore wee cannot stand before thee because of it.

C H A P. X.

1 The people repented and turned, and put away their strange wives.

W Hiles ^a Ezra prayed thus, and ^d confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women and children: for the people wept with a great lamentation.

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam answered, and sayd to Ezra, We haue trespased against our God, & haue taken strange wiues of the people of the land, yet now there is ^b hope in Israel concerning this.

3 Now therefore let vs make a covenant with our God, to put away ^c all the wiues (and such as are borne of them) according to ^f counsell of the Lord, & of those that feare the commandments of our God, & let it be done according to ^f Law.

4 Anſwer for the matter ^d belonged vnto thee: we also will with thee: be of comfort & doe it.

5 ¶ Then arose Ezra, and caused the chiefe Priests, the Leuites, and all Israel, to sweare that

they would doe according to this word. So they swore.

6 * And Ezra roſt vp from before the house of God, and went into the chamber of Iohanan the sonne of Eliashib: he went euen thither, but he did eate neither bread, nor drunke water: for he mourned, because of the transgression of them of the captiuitie.

7 And they caused a proclamation to goe throughout Iudah and Ierusalem, vnto [†] all them of the captiuitie, that they should assemble themselves vnto Ierusalem.

8 And whoſoeuer would not come within three dayes according to the counsell of the Princes, and Elders, alhis substance should be [†] forfeit, and hee should be ſeparate from the Congregation of them of the captiuitie.

9 ¶ Then all the men of Iudah and Benjamin assembled themselves vnto Ierusalem within three dayes, which was the twentieth day of the ^e ninth month, and all the people late in the ſtreete of the house of God, trembling for this matter, and for the ^e fraine.

10 And Ezra the Priest stood vp, & said vnto them, Ye haue transgressed, & haue taken strange wiues, to increase the trespasse of Israel.

11 Now therefore ^b giue praye vnto the Lord God of your fathers, and doe his wil, and ſeparate your ſelues from the people of the land, and from the strange wiues.

12 And all the Congregation answered, and said with a loud voice, So wil we doe according to thy wordes vnto vs.

13 But the people are many, and it is a rainie weather, and wee are not able to ſtand without, neither ^c is the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers ſtand therefore ^d before all the Congregation, & let all them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euery cite and the Iudges thereof, till the ſerue wrath of our God for this matter turne away from vs.

15 Then were appointed Ionathan the sonne of Alah-el, and Iahaziah the sonne of Tikvah ouer this matter, and Methullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did so, and ^d departed, euen Ezra the Priest, and the men that were chiefe fathers to the familie of their fathers by name, and late downe in the first day of the tenth month to examine the matter.

17 And vntill the first day of the first month they were finishing the businesse with all the men that had taken strange wiues.

18 And of the sonnes of the Priestes there were men found, that had taken strange wiues, ^e so wit, of the sonnes of Iehshib, the sonne of Iozadak, and of his brethren, Maafiah, Aeliezzer, and Iarib and Gedaliah.

19 And they gaue [†] their hands, that they would put away their wiues, and they that had trespased, ^e gaue a ramme for their trespasse.

20 And of the sonnes of Issmer, Honani, and Zebadiah.

21 And of the sonnes of Harim, Maafiah, and Eliash, and Sheamaiah, and Iehiel, and Vaziah.

22 And the sonnes of Pahur, Elioenai, Maafiah, Ithmael, Nethaneel, Iozabad, & Elahah.

23 And of the Leuites, Iozabad and Shime-

* f. 13. p. 1.

† f. 13. p. 1. of the captiuitie.

† f. 13. p. 1. of the captiuitie.

e Which continued part of November and part of December.

f For the season was giue to rain, & so the weather was more sharpe and colde, and alſo their conſcience troubled them.

g Ye haue layde out ſinne vpon another.

h Reade Ioh. 7.19.

i Let them be appointed to examine this matter.

k They went to the chiefe cities to ſee on this matter which was three monthes ſuſtaining.

l As a token that they would keep promise and doe it.

and Kelaiah, (which is Keltah) Pethabiah, Judah and Eliczer.

24 And of the fingers, Eliafub. And of the porters, Shallum, and Telim, and Vri.

25 And of the fingers of the sonnes of Parosh, Ramiah, and Iefiah, and Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiab.

25 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Jeremoth, and Eliah.

26 And of the sonnes of Zattu, Elioenai, Eliafub, Mattaniah, and Ierimoth, and Zabab, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, & Adaiah, Talub, and Sheal, Jeremoth.

30 And of the sonnes of Pahath Moab, Adna, and Chelai, Benaiah, Maafiah, Mattaniah, Bezaiel, and Binnui, and Manafeth.

31 And of the sonnes of Harim, Eliczer, Ithiah, Malchiah, Shemaiah, Shimon.

32 Benjamin, Malluch, Shamariah.

33 Of the sonnes of Hachum, Mattenai, Mattathah, Zabab, Eliphelet, Jerenai, Manafeth, Shimei.

34 Of the sonnes of Ithai, Maadai, Amram, and Vel.

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliafub,

37 Mattaniah, Mattenai, and Iasau,

38 And Banni, and Benui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shalhai, Shari,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph,

43 Of the sonnes of Nebo, Jeiel, Mattithiah,

Zabab, Zebina, Jaddu, and Joel, Beniah.

44 All these had taken strange wives: and among them were women that had children.

m Meaning the common people for before hee spake of the Priests and Levites.

10, the captain of Moab.

n Which also were made illegitimate, because the marriage was unlawful.

NEHEMIAH.

THE ARGUMENT.

God doeth in all ages and at all times set up worthy persons for the commoditie and profite of his Church, as now within the compass of fewe yeeres hee raised up diuers excellent men for the preservation of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captain to bring them home, and provided that the Temple was builded: the second reformed their manners and planted religion: and the third builded up the walles, delivered the people from oppression, and provided that the Lawe of God was put in execution among them. He was a godly man and in great authoritie with the King, so that the King favoured him greatly, and gave him most ample letters for the accomplishment of all things which hee could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

1 Nehemiah becometh the calomist of Ierusalem. 2 He correcteth the finnes of the people, and prayeth God for them.



He words of Nehemiah the sonne of Hachaliah. In the twentieth yeere, as I was in the palace of Shulhan,

2 Came Hanani, one of my brethren, he & the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they sayd vnto mee, The residue that are left of the captiuitie there in the province, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these words, I sate downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heauen,

5 And sayde, O Lord God of heauen, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obserue his commandements,

6 I pray thee, let thine eares be attent, & thine eyes open, to heare my prayer of thy seruant, which I pray before thee daily, day & night for the children of Israel thy seruants, & confesse the finnes of the children of Israel, which we haue sinned against thee, both I and my fathers house haue sinned:

7 We haue grievously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements, which thou commandest thy seruant Moses,

8 I beseech thee, remember the worde that thou commandest thy seruant Moses, saying, Ye

will transgresse, and I will scatter you abroad among the people.

9 But if ye turne vnto me, and keepe my commandements, and doe them, though your scattering were to the vttermost part of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen to place my Name there.

10 Now these are thy seruants, and thy people, whom thou hast redeemed by thy great power, and by thy mightie hand.

11 O Lord, I beseech thee, let thine eares now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to feare thy Name, & I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of this man: for I was the kings butler.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, he came to Ierusalem, and builded the walles.

Nowe in the moneth Nisan in the twentieth yeere of king Artahastae, the wine stood before him, and I tooke vp the wine, and gaue it vnto the King. nowe I was not beforetime sad in his presence.

2 And the king said vnto me, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorrow of heart. Then was I fore afraide, 3 And I said to the King, God saue the King for euermore should not my countenance be sad, when the citie and house of the sepulchres of my fathers lye waste, and the gates thereof are deuoured with fire?

4 And the king said vnto me, For what thing dost thou require? Then I prayed to the God of heauen,

2 Deut. 32. 18.

2 Deut. 32. 4.

d There is to worship thee,

e To wit, lacking Artahastae.

a Which was the first mouth of the yeere, and continued part of March, and part of April. b Who is also called Darius: trade Ezra 7. 12 and was the sonne of Hyadiah.

c I desired God in mine heart to prosper mine enterprise.

5 And

a Which continued part of November, and part of December, and was their ninth month. b A few as I was.

c Meaning, in Iudea.

2 Deut. 32. 4.

2 Eze. corrupt.

5 And Gyde vnto the King, If it please the King, and if thy seruants haue found fauour in thy fight, I desire that thou wouldest lend mee to Iudah vnto the cite of the sepulchres of my fathers, that I may build it.

6 And the King sayd vnto me, (the Quene also sitting by him) How long shall thy journey be? and when wilt thou come againe? So it pleased the King, and he sent mee, and I set him a time.

7 After I sayd vnto the King, If it please the King, let them giue mee letters to the captaynes beyond the Riuier, that they may conuay me ouer, till I come into Iudah,

8 And letters vnto Alaph the keeper of the Kings Riuier, that hee may giue mee timber to build the gates of the palace (which appertained to the house) and for the walles of the cite, and for the house that I shall enter into. And the King gaue mee according to the good hand of my God vpon me.

9 Then came I to the captaynes beyond the Riuier, and gaue them the Kings letters. And the King had sent captaynes of the armie and horsemen with me.

10 But Samballar the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieved them fore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a fewe men with me: for I told no man, what God had put in mine heart to doe at Ierusalem, and there was not a beaſt with me, save the beaſt whereon I rode.

13 And I went out by night by the gate of the valley, and came before the dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the ports thereof deuoured with the fire.

14 Then I went forth vnto the gate of the fountaine, and to the Kings fishpoule, and there was no roume for the beaſt that was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and coming backe, I entered by the gate of the valley and returned.

16 And the rulers knewe not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Ye see the miserie that wee are in, howe Ierusalem lyeth waste, and the gates thereof are burnt with fire: come and let vs build the wall of Ierusalem, that we be no more a reproch.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the Kings wordes that he had spoken vnto mee. And they sayd, Let vs rise, and build. So they strengthened their hand to good.

19 But when Samballar the Horonite, and Tobiah the seruant an Ammonite, and Geshem the Arabian heard it, they mocked vs and despised vs, and said, What a thing is this that ye doe? Will ye rebell against the King?

20 Then answered I them, and sayd to them, I rebell against the King?

The God of heauen, he will prosper vs, and we his seruants will rise vp and build: but as for you, ye haue no portion nor right, nor memoriall in Ierusalem.

God (to whome hee hath appointed this cite ouer) neither did any of your predecessors euer feare God.

CHAP. III.

The number of them that builded the walles.

Then arose Eliashub the hie Priest with his brethren the Priettes, and they built the sheppegate: they repaired it, and set vp the doores thereof: euen vnto the tower of Meah repaired they it, and vnto the tower of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fifth port did the sonnes of Senaah build, which also layde the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the sonne of Vrijah, the sonne of Hakkox: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Melchizedek: and next vnto them fortified Zadok, the sonne of Baani:

5 And next vnto them fortified the Tokites: but the great men of them put not their neckes to the workes of their lordes.

6 And the gate of the olde fishpoule fortified Ichoiada the sonne of Paschah, and Meshullam the sonne of Besodai: they laid the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and Mizpah, vnto the throne of the Duke, which was beyond the Riuier.

8 Next vnto him fortified Vzzai the sonne of Harhohiah of the goldsmithes: next vnto him also fortified Hananiah, the sonne of Hakkalahim, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Jedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashubiah.

11 Melchijah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second portion, and the tower of the fornaces.

12 Next vnto him also fortified Shallum, the sonne of Halleoth, the ruler of the halfe part of Ierusalem, he, and his daughters.

13 The valley gate fortified Hanan, and the inhabitants of Zenuah: they built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14 But the dung port fortified Melchiah, the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: he built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum, the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: he builded it, and covered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall

a In Ebrewe they sanctified it, that is, they builded it. & so dedicated it to the Lord by prayer, in desiring him to maintain it.

b The rich and mightie would not obey them, which were appointed officers in this worke, neither would they helpe the common.

c Vnto the place where the Duke was wont to sit in judgement, who governed the country in their absence.

17. of Zoripham, 18. of the Appolomonites.

18. of Mizpah.

10. of Ephraim.

10. of parashah.

d As God moued me to aske, and as he gaue mee good successe therein.

e These were great enemies to the Iewes, and laboured alwaye both by force and subtiltie to ouercome them, and Tobiah, because his wife was a Iewesse, had advertisement euer of their affaires, and so wrought them great trouble.

17. of Zoripham.

f That is, contented at other nations although God had forsaken vs. g They were incouraged and gaue themselves to doe well, and to trauell in this worthy enterprise. h These were three chiefe gouernours vnder the King of Persia beyond Ephraim. i Thus the wicked when they will burthen the children of God, euer lay treason vnto their charge, both because it maketh them more odious to the world, & also flineth the haired of Princes most against them.

10r, 10b.

vnto the filthpools of **§** Shelah by the Kings garden, and vnto the steeptes that goe downe from the citie of Dauid.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-zur, vntill the other side ouer against the sepulchres of Dauid, and to the filthpools that was repaired, and vnto the house of the nightie.

17 After him fortified the Leuites, Rehum the sonne of Bani, and next vnto him fortified Habbajah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Bauai, the sonne of Henadai the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the sonne of Iehuah the ruler of Mizpah, the other portion ouer against the going vp to the **d** corner of the armour.

20 After him was earnest Baruch the sonne of Zacchai, and fortified another portion from the corner vnto the doore of the house of Eliashib the hie Priest.

21 After him fortified Merimoth, the sonne of Vrijah, the sonne of Hakkoz, another portion from the doore of the house of Eliashub, euen as long as the house of Eliashub extended.

22 After him also fortified the Priests, the men of **e** the plaine.

23 After them fortified Benjamin, and Habbajah ouer against their house: after him fortified Azariah, the sonne of Maasiah, the sonne of Ananah, by his house.

24 After him fortified Binnui, the sonne of Henadai another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palai, the sonne of Vzai, from ouer against the corner, and the high towre, that lieth out from the Kings house, which is beside the court of the prison. After him Pedaiah, the sonne of Parosh.

26 And the **f** Netinims they dwelt in the forefront vnto the place ouer against the water gate Eastward, and to the towre that lyeth out.

27 After him fortified the Tekoites another portion ouer against the great towre that lyeth out, euen vnto the wall of the fortress.

28 From about the horsgate forth fortified the Priests, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Sheamiah, the sonne of Shechaniah, the keeper of the East gate.

30 After him fortified Hananiah, the sonne of Shelemiah, and Hanun, the sonne of Zalaph, the **g** six, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

31 After him fortified Malchiah the golde smiths sonne, vntill the house of the Netinims, and of the marchants ouer against **h** gate **h** Miphkad, and to the chamber in the corner.

32 And betwene the chamber of the corner vnto the sheepgate fortified the golde smiths and the marchants.

CHAP. III.

g The building of Jerusalem is hindered, **h** but God breaketh their enterprise. **i** The Jews build with one hand, and hold their weapons in the other.

BUt when Sanballat heard that we builded the wall, then was he wroth and sore grieved, and

mocked the Jewes.

a And sayd before his **a** brethren and the armie of Samaria, thus hee sayde, What doe these weake Jewes? will they fortifie themselves? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and sayd, Although they build, yet if a foxe goe vp, he shall euen breake downe their stonie wall.

4 **c** Heare, O our God (for we are despised) and turne their shame vpon their owne head, and giue them vnto a pray **d** in the land of their captiuitie.

5 And couer not their **e** iniquitie, neither let their sinne bee put out of thy presence: for they haue prouokt vs before the builders.

6 So wee built the wall, and all the wall was ioyned vnto the **h** halfe thereof, and the heart of the people was to worke.

7 **¶** But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches beganne to be stopped) then they were very wroth.

8 And conspired all together to come and to fight against Ierusalem, and to **f** hinder them.

9 Then we prayed vnto our God, & set watchmen by them, day and night, because of them.

10 And Iudah sayde, The strength of the beaers is weakened, and there is much earth, so that we are not able to build the wall.

11 Also our aduersaries had sayde, They shall not knowe, neither see, till wee come into the miks of them and slay them, and cause the worke to cease.

12 But when the Jewes (which dwelt beside them) came, they tolde vs **f** ten times, **g** From all places, whence yete shall returne, they will be vpon vs.

13 Therefore set I in the lower places behinde the wall vpon the toppes of the stones, and placed the people by their families, with their swordes, their speares and their bowes.

14 Then I beheld, and rose vp, and sayd vnto the Princes, and to the rulers, and to the rest of the people, Be not afraid of them: **h** remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wines, and your houses.

15 And when our enemies heard that it was knowne vnto vs, then God brought their counsell to nought, and wee turned all againe to the wall, euery one vnto his worke.

16 And from that day, halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, & habergins: and the rulers stood **i** behinde all the house of Iudah.

17 They that builded on the wall, and they that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.

18 For euery one of the builders had his sword piewed on his loynes, and so builded: and hee that blew the trumpet, was beside me.

19 Then sayde I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

a Of his compassions that dwelt in Samaria.

b Thus the wicked that confide that God power is ouer in a readinesse for the defence of his, mocke them as though they were weak and feeble.

c This is the remedie that the mercie of God haue against the desolation & derisions of their iniquities to see to God by prayer.

d Let them bee spoiled and led away captiue.

e Let thy prayers declare to the world that they for themselves againt thy Church thus be prayed, soely hating respect to Gods glory, and not for any private affliction, or gudge.

f Their hearts bright, & their meate in fast, meaning the people.

g That is, often times.

h They which brought the tidings, sayd thus, When you heare your worke, and goe either to rest or to rest, your enemies will assaile you.

i Who is euen hard to deliuer his out of danger, and therefore seeing they should fight for the maintenance of Gods glory, and for the preservation of their owne liues and of their, hee encourageth them to play the valiant men.

k To ouerthrow them and to encourage them to their worke.

d Where the weapons and armour of the citie lay.

e Which dwelt in the playne country by Iordan and Iericho.

f Reade Ezra, Chap. 2. 43.

g Meaning, the six of his sonnes.

h Which was the place of armour, or camp.

b Meaning to re-
fill their enemies,
if needs required.

20 In what place *therefore* ye heard the sound
of the trumpet, ^a I rejoyce yet thither vnto vs: our
God shall fight for vs.

21 So we laboured in the worke, and halfe of
them held the speares, from the appearing of the
morning, till the farras came forth.

22 And at the same time said I vnto the peo-
ple, Let euery one with his seruant lodge within
Ierusalem, that they may be a watch for vs in the
night, and labour in the day.

23 So neither I, nor my brethren, nor my ser-
uants, nor the men of the ward, (which followed
me) none of vs did put off our clothes, ^a *saue* euery
one put them off ^b for washing.

CHAP. V.

^a *The people are oppressed and in necessity, & Nehemiah remem-
bereth it.* ^b *He took not the person of others that had ruled
before; he should graunt the people.*

NOW there was a great crie of the people, and
Of their wives ^a against their brethren the
Iewes.

24 For there were that said, We, our finnes and
our daughters are many, therefore we take vp
^b come, that we may eate and liue.

25 And there were that said, We must gage our
lands, and our vineyards, and our houses, and take
vp corne for the famine.

26 There were also that said, We haue borrow-
ed money for the Kings ^c tribute ^d *pon* our lands
and our vineyards.

27 And now our flesh is as ^e the flesh of our
brethren, and our finnes as their finnes: and loe,
we bring into subiection our finnes and our
daughters, as seruants, and there be of our daugh-
ters ^f now in subiection, and there is no power ^g in
our hands: for other men ^h haue our lands and our
vineyards.

28 Then was I very angrie when I heard their
crie and these wordes.

29 And I thought in my minde, and I rebuked
the princes, and the rulers, and saide vnto them,
You lay ⁱ burthens euery one vpon his brethren:
and I fet a great assembly against them.

30 And I said vnto them, Wee (according to
our abilitie) haue redeemed our brethren the
Iewes, which were solde vnto the heathen: and
will you sell your brethren againe, or shal they be
^k solde vnto vs? Then held they their peace, and
could not answer.

31 I said also, That which ye doe, is not good.
Ought ye not to walke in the feare of our God,
for the ^l reproch of the heathen our enemies?

32 For euery I, my brethren, and my seruants
doe lend them money and come: I pray you, let
vs leaue off this ^m burden.

33 I Refore, I pray you, vnto them this day
their lands, their vineyards, their oliues, and their
houses, and ⁿ *remitt* the hundredth part of the siluer
and of the corne, of the wine, and of the oile: that
ye exact of them.

34 Then said they, We will restore it, and will
not require it of them: we will doe as thou hast
said. Then I called the Priestes, and caused them
to sweare, that they should doe according to this
promise.

35 So I shooke my lappe, and said, So let God
shake out euery man that will not performe this
promise from his house, and from his labour: euen
thus let him be shaken out, and emptied. And all
the Congregation said, Amen, and prayed the

Lord: & the people did according to this promise.

36 And from the time that ^o *the King* gaue me
charge to bee gouernour in the lande of Iudah,
from the twentieth yeere, euen vnto the two and
thirtieth yeere of King Artahsalice, ^p *that is,*
twelue yeere, I, and my brethren haue not eaten
the ^q bread of the gouernour.

37 For the former gouernours that were be-
fore mee, had bene chargeable vnto the people,
and had taken of them bread and wine, besides
fourthe shekels of siluer: yea, and their seruants
bare rule ouer the people: but so did not I, be-
cause of the feare of God.

38 But rather I fortified a ^r *portion* in the worke
of this wall, and we bought no lande, and all my
seruants came thither together vnto the worke.

39 Moreover there ^s *were* at my table an hun-
dredth and fiftie of the Iewes, and rulers, which
came vnto vs from among the heathen that are
about vs.

40 And there was prepared dayly an ox, and
sixe chosen sheepe, and birds were prepared for
me, and ^t *I* within ten dayes wine for all ^u in abun-
dance. Yet for all this I required not the bread of
the gouernour: for the bondage was grievous vnto
this people.

41 Remember me, O my God, in goodnesse,
according to all that I haue done for this people.

CHAP. VI.

^a *Nehemiah answereth with great wisdom, and saile to his
accusers.* ^b *He is not discouraged by the false Prophets.*

ANd when Sanballat, and Tobiah, & Geshem
the Arabian, and the rest of our enemies
heard that I had built the wall, and that there
were no moe ^c breaches therein, (though at that
time I had not fet vp the doores vpon the gates)

42 Then sent Sanballat and Geshem vnto me,
saying, Come thou that we may meete together
in the villages in the plaine of Ono: and they
thought to doe me euill.

43 Therefore I sent messengers vnto them,
saying, I haue a great worke to doe, and I can not
come downe: ^d why should the worke cease,
whiles I leaue it, and come downe to you?

44 Yet they sent vnto me foure times after this
sort. And I answered them after the same maner.

45 Then sent Sanballat his seruant after this
sort vnto me the fift time, with an open letter in
his hand,

46 Wherein was written, It is reported among
the heathen, and ^e *I* Gashmu hath said it, that thou
and the Iewes thinke to rebell, for the which
cause thou buildest the wall, and thou wilt bee
their King according to their ^f wordes.

47 Thou hast also ordeined ^g the Prophets to
preach of thee at Ierusalem, saying, There is a King
in Iudah: and now according to these wordes it
shall come to the Kings eares: come now there-
fore, and let vs take counsell together.

48 Then I sent vnto him, saying, It is not done
according to these wordes that thou sayest: for
thou findest them of thine owne heart.

49 For all they affraid vs, saying, Their handes
shalbe weakened from the worke, and it shal not
be done: now therefore ^h encourage thou me.

50 ¶ And I came to the house of Semaiah
the sonne of Delaiah the sonne of Mehetabel,
and he was ⁱ shut vp, and he said, Let vs come to-
gether into the house of God in the middes of
the Temple, and shut the doores of the Temple:

^m *I received not
that portion, and
died, which the
gouernours, that
were before me,
enacted: when eue
he declared that
he rather sought
the wealth of the
people, then his
owne commo-
ditie.*

<sup>for, once in ten
dayes. ⁿ *Whereas at o-
thers they
had by measure,
at this time they
had wth a libe-
rally.*</sup>

^o *That is, that
they were ioy-
ned to greatat, at
Chap. 4.*

^b *Meaning that
he should obey
their seruile
worke: which God
had appointed,
should cease,
showing hereby
that we should
not commit our
finnes to the
hands of the
wicked.* ^p *Geshem.*

^q *As the same
gath.*

^r *Thou shalt be
bed, and ser vp
false Prophets,
to make thy selfe
King, and so to
defie and the King
of Persia, which
subiects thou
owne eye
him.*

^s *Thy strength
thou mine hand.* ^t *As though he
would be secret,
to the intent that
he might pray
unto God with
greater liber-
tie, and receive some
revelation, which
in him was long
hypocrite.*

^l *That is, when
they purified
themselves, or
els when they
washed their
clothes.*

^k *Against the
rich, which op-
pressed them.*

^b *This is the com-
plaint of the peo-
ple, shewing to
what extremitie
they were brought
vnto.*

^c *To pay our
tribute to the
King of the Per-
sians, which was
enacted yearly
of vs.*

^d *By summe the
rich is no better
then the poore.
e We are not a-
ble to redeme
them, but for po-
nencie are con-
strained to hire
them to others.*

^f *You presse them
with vniuers,
and seeke how to
bring all things
into your hands,
g Both because
they should be
moued with pi-
tie, seeing how
many were by
them oppressed,
also heare the
iudgement of o-
thers, which
should be as it
were witnesses
of their dealing to-
ward their bre-
thren.*

^h *Seeing God
hath once deliue-
red them from the
bondage of the
heathen, shall we
make them our
slaves?*

ⁱ *Meaning, Nehem-
iah.*

^k *Who by this
occasion will blas-
pheme the Name
of God, seeing
that our adoe
are no better
then theirs.*

^l *Which ye take
of them for the
loue.*

107, Hodiah.

43 ¶ The Leuites: the sonnes of Iefthia of Kadmiel, and of the sonnes of Hodiah, seuentie and foure.

44 ¶ The fingers: the children of Asaph, an hundredth and eight and fourtie.

45 The porters: the sonnes of Shailum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundredth and eight and thirtie.

f Reade Ezra 8. 9. 10.

46 ¶ The Nethinims: the sonnes of Zihah, the sonnes of Hashupha, the sonnes of Tabaoth,

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,

50 The sonnes of Reiaiah, the sonnes of Rezin, the sonnes of Nekoda,

51 The sonnes of Gazram, the sonnes of Vzza, the sonnes of Paseah,

52 The sonnes of Besai, the sonnes of Menim, the sonnes of Nephthefim,

53 The sonnes of Bakbuk, the sonnes of Hakupha, the sonnes of Harhur,

54 The sonnes of Barlith, the sonnes of Mehida, the sonnes of Hartha,

55 The sonnes of Barkos, the sonnes of Sisera, the sonnes of Tamah,

56 The sonnes of Nezhiah, the sonnes of Hatipha,

57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,

58 The sonnes of Isaia, the sonnes of Darkon, the sonne of Giddel,

59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Salomons seruants were three hundredth, ninetie and two.

61 ¶ And these came vp from Tel-melah, Tel-haretha, Cherub, Addon, and Immer: but they could not shewe their fathers house, nor their seedes, as if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, sixe hundredth & two and fourtie.

63 And of the Priests: the sonnes of Habaijah, the sonnes of Hakkoz, the sonnes of Barzilai, which tooke one of the daughters of Barzilai the Giliadite to wife, and was named after their name.

64 Theft fought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood.

65 And s the Tirsitha sayd vnto them, that they should not eate of the most holy, till there rose vp a Priest with * Vrim and Thummim.

66 Al the Congregation together was two and fourtie thousand, three hundredth and threecore,

67 Besides their seruants and their maydes, which were seuen thousand, three hundredth and seuen and thirtie: and they had two hundredth and fise and fourtie singing men and singing women.

68 Their horses were seuen hundredth and sixe and thirtie, and their mules two hundredth and fise and fourtie.

69 The camels foure hundredth and fise and

thirtie and sixe thousand, seuen hundredth and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirsitha gaue to the treasure, a thousand ^h drammes of golde, fiftie talents, fise hundredth and thirtie Priests garments.

h Reade Ezra 8. 26.

71 And some of the chiefe fathers gaue vnto the treasure of the worke, twenty thousand drams of golde, and two thousand and two hundredth ^l pieces of siluer.

107, mina.

72 And the rest of the people gaue twentie thousand drams of golde, and two thousand pieces of siluer, and threecore and seuen Priests garments.

73 And the Priests and the Leuites, and the porters and the fingers and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when the ⁱ seuenth moneth came, the children of Israel were in their cities.

i Which concerned part of September and part of october.

C H A P. VIII.

a Ezra gathered together the people, and sealesh to them the Law. 12 They reioyce in Israel for the knowledge of the word of God. 15 They keep the feasts of Tabernacles or booths.

And all the people assembled themselves together, in the streete that was before the watergate, and they spake vnto Ezra the ^a Scribe, that he would bring the booke of ^l Law of Moses, which the Lord had commanded to Israel.

108, as our men.

a Reade Ezra 7. 6.

2 And Ezra the Priest brought the Law before the congregation both of men and women, and of all that ^b could heare and vnderstand it, in the first day of the seuenth moneth,

b Which had age and discretion to vnderstand.

3 And he read therein in the streete that was before the watergate (from the morning vntill ^c the midday) before men and women, and that they vnderstood it, and the eares of all the people ^d hearkened vnto the booke of the Law.

c This declareth the great ayle, that the people had to heare the word of God.

4 And Ezra the Scribe stood vpon a pulpit of wood which he had made for the preaching, and beside him stood Mattithiah, and Shema, and Ananiah, and Vrijah, and Hilkiiah, and Maasiah on his right hand, and on his left hand Pedaijah, and Mihael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for he was ^d about all the people: and when he opened it, all the people stood vp.

d To the intent that his voyce might be the better heard.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands: and they bowed themselves, and worshipped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiah, Maasiah, Kelita, Azariah, Iozabab, Hanan, Pelaijah, and the Leuites caused the people to vnderstand the law, and the people stood in their place.

8 And they read in the booke of the Law of God distinctly, and gaue the sense, and caused them to vnderstand the reading.

9 Then Nchemiah (which is Tirsitha) and Ezra the Priest and Scribe, and the Leuites that instructed the people, singe vnto all the people. This day is holy vnto ^l Lord your God: moune not, neither weepe: for all the people ^e wept, when they heard the wordes of the Law.

e In considering their offences against the Lawe, therefore the Leuites due not reuenge them for mourning, but assure them of God's mercies for sinners as they are repentant.

10 He said also vnto them, Go, and eate of the fat, and drinke the sweete, & send part vnto them, for whom none ^f is prepared: for this day is holy vnto our Lord: be ye not fory therefore: for the

f That is, remembre the poore, the

g Meaning, Nehemiah, for Tirsitha in the Chaldee tongue signifies a butler.
* And 23. 30.

g Reioyce in the Lord, and he will give you strength.

the joy of the Lord is your strength.

11 And the Leuites made silence throughout all the people, saying, Hold ye your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eat and to drinke, and to send away part, and to make great joy, because they had vnderstood the wordes that they had taught them.

13 And on the second day the chiefe fathers of all the people, the Priests and the Leuites were gathered vnto Ezra the scribe, that he also might instruct them in the wordes of the Law.

14 And they found written in the Law, (that the Lord had commaunded by Moses) that the children of Israel should dwell in * Bootheries in the feast of the seventh moneth.

15 And that they should cause it to be declared and proclaimed in all their cities, and in Ierusalem, saying, Goe forth vnto the mount, and bring olive branches, and pine branches, & branches of myrtus, and palme branches, and branches of thicke trees, to make bootheries as it is written.

16 So the people went forth and brought them, and made them bootheries, euery one vpon the * rooffe of his house, and in their courtes, and in the courtes of the house of God, and in the streete by the watergate, and in the streete of the gate of Ephraim.

17 And all the Congregation of them that were come againe out of the captiuitie, made bootheries, and fate vnder the bootheries: for since the time of Iehusha the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great ioy.

18 And hee read in the booke of the Lawe of God euery day, from the first day vnto the last day. And they kept the feast seuen dayes, and on the eighth day a solemne assemblie, according vnto the maner.

CHAP. IX.

1 The people repent, and forsake their strange minis. 5 The Leuites exhort them to praye God, 6 Declaring his wonders, 16 And their ingratitude, 30 And Gods great mercies toward them.

IN the foure and twentieth day of this moneth the children of Israel were assembled with * fasting, and with sackcloth, & earth vpon them.

1 (And they that were of the seede of Israel were separated from all the * strangers) and they stood, and confessed their finnes and the iniquities of their fathers.

2 And they stood vp in the place and read in the booke of the Lawe of the Lord their God foure times on the day, and they * confessed and worshipped the Lord their God four times.

3 Then stood vp vpon the staires of the Leuites, Iehusha, and Bani, Kadmiel, Shebaniah, Bunni, Sherabiah, Bani, and Chenani, and cried with a loud voyce vnto the Lord their God.

4 And the Leuites said, *euem* Iehusha and Kadmiel, Bani, Hashabiah, Sherebiah, Hodijah, Shebaniah and Pethahiah, Stand vp, and praye the Lord your God for euer, and euer, and let them praye thy glorious Name, O God, which excelleth about all thanksgiving and praye.

5 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, & all that are in them, & thou preseruest them

all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God, that hast chosen Abram, and broughtest him out of * Vr, in Caldea * and madest his name Abraham,

8 And foundest his heart faithfull before thee, * and madest a couenant with him, to give vnto his seede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, and hast performed thy wordes, because thou art iust.

9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red Sea,

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly against thee: therefore thou madest thee a Name, as *appeareth* this day.

11 * For thou diddest breake vp the Sea before them, and they went through the middes of the Sea on dry land: and those that purified them, hast thou cast into the bottomes as a stone, in the mightie waters:

12 And * Ieddest them in the day with a pillar of a cloude, and in the night with a pillar of fire to giue them light in the way that they went.

13 * Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances and good commandements,

14 And declaredst vnto them thine holy Sabbath, and commandedest them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

15 * And gauest them bread from heauen for their hunger, * and broughtest forth water for them out of the rocke for their thirst: and * promisedst them that they should goe in, and take possession of the land, for the which thou haddest lift vp thine hand for to giue them.

16 But they and our fathers behaued themselves proudly, and hardened their necke, so that they hearkened not vnto thy commandements,

17 But refused to obey, & would not remember thy maruelous works that thou haddest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering and of great mercie, yet forsookest them not.

18 Moreover, when they made them a molten calfe (and said, This is the God that brought thee vp out of the land of Egypt) & committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wilderness: * the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to shewe them light, and the way whereby they should goe.

20 Thou gauest also thy good Spirit to instruct them, and withheldst not thy M A N from their mouth, & gauest them water for their thirst.

21 Thou diddest also feede them fourtie yeres in the wilderness: they lacked nothing: * their clothes waxed not old, & their feet swelled not.

22 And thou gauest them kingdomes & people, and * scatteredst them into corners: so they possessed * the land of Sihon, & the land of * King of Hethlon, and the land of Og King of Bashan.

* Leuit. 23. 34.

g Or, goodly branches, *Leuit. 23. 40.*

h For their houses were made flat about, *Leuit. 23. 40.*

i Which was almost a thousand yeres.

a Meaning, the seventh.

* *Leuit. 23. 40.*

g *Leuit. 23. 40.*

b They made confession of their finnes, and vied prayers.

* *Gen. 11. 31.*

* *Gen. 17. 9.*

* *Gen. 15. 18.*

* *Exod. 17. and 14. 10.*

* *Exod. 14. 12.*

* *Exod. 13. 21.*

* *Exod. 19. 18. and 24. 18.*

* *Exod. 16. 15.*

* *Exod. 17. 6.*

* *Deut. 1. 8.*

* *Exod. 13. 21. num. 10. 14. 1. cor. 10. 1.*

* *Deut. 8. 4.*

c Though the way was tedious and long.

d Meaning, the heathen whom he drove out.

* *Gen. 15. 18.*

¹ *Leuit. 27. 14.*
² *Leit. 27. 14.*
³ *Leit. 27. 14.*

^g This declareth
wherefore they
gave this third
part of the tithel
which was beside
the halfe tithel,
that they were
bound to pay,
Exod. 35. 12.

^h Into the
house of.

^h By this reher-
sal it meant that
there was no
part nor ceremo-
nie in the Lawe,
whereunto they
did not binde
themselves by
covenant.

ⁱ Wherefore
we laboured, or
truelled, there
the tithes were
due vnto the
Lord both by the
Law and accord-
ing to the othe
and covenant that
we made.
^k *Numb. 18. 28.*
^k We will not
leave it defuncte
of other, that shall
be necessarie
for it.

^h Because their
enemies dwelt
rounde about
them, they pro-
vided that they might
be replenished
with men and vi-
ued this policie be-
cause there were
few that offered
themselves wil-
lingly.

^h Which came
of Perez the sonne
of Iudah.

^h *Numb. 32. 12.*

and on the holy dayes: * and that we would let
the seventh yere be free, and the debtes of euery
7 person.

³² And we made statutes for our selues to giue
by the yere the third part of a tithel for the ser-
uice of the house of our God,

³³ For the 3 shewbread, and for the dayly of-
fring, and for the dayly burnt offering, the Sab-
baths, the new moones, for the solemne feastes,
and for the things that were sanctified, and for
the sinne offerings to make an atonement for
Israel, and for all the worke of the house of our
God.

³⁴ We cast also lottes for the offering of the
wood, *even* the Priestes, the Leuites, and the peo-
ple to bring it into the house of our God, by the
house of our fathers, yeerely at the times appoint-
ed, to burne it vpon the altar of the Lord our
God, as it is written in the Lawe,

³⁵ And to bring the first fruites of our land, and
the first of all the fruits of all trees, yeerely by yere,
into the house of the Lord,

³⁶ And the first borne of our sonnes, and of
our cattell, as it is ^h written in the Lawe, and the
first borne of our bullockes, and of our sheepe, to
bring it into the house of our God, vnto ⁱ Priestes
that minister in the house of our God,

³⁷ And that we shoulde bring the first fruite
of our dough, and our offerings, and the fruite of
euery tree, of wine and of oyle, vnto the Priestes,
to the chambers of the house of our God: and
the tithes of our lande vnto the Leuites, that the
Leuites might haue the tithes in all the cities of
our ⁱ trauell.

³⁸ And the Priest, the sonne of Aaron shall
be with the Leuites, when the Leuites take tithes,
and the Leuites shall ^k bring vp the tenth part
of the tithes vnto the house of our God, vnto the
chambers of the treasure house.

³⁹ For the children of Israel, and the chil-
dren of Leui shall bring vp the offerings of the
corne, of the wine, and of the oyle, vnto the cham-
bers: and there shall be the vessels of the Sanctua-
rie, and the Priestes that minister, and the porters,
and the singers, and ^k we will not forsake the house
of our God.

CHAP. XI.

¹ *Who dwelt in Ierusalem after it was builded, as and who
in the city of Iudah.*

^And the rulers of the people dwelt in Ieru-
salem: the other people also cast lots, ^a to
bring one out of ten to dwell in Ierusalem the
holy cite, and nine parts ^b to be in the cities.

² And the people thanked all the men that
were willing to dwell in Ierusalem.

³ These now are the chiefe of the province,
that dwelt in Ierusalem, but in the cities of Iudah,
euery one dwelt in his owne possession in their ci-
ties of Israel, the Priestes, and the Leuites, and the
Nethinims, and the sonnes of Salomons seruants.

⁴ And in Ierusalem dwelt *certaine* of the chil-
dren of Iudah, and of the children of Benjamin.
Of the sonnes of Iudah, Athaiah, the sonne of V-
ziah, the sonne of Zechariah, the sonne of Ama-
riah, the sonne of Shephatiah, the sonne of Maha-
leel, of the sonnes of ^c Perez,

⁵ And Maaseiah the sonne of Baruch, the
sonne of Col Hozeh, the sonne of Hazaiiah, the
sonne of Adaiiah, the sonne of Iohanan, the sonne
of Zechariah, the sonne of ^d Shiloni.

⁶ All the sonnes of Perez that dwelt at Ieru-
salem, were foure hundredth, threescore and eight
valiant men.

⁷ These also are the sonnes of Benjamin, Sa-
lu, the sonne of Meshullam, the sonne of Ioel,
the sonne of Pedaiiah, the sonne of Koliaih, the
sonne of Maaseiah, the sonne of Ithiel, the sonne
of Ieshaiah.

⁸ And after him Gabai, Sallai, nine hundredth
and twentie and eight.

⁹ And Ioel the sonne of Zichri *was* gouernour
ouer them: and Iudah, the sonne of Senuah *was*
the second ouer the cite.

¹⁰ Of the Priestes, Iedaiah, the sonne of Ioia-
rib, Iachin,

¹¹ Seraiah, the sonne of Hilkiah, the sonne of
Meshullam, the sonne of Zadok, the sonne of Me-
raioth, the sonne of Ahitub *was* chiefe of the
house of God.

¹² And their brethren ^d that did the worke in
the Temple, were eight hundredth, twentie and
two: & ^e Adaiiah, the sonne of Ieroham, the sonne
of Pelaiiah, the sonne of Amzi, the sonne of Ze-
chariah, the sonne of Paltur, the sonne of Mal-
chiah:

¹³ And his brethren, chiefe of the fathers two
hundredth and two and fourtie: and Amashai
the sonne of Azareel, the sonne of Ahazai, the sonne
of Meshilmoth, the sonne of Immer:

¹⁴ And their brethren valiant men, an hun-
dredth and eight and twentie: and their ouersee-
r *was* Zabdiel the sonne of Haggedolim.

¹⁵ And of the Leuites, Shemaiah, the sonne of
Hathub, the sonne of Azrikam, the sonne of Ha-
naniah, the sonne of Bunni.

¹⁶ And Shabbethai, and Iosabad of the chiefe
of the Leuites *were* ouer the ^f gates of the house
of God without.

¹⁷ And Mattaniah, the sonne of Micha, the
sonne of Zabdai, the sonne of ^g *was* the chiefe
to ^h begin the thankesgiuing: and Bak-
bukiah the second of his brethren, and Abda
the sonne of Shammua, the sonne of ⁱ *was* the sonne
of Ieduthun.

¹⁸ All the Leuites in the house *were* two
hundredth fourescore and foure.

¹⁹ And the porters Akkub, Talmon and their
brethren that kept the ^j gates, *were* an hundredth
twentie and two.

²⁰ And the residue of Israel, of the Priestes,
and of the Leuites *dwelt* in all the cities of Iudah,
euery one in his inheritance.

²¹ And the Nethinims dwelt in the ^k fortres,
Ziha, and Gijza *was* ouer the Nethinims.

²² And the ouersee-er of the Leuites in Ieru-
salem *was* Uzzi the sonne of Bani, the sonne of A-
thaiah, the sonne of Mattaniah, the sonne of Mi-
cha: of the sonnes of Alaph singers *were* ouer the
chorale of the house of God.

²³ For it was the kings commandement
concerning them, that faithful *prossens* should be
for the singers euery day.

²⁴ And Pethaiah the sonne of Meshezabeel,
of the sonnes of Zerah, the sonne of Iudah, *was*
at the Kings hand in all matters concerning the
people.

²⁵ And in the villages in their landes, *some*
of the children of Iudah dwelt in Kirith-arba,
and in the villages thereof, and in Dibon,
and in the villages thereof, and in Iekabzeel,
and

^c That is, warde
his Priest,
^d That serued and
ministered in the
Temple.

^f Of the
great men.

^g That is, he be-
gan the psalm,
and was the
chanter.

^h Meaning of the
Temple.

ⁱ Of them, which
dwelt not in Ieru-
salem.

^j Of the
fortres.

^k Was chiefe
ouer the King
for all his sub-
saies.

and in the villages thereof,

16 And in Ithua, and in Moladah, and in Beth-palet,

17 And in Hazer-thual, and in Beer-sheba, and in the villages thereof,

18 And in Ziklag, and in Mechonah, and in the villages thereof,

19 And in En-rimmon, and in Zareah, and in Iarmuth,

20 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba, unto the valley of Hinnom.

21 And the sonnes of Benjamin from Geba, in Michmash, and Aija, and Beth-el, and in the villages thereof,

22 And Anathoth, Nob, Ananiash,

23 Hazor, Ramah, Gittaim,

24 Hadid, Zeboim, Nebaiat,

25 Lod and Ono, in the carpenters valley,

26 And of the Levites were divisions in Judah and Benjamin.

CHAP. XIL

1 The Priests and Levites which came with Zerubbabel unto Jerusalem, are numbered, 27 and the wall is dedicated.

These also are the Priests and the Levites that came with Zerubbabel, the sonne of Shealtiel, and Ieshua: to wit, Seraiah, Jeremias, Ezra,

2 Amariah, Malluch, Haruth,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abiah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Ioarib, Iedaiah,

7 Salu, Amok, Hilkiah, Iedaiah: these were the chiefe of the Priests, and of their brethren in the dayes of Ieshua.

8 And the Levites, Ieshua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah: were over the thanksgivings, he, and his brethren.

9 And Bakbukiah and Unni, and their brethren were about them in the watches.

10 And Ieshua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.

11 And Ioiada begate Ionathan, and Ionathan begate Iaddua.

12 And in the dayes of Ioiakim were these, the chiefe fathers of the Priests: vnder Seraiah was Meraiah, vnder Jeremias, Hananiah,

13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,

14 Vnder Melicu, Ionathan, vnder Shebaniah, Ioseph,

15 Vnder Harim, Adna, vnder Meraioth, Helkai,

16 Vnder Iddo, Zechariah, vnder Ginnethon, Meshullam,

17 Vnder Abijah, Zichri, vnder Miniamin, and vnder Moadiah, Pitrai,

18 Vnder Bilgah, Shammas, vnder Shemaiah, Iehonathan,

19 Vnder Ioarib, Mattenai, vnder Iedaiah, Vzai,

20 Vnder Sallai, Kallai, vnder Amok, Eber,

21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nehaneel.

22 In the dayes of Eliashib, Ioiada, and Ionathan and Iaddua were the chiefe fathers of the Levites written, and the Priests in the reigne of Darius the Persian.

23 The sonnes of Levi, the chiefe fathers were written in the booke of the Chronicles even unto the dayes of Iohanan the sonne of Eliashib.

24 And the chiefe of the Levites were Hashabiah, Sherebiah, and Ieshua the sonne of Kadmiel, and their brethren about them to give praise and thanks, according to the ordinance of David the man of God, ward & over against ward.

25 Mattaniah and Bakbukiah, Othadiah, Meshullam, Talmon and Akkub were porters keeping the ward at the three oldes of the gates.

26 These were in the dayes of Ioiakim, the sonne of Ieshua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem to keep the dedication and gladnesse, both with thanksgivings and with songs, cymbales, viols and with harpes.

28 Then the fingers gathered themselves together both from the plaine country about Jerusalem, and from the villages of Netophath,

29 And from the house of Gilgal, and out of the countreyes of Geba, and Azmuth: for the fingers had built them villages round about Jerusalem.

30 And the Priests and Levites were purified, and cleansed the people, & the gates, and the wall.

31 And I brought up the princes of Iudah upon the wall, and appointed two great companies to give thanks, and the one went on the right hand of the wall toward the dung gate.

32 And after them went Hoshaiah, and halfe of the princes of Iudah,

33 And Azariah, Ezra and Meshullam,

34 Iudah, Benjamin, and Shemaiah, and Ieremias,

35 And of the Priests sonnes with trumpets, Zechariah the sonne of Jonathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.

36 And his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, & Iudah, Hanani, with the musical instruments of David the man of God: and Ezra the scribe went before them.

37 And to the gate of the fountaine, even over against them went they up by the flaires of the cite of David, at the going up of the wall beyond the house of David, even unto the water gate Eastward.

38 And the second companie of them that gave thanks, went on the other side, and I after them, and the halfe of the people was upon the wall, and upon the towre of the furnaces even unto the broad wall.

39 And upon the gate of Ephraim, and upon the olde gate, & upon the filthgate, and the towre of Hananeel, and the towre of Meah, even unto the shecpegate: and they stood in the gate of the ward.

40 So stood the two companies (of them that gave thanks) in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maasiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,

42 And Maasiah, and Shemaiah, and Eleazar, and Vzai, and Iehohanan, and Malchiah, and Elam,

g That is one after another, and carry out in his coule,

i Eber, sonne of the fingers,

h Which were a certaine familie and had their possessions in 7 fields, 1 Chron. 3.43.

i Meaning Zechariah.

k That is, the brethren of Zaccur,

l Which was the going up to the mount Zion, which is called the cite of David.

a From Babylon to Jerusalem.

b Next in dignity to the hie Priests, and which were of the Roche of Aaron.

c Had charge of them that sang the Psalmes.

d They kept their wards & watches according to their times, as 1 Chron. 23.6.

e That is, next to Seraiah, or rather of that order, which was called after the name of Seraiah.

f Whereof was Zecharie Iohn Baptists father.

† *Ezechiel 10
10.*

Elam, and Ezer: and the fingers † sang loud, ha-
ving Ierusalem which was the overfeer.

43 And the ſame day they offered great ſacri-
fices and rejoyced: for God had giuen them
great ioy, ſo that both the women, and the chil-
dren were ioyfull: and the ioy of Ierusalem was
heard farre off.

m Which were
chambers appointed
by Hezekiah
to put in the tithes
and ſuch things,
2 Chron 31. 11.
and now were re-
paired againe for
the ſame vie.

44 Alſo at the ſame time were men appointed
ouer the chambers of the ſtore for the offerings
(for the firſt fruits and for the tithes) to gather
into them out of the fieldes of the cities, the por-
tions of the Law for the Priests and the Leuites:
for Iudah reioyced for the Priests and for the Le-
uites, that ſerued.

45 And both the fingers and the Leuites kept
the ward of their God, and the ward of the puri-
fication according to the commandement of Da-
uid, and Salomon his ſonne.

¶ *2 Chron 15. 16.*

46 * For in the dayes of Dauid and Aſaph, of
olde were claſſe fingers, and ſongs of praife and
thankſgiving vnto God.

47 And in the dayes of Zerubbabel, and in the
dayes of Nehemiah did al Iſrael giue portions vn-
to the fingers and porters, every day his portion,
and they gaue the holy things vnto the Leuites,
and the Leuites * gaue the holy things vnto the
ſonnes of Aaron.

n That is, the tenth
part of the tithes.

CHAP. XIII.

1 The Law is read. 3 They ſeparate from them all ſtrangers.
15 Nehemiah reprove them that beake the Sabbath. 30 An
ordinance to ſtraight God.

ANd on that day did they reade in the booke
of Moſes, in the audience of the people, and it
was found written therein, that the Ammonite,
and the Moabite ſhould not enter into the Con-
gregation of God,

* *Deut. 23. 3.*

2 Becauſe they met not the children of Iſrael
with bread and with water, * but hired Balaam
againſt them, that he ſhould curſe them: and our
God turned the curſe into a bleſſing.

¶ *2 Sam 12. 30.*

3 Now when they had heard the Lawe, they
ſeparated from Iſrael * all thoſe that were mixed.

a That is all ſuch
which had ioynd
in unlawfull mari-
age and alſo thoſe
with whom God
had forbidden
them to haue ſo-
cietie.

4 ¶ And before b this had the Priſt Eliſh^a
the ouerſight of the chamber of the houſe of our
God, being k kinsman to Tobiah:

b That the ſepa-
ration was made.
c He was ioynd
in ſociety with
Tobiah the Am-
monite an ene-
mie of the Iewes.
d Called alſo Do-
rias, Ezra 7. 1.
e Or as the Iewes
ſaid.

5 And he had made him a great chamber, and
there had they aforetime laid the offerings, the
incenſe, and the veſſels, and the tithes of corne,
of wine, and of oyle, (appointed for the Leuites,
and the fingers, and the porters) and the offerings
of the Priests.

f Thus we ſee
what inconueni-
ences the people
fall into, when
they are deſirous
of one that hath
the feare of God,
ſeeing that the
chiefe gouernour
was but a while
abſent, and yet
they fell into ſuch
great abſurdities,
as appeareth alſo,
Ezra 4. 2.

6 But in all this time was not I in Ieruſalem:
for in the two & thirtieth yeere of ^a Artahſtate
King of Babel, came I vnto the King, and || after
certaine dayes I obtained of the King.

7 And when I was come to Ieruſalem, I vn-
derſtood the euill that Eliſh^a had done for To-
biah, in that hee had made him a chamber in the
court of the houſe of God.

8 And it grieved me fore: therefore I caſt
forth all the veſſels of the houſe of Tobiah out
of the chamber.

9 And I commanded them to cleaſe the cham-
bers: and thither brought I againe the veſſels of
the houſe of God with the meate offering and the
incenſe.

10 And I perceiued that the portions of the
Leuites had not bene giuen, and that euery one
was fled to his land, ^e ſee the Leuites and fingers
that executed the worke.

11 Then reprooued I the rulers and ſaid, Why
is the houſe of God forſaken? And I aſſembled
them, and ſet them in their place.

12 Then brought all Iudah the tithes of corne
and of wine, and of oyle vnto the treaſures.

13 And I made treaſurers ouer the treaſures,
Shelemiah the Priſt, and Zadok the ſcribe, and
of the Leuites, Pedaiah, and vnder their hand
Hanani the ſonne of Zaccur the ſonne of Matta-
niah: for they were counted faithfull, and their
office was to diſtribute vnto their brethren.

14 Remember me, O my God, hercin, & wipe
not out my kindeſſe that I haue ſhewed on the
houſe of my God, and on the offices thereof.

15 In thoſe dayes ſawe I in Iudah them, that
trode wine preſſes on the Sabbath, and that
brought in theaues, and which laded aſſes alſo
with vine grapes, and figges, and all burdens,
and brought them into Ieruſalem vpon the Sabbath
day: and I I proteſted to them in the day that
they ſolde vitales.

16 There dwelt men of Tyns alſo therein,
which brought fiſh and all wares, and ſolde on
the Sabbath vnto the children of Iudah euen in
Ieruſalem.

17 Then reprooued I the rulers of Iudah, and
ſaid vnto them, What euill thing is this that yee
do, and breake the Sabbath day?

18 Did not your fathers b thus, and our God
brought all this plague vpon vs, and vpon this
city? yet yee increaſe the wrath vpon Iſrael, in
breaking the Sabbath.

19 And when the gates of Ieruſalem began to
be ſharke before the Sabbath, I commanded to
ſhut the gates, and charged that they ſhould not
be opened till after the Sabbath, and ſome of my
ſeruants ſet I at the gates, that there ſhould no
burden be brought in on the Sabbath day.

20 So the chapmen and marchants of all mar-
chandife remained once or twice all night without
Ieruſalem.

21 And I proteſted among them, & ſaid vnto
them, Why tary ye all night about the wall? If ye
do it once againe, I will lay hands vpon you, from
that time came they no more on the Sabbath.

22 ¶ And I ſaid vnto the Leuites, that they
ſhould cleaſe theſelues, & that they ſhould come
& k keepe the gates, to ſanctifie the Sabbath
day. Remember me, O my God, concerning this,
and pardon me according to thy great mercy.

23 In thoſe dayes alſo I ſaw Iewes that married
wives of Aſſod, of Ammon, and of Moab.

24 And their children ſpake haſe in the ſpeech
of Aſſod, and could not ſpeake in the Iewes
language, and according to the language of the
one people, and of the other people.

25 Then I reprovved them, and curſed them,
and ſmote certaine of them, and pulled off their
haire, and tooke an othe of them by God, Ye ſhall
not giue your daughters vnto their ſonnes, neither
ſhall ye take of their daughters vnto your ſonnes,
nor for your ſelues.

26 * Did not Salomon the King of Iſrael ſinne
by theſe things? yet among many nations was
there no King like him: for he was * beloued of
his God, and God had made him King over Iſrael:
* yet ſtrange women cauſed him to ſinne.

27 Shall we then obey vnto you, to do all this
great euill, & to tranſgreſſe againſt our God, ^e to
marry ſtrange wives?

f He proteſted
that he did his
duty with a good
conſcience, yet he
doeth not iuſtifie
himſelf herein,
but deſireth God
to ſanctifie him
to be mercifull vn-
to him for his own
goodneſſe sake, 25
verſ. 22 and 31.
g I declared vnto
them, that God
would not ſuffer
ſuch tranſgreſſors
of his Law to be
recompensed.

h Was not this
great cauſe, why
God plagued vs
times purſuing
them, that if they
tranſgreſſed now
in the ſame ſinne,
their plague ſhould
be greater.
i About the time
that the ſun went
downe: for the
Sabbath ſhould
begin from the
going downe of
the one daye
ſome ſitting of
the other.

k Meaning of the
Temple, that was
that was vnto
ſhould enter.

l Which was the
ſpeech of the Phi-
liſtines, and they had
married wives
thereof, and ſo
had corrupted
their ſpeech and
religion.
m That is, I did
excommunicate
them, and drew
them out of the
Congregation.

* *King 3. 7. 26.*

* *2 Sam 12. 30.*

* *King 11. 1. 2.*

a Punish them according to their fault & evil example, which they have given to the rest of the people contrary to this precept.

And one of the sonnes of Isaidi the sonne of Sanballat the hie Priest was the sonne in law of Sanballat the Horonire: but I chafed him fro me.

19 Remember them, O my God, that defile the Priesthood, and the covenant of the Priesthood, and of the Levites.

30 Then cleansed I them from all strangers, and appointed the wards of the Priests and of the Levites, every one in his office,

31 And for the offering of the wood at times appointed, and for the first fruits. Remember me, O my God, in goodnesse.

o That is, so there mercy vs: me.

ESTER.

THE ARGUMENT.

BECAUSE of the diversity of names, whereby they used to name their Kings, and the supposition of Byres wherein the Ebrewees, and the Grecians do vary, divers authors write diversly as touching this Ahasuerus: but it seemeth, Daniel 6. 1. & 9. 1. that he was Darius King of the Medes, and some of Assyria, called also Ahasuerus, which was a name of honour, and signified great & chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he ever stirreth up some, by whom he freeth his comfort, and deliverance. Herein also is described the ambition, pride and crueltie of the wicked, when they come to honour, and their sudden fall when they are at the height: and how God preferreth, and preferreth them which are zealous of his glory, and have a care and love toward their brethren.

CHAP. I.

1 King Ahasuerus maketh a royal feast, 22 whereunto the Queene Vashti will not come, 29 for which cause she is digne.

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people and the princes her beaute: for she was faire to looke vpon.

12 But the Queene Vashti refused to come at the Kings word, † that he had giuen in charge to the eunuchs: therefore the king was very angry, and his wrath kindled in him.

13 Then the king sayd to the wise men, † that knew the times (for so was the kings manner towards all that knew the law and the iudgement: †

14 And the next vnto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marfana, and Memucan the seven princes of Persia, and Media, which saw the Kings face, and sat the first in the kingdome)

15 What shall we do vnto the Queene Vashti, according to the law, because she did not according to the word of the King Ahasuerus by the commission of the eunuchs?

16 Then Memucan answered before the King and the Princes, The Queene Vashti hath not onely done a euill against the King, but against all the princes, and against all the people that are in all the prouinces of King Ahasuerus.

17 For the sake of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, & shall say, The King Ahasuerus commanded Vashti the Queene to be brought in before him, but she came not.

18 So shall the princesses of Persia and Media this day say vnto all the Kings Princes, when they heare of the acte of the Queene: thus shall there be much despightfulness and wrath.

19 If it please the king, let a royall decree proceed from him, & let it be written among the statutes of Persia, and Media, (and let it not be transgressed) that Vashti come no more before King Ahasuerus: & let the king give her royall estate vnto her companion that is better then she.

20 And when the decree of the King which shalbe made, shalbe published thorowout all his kingdome (though it be great) all the women shall giue their husbands honour, both great and small.

21 And this saying pleased the King, and the Princes, and the King did according to the word of Memucan.

22 For he sent letters into all the prouinces of the King, into every prouince according to the writing thereof, and to every people in their

† This, which was in the hand of the eunuchs.

† That had experience of things as they had learned, by diligent making in continuance of time.

† Which were the chief counsellors, that might haue always access to him.

† By her disobedience she hath giuen an example to all women to doo the like to their husbands. † That is, her disobedience.

in Meaning that they would take first occasion hereof to do the like, and that the rest of women would by continuance do the like.

in Let her be divorced. A another made Queene.

o For he had vnder him an hundred twenty and seven countreyes.

3 Called also Darius who was now the soueraine Monarch, and had the government of the Medes, Persians and Chaldeans, some thinke hee was Darius Hythysin, some called also Ahasuerus.

3 Daniel Chap. 6. maketh mention but of five forces, leaving out the number that is vsed in the Scripture in diuers places.

3 This is, Vashti and Carshena.

d Which they used in their countreyes in stead of tables.

o As was becomming for so many a King.

in None might be compelled to drinke more then is pleased him.

g Which was the last day of the feast that the king made for the people, as vsed.

^a That is, that the wife should be subject to the husband, and as his commandment.

language, that every man should beare rule in his owne house, and that he should publish it in the language of the same people.

CHAP. II.

^a After the Queen was put away, certain young maydes are brought to the King. ¹⁷ Ester pleases the King, and is made Queen. ²² Mordecai discovereth unto the King, that she would betray him.

AFTER these things, when the wrath of King Ahasuerus had appeased, he remembered Valthi, and what she had done, and what was decreed ^b against her.

² And the kings seruants that ministered vnto him, sayd, Let them seeke for the King beautifull young virgins,

³ And let the king appoint officers thorow all the prouinces of his kingdome, and let them gather all the beautifull young virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Hege the Kings eunuch, & keeper of the women, to giue them their things ^d for purification.

⁴ And the mayd that shall please the king, let her reigne in the stead of Valthi. And this pleased the king, and he did so.

⁵ ¶ In the cite of Shushan, there was a certaine Jew, whose name was Mordecai the sonne of Iair, the sonne of Shimei, the sonne of Kish a man of Ieremi,

⁶ Which had bene caried away from Ierusalem * with the captiuitie that was caried away with Ieconiah King of Iudah (whome Nebuchadnezzar king of Babel had caried away)

⁷ And he nourished Hadassah, that is Ester, his vnles daughter: for she had neither father nor mother, and the maid was faire, and beautifull to looke on: and after the death of her father, & her mother, Mordecai took her for his own daughter.

⁸ And when the Kings commandment, and his decree was published, and many maydes were brought together to the palace of Shushan, vnder the hand of Hege, Ester was brought also vnto the Kings house vnder the hand of Hege the keeper of the women.

⁹ And the mayd pleased him, and the found fauour in his sight: therefore he caused her things for purification to be giuen her speedily, and her ^f state, and (euen comely maydes to be giuen her out of the Kings house, and he gaue charge to her and to her maydes of the best in the house of the women.

¹⁰ But Ester shewed not her people and her kindred: for Mordecai had charged her, that she should not tell it.

¹¹ And Mordecai walked * euery day before the court of the womens house, to know if Ester did well, and what should be done with her.

¹² And when the course of euery mayd came, to go in to King Ahasuerus, after that she had bene twelve moneths according to the manner of the women (for so were the dayes of their purifications accomplished, six moneths with oyle of myrhe, and six moneths with sweet odours, and in the purifying of the women):

¹³ And thus went the maydes vnto the King) whatsoeuer he required, was ^g giuen her, to go with her out of the womens house vnto the kings house.

¹⁴ In the euening he went, and on the morow he returned into the second house of the women vnder the hand of Shasbazz the Kings eunuch,

which kept the concubines: shee came in to the King no more, except he pleased the king, and that she were called by name.

¹⁵ Now when the course of Ester the daughter of Abihail the vnle of Mordecai (which had taken her as his owne daughter) came, that shee should go in to the King, she desired nothing, but what Hege the kings eunuch the keeper of the women ^h sayd: and Ester found fauour in the sight of all them that looked vpon her.

¹⁶ ¶ So Ester was taken vnto King Ahasuerus into his house royall in the tenth moneth, which is the ⁱ moneth Tebeth, in the seventh yere of his reigne.

¹⁷ And the king loued Ester aboue all the women, and the found grace and fauour in his sight more then all the virgins: so that he set her the crowne of the kingdome vpon her head, and made her Queene in stead of Valthi.

¹⁸ Then the king made a great feast vnto all his princes, and his seruants, which was it the feast of Ester, and gaue rest ^j vnto the prouinces, and gaue gifts, according to the power of a king.

¹⁹ And when ^k virgins were gathered the ^m second time, then Mordecai fate in the kings gate.

²⁰ Ester had not yet shewed her kindred nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when she was nourished with him.

²¹ ¶ In those dayes when Mordecai fate in the kings gate, two of the kings eunuchs, Bigthan & Teresh, which kept the doore, were wroth, and sought to lay ⁿ hand on the king Ahasuerus.

²² And the thing was knowne to Mordecai, and he tolde it vnto Queene Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found: so therefore they were both hanged on a tree: and it was written in the booke of the ^o Chronicles before the king.

CHAP. III.

^a Haman, after he was exalted, obtained of the king, that all the Jewes should be put to death, because Mordecai had not done him worship as other had.

AFTER these things did king Ahasuerus promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seat aboue all the princes that were with him.

² And all the kings seruants that were at the kings gate, bowed their knees, and reuerenced Haman: for the king had so commanded concerning him: but Mordecai ^b bowed not the knee, neither did reuerence.

³ Then the kings seruants which were at the kings gate, sayd vnto Mordecai, Why transgressist thou the kings commandment?

⁴ And albeit they spake dayly vnto him, yet he would not heare them: therefore they ^c tolde Haman, that they might see how Mordecais matters would stand: for he had tolde them, that he was a Jew.

⁵ And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him; then Haman was full of wrath.

⁶ Now he ^d thought it too litle to lay hands only on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Jewes, that were thorowout the whole kingdome of Ahasuerus, as was the people of Mordecai.

^a That is, he called it the matter againe into communication. ^b By the word wife men of his countell.

^c The abuse of these countreyes was so great, that they invented many means to serue the lusts of Princes: and therefore, as they ordered wicked lawes, that the King might haue whole daughters he would, so they had diuers houses appointed, as one for them, whilst they were virgins, another when they were concubines, and for the Queenes another. ^d Reade what this purification was, vers 12. ^e K. J. 2. 2. 2.

^f E. g. 1. 1. 1.

^g For though he was taken away by a cruel law, yet he could not to haue a fatherly care over her, and therefore did resort oft times to haue of her.

^h What appeared the aspect of the eunuch that was he bound to giue her.

ⁱ Or, Myra. ^j Wherein her modesty appeared because she sought not to commend her beauty, but stood to the Eunuchs appointment. ^k Which continued part of December and part of Ianuarie.

^l That is, made for her sake. ^m He related their tributes. ⁿ That is, great and magnifick. ^o That is, the marriage of Ester, which was the second marriage of the King.

^p Meaning to kill him.

^q In the Chronicles of the Modes and Persians, in Chap. 1. 1. 1.

^r The Persian law was to kille downe and reuerence their kings, and such as were possessed in chiefe authority, which Mordecai would not do to this ambitious and proud man. ^s Thus we see that there is none so wicked, but they haue their flauers, yet to accuse the godly. ^t E. g. 1. 1. 1.

e Which answereth to part of March and part of April.

d To know what moeth and day should be good to enterprise that thing that might have good success: but God disappointed their hopes and expectation.

e Containing part of February and part of March.

f These be the two arguments which commonly the worldlings and the wicked victo-ward prize against the godly,

that is the contempt of their lawes, and diminishing of their profits: without respect how God is either pleased or displeased.

g For weight.

h Or, persequitur.

i For weight.

j Or, persequitur.

k For weight.

l Or, persequitur.

m For weight.

n Or, persequitur.

o For weight.

p Or, persequitur.

q For weight.

r Or, persequitur.

s For weight.

t Or, persequitur.

u For weight.

v Or, persequitur.

w For weight.

x Or, persequitur.

y For weight.

z Or, persequitur.

aa For weight.

ab Or, persequitur.

ac For weight.

ad Or, persequitur.

ae For weight.

7 In the first moneth (that is the moneth e Nisan) in the twelfth yere of King Abasueroh, they call Pur (that is, a lot) before Haman, from day to day, and from moneth to moneth, vnto the twelfth moneth, that is, the moneth e Adar.

8 Then Haman said vnto King Abasueroh, There is a people scattered, and dispersed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they doe not obserue the / Kings lawes: therefore it is not the Kings profite to suffer them.

9 If it please the King, let it be written that they may be destroyed, and I will / pay ten thousand talents of silver by the hands of them that haue the charge of this businesse to bring it into the Kings treasure.

10 Then the King tooke his ring from his hand, and gaue it vnto Haman the sonne of Hammedatha the Agagite the Iewes aduersarie.

11 And the King said vnto Haman, Let the silver be thine, and the people to doe with them as it pleaseth thee.

12 Then were the Kings / scribes called on the thirteenth day of the first moneth, and there was written (according to all that Haman commanded) vnto the Kings officers, and to the captaiues that were ouer euery prouince, and to the rulers of euery people, and to euery prouince, according to the writing therof, & to euery people according to their language: in the name of King Abasueroh was it written, & sealed with the Kings ring.

13 And the letters were sent / by postes into all the Kings prouinces, to roote out, to kill and to destroy all the Iewes, both yong and old, children and women, in one day vpon the thirteenth day of the twelfth moneth, (which is the moneth Adar) and to spoyle them, as a praye.

14 The contents of the writing was, that there should be given a commandement in all prouinces, & published vnto all people, that they should be ready against the same day.

15 And the postes compelled by the Kings commandement went forth, and the commandement was given in the palace at Shushan: and the King and Haman fare drinking, but the scribe of Shushan was in perplexitie.

CHAP. IIII.

g Mordecai giueth the Queen knowledge of the cruell decree of the King against the Iewes. 10. Shee wisheth that they pray for her.

NOWE when Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth, and ashes, and went out into the middes of the cite, and cryed with a great cry, and a biter.

2 And he came euen before the Kings gate, but he might not enter within the Kings gate, being clothed with sackcloth.

3 As it was in euery prouince, and place, whither the Kings charge and his commission came, there was great sorrow among the Iewes, and fasting, and weeping and mourning, and many lay in sackcloth and in ashes.

4 Then Efters maides and her eunuches came and tolde her: therefore the Queene was very heauie, and the seruants to clothe Mordecai, and to take away his sackcloth from him, but he refused it.

5 Then called Ester Haman one of the Kings

eunuches, whom he had appointed to serue her, and gaue him a commandement vnto Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai vnto the streete of the cite, which was before / Kings gate.

7 And Mordecai tolde him of all that which had come vnto him, and of the / summe of the silver that Haman had promised to pay vnto the Kings treasures, because of the Iewes, for to destroy them.

8 Also he gaue him the / copy of the writing and commission that was given at Shushan to destroy them, that he might shew it vnto Ester and declare it vnto her, and to charge her that shee should goe in to the king, and make petition and supplication before him for her people.

9 So when Hatach came, hee tolde Ester the wordes of Mordecai.

10 Then Ester said vnto Hatach, and commanded him to say vnto Mordecai,

11 All the Kings seruants and the people of the Kings prouinces doe knowe, that whosoever, man or woman, that cometh to the King into the inner court, which is not called, there is a law of his, that he shall die, except him to whom the King holdeth out the golden rodde, that hee may liue. Nowe I haue not bene called to come vnto the King these thirte dayes.

12 And they crucified Mordecai of Efters wordes.

13 And Mordecai said, that they should answer Ester thus, Think not with thy selfe that thou shalt escape in the Kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, / comfort and deliuerance shall appeare to the Iewes out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdome for such a time?

15 Then Ester commanded to answer Mordecai,

16 Goe, and assemble all the Iewes that are found in Shushan, and fast ye for me, and eat not, nor drinke in three dayes, day nor night. I also and my maides will fast likewise, and so will I goe in to the King, which is not according to the law; and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

CHAP. V.

1. Ester cometh in to the King, and sheweth him and Haman a tract. 12. Haman perceiueth the fall of Mordecai.

AND on the third day Ester put on her royall apparell, and stood in the court of the Kings palace within, ouer against the Kings house: and the King sate vpon his royall throne in the Kings palace ouer against the gate of the house.

2 And when the King sawe Ester the Queene standing in the court, there found faulte in his sight: and the King held out the golden scepter that was in his hand: for shee drew nere and touched the top of the scepter.

3 Then said the King vnto her, What wilt thou, Queene Ester? and what is thy request? It shall be euen granted thee to the halfe of the kingdome.

4 Then said Ester, If it please the King, let the King and Haman come this day vnto the banquet, that I haue prepared for him.

† Mor. had comf. in feast before her.

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5 And the King said, Cause Haman to make haste that he may doe as Ester hath said. So the King and Haman came to the banquet that Ester had prepared.

6 And the King said vnto Ester at the banquet of wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and saide, My petition and my request is,

8 If I haue found fauour in the sight of the King, and if it please the King to giue me my petition, and to performe my request, let the King and Haman come to the banquet that I shall prepare for them, and I will do to morow according to the Kings saying.

9 ¶ Then went Haman forth the same day ioyfull and with a glad heart. But when Haman saw Mordecai in the Kings gate, that he stood not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Neuertheless Haman refrained himselfe: and when he came home, hee fent, and called for his friends, and Zeresh his wife.

11 And Haman tolde them of the glorie of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how that he had set him above the princes and seruants of the King.

12 Haman said moreover, Yea, Ester the Queene did let no man come in with the King to the banquet that she had prepared, saue me: and to morow am I hidden vnto her also with the King.

13 But all this doth nothing auail me, as long as I see Mordecai the Iew sitting at the Kings gate.

14 Then said Zeresh his wife and all his friends vnto him, Let them make a tree of fiftie cubites hie, and to morow we speake thou vnto the King, that Mordecai may be hanged thereon: then shalt thou goe ioyfully with the King vnto the banquet. And the thing pleased Haman, and hee caused to make the tree.

CHAP. VI.

1 The King turneth out the Chirivicles, and sheweth the falsitie of Mordecai, so and commendeth Haman to cause Mordecai to be had in honour.

THE same night the King slept not, and hee commanded to bring the booke of the recordes, and the Chronicles: and they were read before the King.

2 Then it was found written that Mordecai had told of Bigtana, and Teresh two of the Kings eunuchs, keepers of the doore, who sought to lay hands on the King Ahastueorsh.

3 Then the King said, What honour and dignitie hath bene giuen to Mordecai for this. And the Kings seruants that ministered vnto him, said, There is nothing done for him.

4 And the King said, Who is in the court? (Now Haman was come into the inner court of the Kings house, that he might speake vnto the King to hang Mordecai on the tree that he had prepared for him.)

5 And the Kings seruants said vnto him, Beholde, Haman standeth in the court. And the king said, Let him come in.

6 And when Haman came in, the King said vnto him, What shalbe done vnto the man, whome the King will honour? Then Haman thought in his heart, To whome would the King doe honour

more then to me?

7 And Haman answered the King, The man whome the King would honour,

8 Let them bring for him royall apparell, which the King ofish to weare, and the horse that the King rideth vpon, and that the crowne royall may be set vpon his head,

9 And let the raiment and the horse be deliuered by the hand of one of the kings most noble princes, and let them apparell the man (whom the King will honour) and cause him to ride vpon the horse thorow the streete of the cite, and proclaim before him, Thus shall it be done vnto the man, whome the King will honour.

10 Then the King said to Haman, Make haste, take the raiment and the horse as thou hast said, and doe so vnto Mordecai the Iewe, that sitteth at the Kings gates: let nothing faile of all that thou hast spoken.

11 So Haman tooke the raiment and the horse, and arrayed Mordecai, and brought him on horse backe thorow the streete of the cite, and proclaimed before him, Thus shall it be done to the man whome the King will honour.

12 And Mordecai came againe to the Kings gate, but Haman halted home mourning and his head couered.

13 And Haman tolde Zeresh his wife, and all his friends all that had befallen him. Then said his wife men, and Zeresh his wife vnto him, If Mordecai be of the seed of the Iewes, before whom thou hast begun to fall, thou shalt not preuaile against him, 4 But shalt surely fall before him.

14 And while they were yet talking with him, came the Kings eunuchs and halted to bring Haman vnto the banquet that Ester had prepared.

CHAP. VII.

3 The Queene biddeth the King and Haman againe and prayeth for her selfe and her people. 4 She accuseth Haman, and he is hanged on the gallies, which he had prepared for Mordecai.

SO the King and Haman came to banquet with the Queene Ester,

2 And the King said againe vnto Ester on the second day at the banquet of wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shalbe euen performed vnto the halfe of the kingdome.

3 And Ester the Queene answered, and said, If I haue found fauour in thy sight, O King, and if it please the King, let my life be giuen me at my petition, and my people at my request.

4 For we are sold, I and my people, to be destroyed, to be slaine and to perish: but if we were sold for seruants, and for handmaidens, I would haue held my tongue: although the aduersarie could not recompence the Kings losse.

5 Then King Ahastueorsh answered, and said vnto the Queene Ester, Who is he? and where is he that I presume to doe thus?

6 And Ester said, The aduersarie and enemy is this wicked Haman. Then Haman was afraid before the King and the Queene.

7 And the king arose from the banquet of wine in his wrath, & went into the palace garden: but Haman stood vp, to make request for his life to the Queene Ester: for he saw that there was a mischief prepared for him of the King.

8 And when the King came againe out of the palace garden, into the house where they drinke wine, Haman was fallen vpon the bed where

e Meaning hereby that the King should make him next vnto himselfe, as Ioseph hereby was knowne to be next to Pharaoh, Genes 41:34

d Because they wiled to drinke extensiuely in their banquets, they called the banquet by the name of that, which was most in use or esteemed.

e I will declare what thing I demand.

f Thus the wicked when they are promoted, in stead of acknowledging their charge and humbling themselves, waxe ambitious, diuidious, and cruel.

g Meaning the highest that could be found.

h Else the Kings sleep departed.

i Chap. 1.33.

j For he thought it reasonable he should receive a benefice, and not reward it.

k Thus while the wicked imagine the destruction of others, they themselves fall into the same pit.

d Thus God sometimes putteth in the mouth of the very wicked, to speake that thing, which he hath decreed shall come to passe.

l Reads Clasp

m Haman could not so much please the King by this malice, as he should hinder him by the losse of the Iewes, and the tribute which he hath of them. n Else, I shall be better. o His conclusion did accuse him, that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same. d He fell downe at the beds feet or couch, where upon the fire, and made request for his life.

whereon Ester ^a said: therefore the King said, Will he force the Queene also before mee in the house? As the word went out of the Kings mouth, they ^b couered Hamans face.

9 And Harbonah one of the eunuchs, sayd in the presence of the King, Beholde, there standeth yet the tree in Hamans house fiftie cubites hie, which Haman had prepared for Mordecai, that spake ^c good for the King. Then the King said, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted, 2. Comfortable letters are sent unto the Jews.

The same day did King Ahasuerus give the house of Haman the aduersarie of the Iewes unto the Queene Ester. And Mordecai came before the King: for Ester told what he was vnto her.

2 And the King tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell down at his feet weeping, & besought him that he would put away the wickednesse of Haman the Agagite, and his deuce that he had imagined against the Iewes.

4 And the King held out the golden scepter toward Ester. Then arose Ester, and stood before the King.

5 And said, If it please the King, and if I have found fauour in thy sight, and the thing be acceptable before the King, and I please him, let it be written, that the letters of the deuce of Haman the sonne of Ammedatha the Agagite may be called againe, which hee wrote to destroy the Iewes, that are in all the Kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or how can I suffer and see the destruction of my kinned?

7 And the King Ahasuerus sayd vnto the Queene Ester, and to Mordecai the Iew, Behold, I haue giuen Ester the house of Haman, whome they haue hanged vpon the tree, because hee laid hand vpon the Iewes.

8 Write yee also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring (for the writings written in the Kings name, and sealed with the Kings ring, may no man reuoke)

9 Then were the Kings Scribes called at the same time, euen in the thurd month, that is the month of Sivan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded vnto the Iewes and to the princes, and captaines, and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundredth and fuen and twentie prouinces, vnto euery prouince, according to the writing thereof, and to euery people after their speech, and to the Iewes, according to their writing, and according to their language.

10 And he wrote in the King Ahasuerus name, and sealed it with the Kings ring: and hee sent letters by postes on horsebacke and that rode on beasts of price, as dromedaries and colts of omars.

11 Wherein the King granted the Iewes (in

what cities soeuer they were) to spaire themselves together, and to stand for their life, and to route out, to slay, and to destroy all the power of the people and of the prouince that vexed them, both children and women; and to spoyle their goods:

12 Vpon one day in all the prouinces of King Ahasuerus, euen in the thirteenth day of the twelfth month, which is the moneth of Adar.

13 The copie of the writing say, howe there should be a commandement giuen in all & euery prouince, published among all the people, and that the Iewes should bee ready against that day to auenge themselves on their enemies.

14 So the postes rode vpon beasts of price, and dromedaries, and went forth with speede, to execute the Kings commandment, and the decrees was giuen at Shushan the palace.

15 And Mordecai went out from the King in royal apparell of blewes, and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the citie of Shushan reioyced and was glad.

16 And vnto the Iewes was come light and ioy and gladnesse, and honour.

17 Also in all and euery prouince, and in all and euery citie and place, where the Kings commandment & his decree came, there was ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land became Iewes: for the feare of the Iewes fell vpon them.

CHAP. IX.

At the commandment of the King, the Iewes put their aduersaries to death: 14 The ten sonnes of Haman are hanged: 15 The Iewes keep a fast in remembrance of their deliuerance.

SO in the twelfth moneth, which is the moneth of Adar, vpon the thirteenth day of the fame, when the Kings commandment and his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered themselves together into their cities thoroughour all the prouinces of the King Ahasuerus, to lay hand on such as sought their hurt, and no man could withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the King exalted the Iewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their enemies with strokes of the sword and slaughter, and destruction, and did what they would vnto those that hated them.

6 And at Shushan the palace, slew the Iewes and destroyed ^a five hundred men.

7 And Parthandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha, and Vaicazatha,

9 And Parthandatha, and Arisai, and Aridai, and Vaicazatha, the ten sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slew they: but they layd not their hands on the spoyle.

11 On the same day came the number of those

That is, to defend themselves against all that would assault them.

Which hath part of February, and part of March.

The King gave them licence to kill all that did oppose them.

He sheweth by these words that follow, what this light was.

Condemned themselves to the Iewes religion.

This was by Gods great providence, who overrueth the ioy of the wicked into sorrow, and the merriment of the godly into gladness.

Did them honour, and shewed them friendship.

Which had finished their death by the commandment of the wicked Haman.

Besides those three hundred, that they slew the second day, as verse 15.

Whereby they declared that this was Gods iudgement vpon the enemies of his Church, forasmuch as they might not their wayes, but being executed their enemies.

a This was the manner of the Persians, when one was out of the Kings fauour.

f Which discovered the conspiracy against the King. Chap. 3. v. 12.

a That is, was received into the Kings fauour and presence. b That hee was betwixt, and had brought her vp.

e Meaning, that he should abolish the wicked decrees, which hee had made for the destruction of the Iewes. f See Chap. 3. v.

10, went about to lay the Iewes.

e This was the Iue of the Medes and Persians, at Day 6. 15. and withstanding the King reuoked the former decree granted to Haman, for Esters sake. f Which consisted part of May and part of Iune. g That is, in such letters and language, as was used in euery prouince.

10, males.

that were slaine, vnto the palace of Shushan before the King.

12 And the King sayd vnto the Queene Elter, The Iewes haue slaine in Shushan the palace and destroyed fise hundred men, & the ten sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or wherein thy request moreouer, that it may be performed?

13 Then sayd Elter, If it please the King, let it be granted also to morrow to the Iewes that are in Shushan, to doe according vnto this dayes decree, that they may hang vpon the tree Hamans ten sonnes.

14 And the King charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushan, assembled themselves vpon the fourteenth day of the moneth Adar, & slew three hundred men in Shushan, but on the spoyle they laid not their hand.

16 And the rest of the Iewes that were in the Kings prouinces assembled themselves, and stood for their liues, and had rest from their enemies, and slew of them that hated them, ^h fenetic and fise thousand: but they layd not their hand on the spoyle.

17 *This they did* on the thirteenth day of the moneth Adar, & rested the fourteenth day thereof, and kept a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselves on the thirteenth day, and on the fourteenth thereof, & they rested on the fiftenth of the same, and kept it a day of feasting & ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled towne, ^k kept the fourteenth day of the moneth Adar with ioy and feasting, *reuer* a ioyfull day, and euery one sent presents vnto his neighbour.

20 ¶ And Mordecai wrote ^l these words, and sent letters vnto all the Iewes that were through all the prouinces of the King Ahahueroh, both neere and farre,

21 Inioyning them that they should keepe the fourteenth day of the moneth Adar, and the fiftenth day of the same, euery yeere,

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorowe to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting, and ioy, and ^m to send presents euery man to his neighbour, and giftes to the poore.

23 And the Iewes promised to doe as they had

begun, and as Mordecai had written vnto them, 24 Because Haman the sonne of Hammolath, the Agagite all the Iewes aduerfarye, had imagined against the Iewes, to destroy them, and had ⁿ cast Pur (that is a lot) to confume and destroy them.

25 And when ^o the came before the King, hee commanded by letters, Let his wicked ^p deufie (which hee imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, & because of all the words of this letter, & of that which they had fene besides this, and of that which had come vnto them.

27 The Iewes also ordained, and promised for them and for their feede, and for all that ioyned vnto them, that they would not ^q faile to obserue those 9 two dayes euery yeere, according to their writing, and according to their feafon,

28 And that these dayes should be remembered, and kept throughout euery generation and euery familie, and euery prouince, and euery cite: euen these dayes of Purim should not faile among the Iewes, and the memoriall of them should not perish from their feede.

29 And the Queene Elter the daughter of Abihail and Mordecai the Iew wrote with all ^r authoritye (to confirme this letter of Purim the second time)

30 And hee sent letters vnto all the Iewes to the hundreth and feuen and twentie prouinces of the kingdome of Ahahueroh, with ^s wordes of peace and truth,

31 To confirme these dayes of Purim according to their feafons, as Mordecai the Iew and Elter the Queene had appointed them, & as they had promised for them ^t felues and for their feed with ^u fasting and prayer.

32 And the decree of Elter confirmed these wordes of Purim, and was written in the booke.

CHAP. X.

The flimuray and authoritie of Mordecai.

And the King Ahahueroh laide a tribute vpon the land, and vpon the yles of the fea.

1 And all the ades of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

2 For Mordecai the Iew was the second vnto King Ahahueroh, & great among the Iewes, and ^a accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his feede.

I O B.

THE ARGUMENT.

In this historie is set before our eyes the example of a singular patience. For this holy man Iob was not only extremely afflicted in outward things & in his body, but also in his minde and conscience, by the sharpe tentations of his wife, and chiefe friends: which by their vehement words, and subtil dispositions brought him abhoist to despair: for they set forth God as a seuerer Iudge, and most all enemies vnto him, which had cast him off, therefore in want they should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding hee did constantly resist them, & at length had good successe. In this story we haue to marke what Iob maintaineth a good cause, but heendeth it well: againe his aduersaries haue an ill matter, but they end it euilly. For Iob holdeth that God did not alway punish men according to their sinnes, but that hee had secret iudgements, whereof man knew not the cause, and therefore man could not reason against God therein, but hee should be contented. Moreover, he was assured that God had not reiectod him, yet through his great tormments, and affliction hee brasteth forth into many inconueniences both of words and sentences,

^f This the requirer, not for desire of vengeance, but with zeale to see Gods iudgements executed against his enemies.

^g Reade Chap. 2. 11. ^h Meaning, that they laid hands on none, that were not the enemies of God. ⁱ Meaning, in all places faving in Shushan.

^k As the Iewes do open to this day, calling it in the Persian language Purim, that is, the day of lots. ^l The Iewes gather hereof that Mordecai wrote this storie, but it seemeth that he wrote but onely these letters, and decrees that follow.

^m He fetheth before our eyes the remembrance of Gods deliuerance, the maintenance of quall friendship, and reliefe of the poore.

ⁿ Reade Chap. 3. 7.

^o That is, Elter. ^p These are the wordes of the king, made ment, to discomf Hamans wicked enterprise.

^q Meaning, the fourteenth & the fiftenth day of the moneth Adar.

^r Strength, or efficacy.

^s Which were letters declaring vnto them quietnesse & assurance, and putting them out of doubt and feare. ^t Sir Iohn. ^u That they would observe this feaf with fasting, and earnest prayer, which in Elvers is signified by this word (their cry):

^a These points are best set forth as commendable, and necessary for him, that is in ambolities: to haue the fauour of the people, to procure their wealth, and to be gentle, and louing toward them.

forerunner, and towards himselfe is a desperate man in many things, and so was that would resist God: and this is his good cause which he doeth not handle well. Against the adversaries maintaineth with many goodly arguments, that God punisheth continually according to the trespasses, grounding upon Gods providence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into despair, and so they maintaine an euill cause. & (which commendeth Iob as a iust man, Eccl. 14. 14. and James 5. 11.)

C H A P. I.

1 The holiness, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 12 He tempteth him by taking away his substance, and his children. 20 His faith and patience.



Here was a man in the land of Uz, called Iob, and this man was an upright and iust man, one that feared God, and eschewed euill.

2 And hee had seuen sonnes, and three daughters.

3 His substance also was seuen thousand sheepe, and three thousand camels, and five hundred yoke of oxen, and five hundred shee asses, and his familie was very great, so that this man was the greatest of all the men of the East.

4 And his sonnes went and banketed in their houses, euery one his day, and sent, & called their three sisters to cate and to drinke with them.

5 And when the dayes of their banketting were gone about, Iob sent, and sanctified them, and rose vp early in the morning, and offered burnt offerings according to the number of them all. For Iob thought, It may be that my sonnes have sinned, and I blasphemed God in their hearts: thus did Iob euery day.

6 ¶ Nowe on a day when the children of God came and floode before the Lord, Satan came also among them.

7 Then the Lord sayd vnto Satan, Whence comest thou? And Satan answered the Lord, saying, ¶ From compassing the earth to and fro, and from walking in it.

8 And the Lord sayd vnto Satan, Haft thou not considered my seruant Iob, howe none is like him in the earth? an upright and iust man, one that feareth God, and escheweth euill?

9 Then Satan answered the Lord, and sayde, Doeth Iob feare God for nought?

10 Haft thou not made ¶ an hedge about him and about his house, and about all that hee hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.

11 But stretch out now thine hand & touch all that hee hath, to see if hee will not blaspheme thee to thy face.

12 Then the Lord sayde vnto Satan, Lo, all

that he hath is in thine hand: onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the presence of the Lord.

13 ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

15 And the sheeps were violently, and rooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

16 And whiles hee was yet speaking, another came, and sayde, The fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

17 And whiles hee was yet speaking, another came, and sayde, The Caldeans tooke our three bands, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

18 And whiles hee was yet speaking, came another, and sayde, Thy sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great winde from beyond the wilderness, and smote the four corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And sayd, ¶ Naked came I out of my mothers wombe, and naked shall I returne thither: the Lord hath giuen, and the Lord hath taken: it is blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God foolishly.

the wicked doe. & Eccl. 5. 14. 1 Tim. 6. 5. ¶ That is, into the belly of the earth, which is the mother of all. c Heere hee confesseth that God is iust, and good, although his hand be fore vpon him. d But declared that God did all things according to iustice and equitie.

C H A P. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visit him.

And on a day the children of God came and floode before the Lord, and Satan came also among them, and floode before the Lord.

2 Then the Lord sayde vnto Satan, Whence comest thou? And Satan answered the Lord, saying, ¶ From compassing the earth to and fro, and from walking in it.

3 And the Lord sayde vnto Satan, Haft thou not considered my seruant Iob, howe none is like him in the earth? an upright and iust man, one that feareth God, and escheweth euill? for yet hee continueth in his vprightnesse, although thou mouest mee against him, to destroy him without cause.

1 God giueth mee Satan power ouer mee to graue him, but to declare that hee hath no power ouer mee, but that which God giueth him.

u That is, want to exerce that which God had permitted him to doe: for hee he can neuer get out of Gods prisoners.

s That is, in Arabian.

y Which thing was also done by the craft of Satan, to tempt Iob the more grievously, for much as he might see, that not onely men were his enemies, but that God made warre against him.

z This last plague declareth that when our plagues is such which seemeth hard for vs to borne, God can send vs another farre more grieuous, so to trye his, and teach them obedience.

a Which name not of impietie, but declareth that the children of God are not intenable like blockers, but that in their patience they feele affliction, and giue of minde: yet they keepe a meane betwixt, and rebell not against God.

b That is, into the belly of the earth, which is the mother of all. c Heere hee confesseth that God is iust, and good, although his hand be fore vpon him. d But declared that God did all things according to iustice and equitie.

e That is, in Arabian.

f Heere hee confesseth that God is iust, and good, although his hand be fore vpon him. g But declared that God did all things according to iustice and equitie.

h That is, into the belly of the earth, which is the mother of all. i Heere hee confesseth that God is iust, and good, although his hand be fore vpon him. k But declared that God did all things according to iustice and equitie.

l That is, into the belly of the earth, which is the mother of all. m Heere hee confesseth that God is iust, and good, although his hand be fore vpon him. n But declared that God did all things according to iustice and equitie.

o That is, into the belly of the earth, which is the mother of all. p Heere hee confesseth that God is iust, and good, although his hand be fore vpon him. q But declared that God did all things according to iustice and equitie.

r That is, into the belly of the earth, which is the mother of all. s Heere hee confesseth that God is iust, and good, although his hand be fore vpon him. t But declared that God did all things according to iustice and equitie.

u That is, into the belly of the earth, which is the mother of all. v Heere hee confesseth that God is iust, and good, although his hand be fore vpon him. w But declared that God did all things according to iustice and equitie.

x That is, into the belly of the earth, which is the mother of all. y Heere hee confesseth that God is iust, and good, although his hand be fore vpon him. z But declared that God did all things according to iustice and equitie.

a That is, into the belly of the earth, which is the mother of all. b Heere hee confesseth that God is iust, and good, although his hand be fore vpon him. c But declared that God did all things according to iustice and equitie.

d That is, into the belly of the earth, which is the mother of all. e Heere hee confesseth that God is iust, and good, although his hand be fore vpon him. f But declared that God did all things according to iustice and equitie.

a That is, of the country of Idume, as Lament. 4. 21. or bordering thereupon: for the land was called by the name of Uz the sonne of Dathan the sonne of Esau, Gen. 36. 18.

b Forasmuch as he was a Gentle, and not a Lewee, and yet is pronounced vpright, and without hypocisie, it declareth that among the heathen God hath his.

c Heereby is declared, what is meant by an upright and iust man.

d His children and riches are deuoted to commend his vertue in his prosperitie, and his patience, and constancie, when God had taken them from him.

e His children, a Meaning, the Arabians, Chaldeans, Idumeans, &c.

f That is, commended them to be sanctified: meaning, that they should consider the faultes, that they had committed, and reconcile themselves for the same.

g That is, he offered for euery one of his children an offering of reconciliation, which declared his religion towards God, and the care that hee had taken for his children.

h In Ebrewes it is, and blessed God, which is sometime taken for blaspheming and cursing, as here, and 1 Kings 21. 10. &c.

i While the first said, ¶ Meaning, the Angels which are called the sonnes of God, because they are willing to exerce his will.

k Because our infirmities cannot comprehend Gods in his maiestie, hee is set forth vnto vs as a King, that our capacities may bee able to vnderstand that which is spoken of him.

l This declareth that although Satan bee an aduersarie to God, yet hee is compelled to obey him, and doe him all homage, without whose permission and appointment hee can doe nothing.

m This question is asked for our infirmities: for God knowe whence hee came. n Heere is declared the nature of Satan, which is euer ranging for his prey. o Pet. 5. 8. p Hee leaereth thee not for thine owne sake, but for the commodity that hee receiueth by thee.

q Meaning, the place of God, which served Iob as a rampart against all temptations. r This significth, that Satan is not able to touch vs, but it is God that muoeth vs.

s Satan noteth the vice, whereunto men are commonly inclined: that is, to hide their rebellion, and to bee content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie.

t That is, into the belly of the earth, which is the mother of all. u Heere hee confesseth that God is iust, and good, although his hand be fore vpon him. v But declared that God did all things according to iustice and equitie.

w That is, into the belly of the earth, which is the mother of all. x Heere hee confesseth that God is iust, and good, although his hand be fore vpon him. y But declared that God did all things according to iustice and equitie.

z That is, into the belly of the earth, which is the mother of all. a Heere hee confesseth that God is iust, and good, although his hand be fore vpon him. b But declared that God did all things according to iustice and equitie.

Hereby hee
meane that a man
owen (kin is dear
er vnto him then
another mans,
f Meaning his
owne person.

g Thus Satan can
gouerne thether in
plaining, the
God haue lighted
him.

h This fere was
most vehement,
wherewith also
God plagued the
Egyptians, Exod.
9. and the reuelt
to punish the re
bellious people.

i Deut. 32. 17. fo
this temptation w
most grievous: fo
if Job had mola
fared Gods fauor
by the vehemen
cie of his disale,
hee might haue
thought that God
had cast him off.

j He desireth of
all other helpe
and meanes, and
wonderfully af
flicted with the
torments of his
disale.

k Satan with the
same instrument
against Job, he
did against Adam.
l Meaning what
greatest thow to
serue God, being
he thus plagued
thou he were thine
enemie? This is the
most grievous tenta
tion of the faithfull,
when their faith is
assailed, and when
Satan goeth about
to pervert the
them, that they
trust in God in
vaine. m For death
was appointed to
the blasphemers,
and so the meane
that he should be
loosed out of his
paine. n That is,
to be patient in
aduersitie, as we
trouey when he
suffereth prosperitie,
and so to acknow
ledge his to be both
mercifull and iust.
o He fo biddeth
his affliction,
that his tongue
through impatience
did not murmur
against God. p
Which were men
of ambition, wile,
and learned, and
as the Septuagint
write, Kings, and
came to comfort
him, but when they
saw howe he was
visited, they concei
ned an euill opinion
of him, as though
he had bene but an
hypocrite, and so
iustly plagued
of his sinnes. q
This was also a
ceremonie, which
they vied in those
countreys, as the
renting of their
clothes in signe of
forrow, &c. r
And therefore
thought that he
would not haue
hearkened to their
counsel.

And Satan answered the Lord, and sayde
Skin for skin, and all that thou hast, I will
give for his life.
5 But stretch now out thine hand, and touch
his bones and his flesh, so for if hee will not blas
pheme thee to thy face.

6 Then the Lord sayd vnto Satan, Loe, he is
in thine hand, but save his life.

7 So Satan departed from the presence of
the Lord, and smote Job with sore boyles, from
the sole of his foot vnto his crowne.

8 And hee tooke a potsherd to scrape him,
and hee fate downe among the ashes.

9 Then sayd his wife vnto him, Dost thou
continue yet in thine vprightnesse? m Blaspheme
God, and dye.

10 But he sayd vnto her, Thou speakest like a
foolish woman: what? shall we receive good at
the hand of God, and not receive euill? In all
this did not Job sinne with his lips.

11 Nowe when Iobs three friends heard
of all this euill that was come vpon him, they
came euery one from his owne place, to wit,
Eliphaz the Temanite, and Bildad the Shuhite,
and Zophar the Naamathite: for they were agreed
together to come to lament with him, and to
comfort him.

12 So when they lift vp their eyes a farre off,
they knewe him not: therefore they lift vp their
voices and wept, and euery one of them rent his
garment, and sprinkled dust vpon their heads
toward the heauen.

13 So they fate by him vpon the ground seuen
dayes, and seuen nightes, and none spake a word
vnto him: for they sawe, that the griefe was
very great.

This is the most grievous temptation of the
faithfull, when their faith is assailed, and when
Satan goeth about to pervert the them, that they
trust in God in vaine. m For death was appointed to
the blasphemers, and so the meane that he should be
loosed out of his paine. n That is, to be patient in
aduersitie, as we trouey when he suffereth prosperitie,
and so to acknowledge his to be both mercifull and iust.
o He fo biddeth his affliction, that his tongue
through impatience did not murmur against God. p
Which were men of ambition, wile, and learned, and
as the Septuagint write, Kings, and came to comfort
him, but when they sawe howe he was visited, they
conceined an euill opinion of him, as though he had
bene but an hypocrite, and so iustly plagued of his
sinnes. q This was also a ceremonie, which they
vied in those countreys, as the renting of their
clothes in signe of forrow, &c. r And therefore
thought that he would not haue hearkened to their
counsel.

CHAP. III.

1 Job complaineth and curseth the day of his birth, 11 He de
sireth to die, as though death were the end of all mans miserie.

a The seven dayes
ended, Chap. 3. 13.

b Here Job be
ginneth to feele
his great imper
fection in this ba
ttell betwene the
spirit and the flesh.

c Nam. 7. 18. and
after a manner
yeeldeth yet in the
ende he getteth
victorie though he
was in the meane
time greatly
wounded.

d Men ought not
to be werie of
their life and curse
it, because of the
infirmities that is
in subiect vnto, but
because they are
giuen to sinne and
rebellion against
God. e Let it be
put out of the
number of dayes,
and let it not haue
light of the sunne
separate it from
the night. f That
is, most obscure
darknesse, which
maketh them
alway of death,
that are in it.

A fterward as Job opened his mouth, and b
cured his day.

2 And Job cryed out, and sayd,
3 Let the day perish, wherein I was borne,
and the night when I was sayde, There is a man
childe conceived.

4 Let that day be darknesse, let not God
regard it from above, neither let the light shine
vpon it.

5 But let darknesse, and the shadowe of
death shaine it: let the cloud remaine vpon it,
and let them make it fearefull as a bitter day.

6 Let darknesse possesse that night, let it not
be ioyned vnto the dayes of the yeere, nor let it
come into the count of the moneths.

Yes, desolate be that night, and let no ioy
be in it.

8 Let them that curse the day, (being ready
to reuenge their mourning) curse it.

9 Let the starres of that twilight be dimme
through darknesse of it: let it looke for light,
but haue none: neither let it see the dawning
of the day.

10 Because it shut not vp the doores of my
mothers wombe: nor hid sorrowe from mine eyes.

11 Why dyed I not in the birth, or why died
I not, when I came out of the wombe?

12 Why did the knees preuent me? and why
did I sucke the breasts?

13 For should I nowe haue ioyen and bene
quies, I should haue slept then, and bene at rest.

14 With the Kings & counsellors of the earth,
which haue builded themselves & desolated places.

15 Or with the princes that had golde, and
haue filled their houses with silver.

16 Or why was I not hid, as an vtinelly birth,
either as infants, which haue not seene the light?

17 The wicked I haue there ceased from their
tyranny, and there they that laboured valiantly,
are at rest.

18 The prisoners rest together, and heare
not the voyce of the oppressour.

19 There are small and great, and the seruant
is free from his master.

20 Wherefore is the light giuen to him that is
in miserie? and life vnto them that haue heauie
hearts?

21 Which long for death, and if it come not,
they would euen search it more then treasures:

22 Which ioy for gladnesse, and reioyce when
they can finde the graue.

23 Why is the light giuen to the man whose
way is euill, and whom God hath hedged in?

24 For my sighing cometh before I eate,
and my roarings are powred out like the water.

25 For the thing I feared, is come vpon
mee, and the thing that I was afraid of, is come
vnto me.

26 I had no peace, neither had I quietnesse,
neither had I rest, yet trouble is come.

of calamitie and miserie in this world: which he speaketh
after the iudgement of the flesh. n He sheweth that the
benefices of God are not comfortable, except the
heart be ioyfull, and the conscience quieted. o That
feeth not bene to come out of his miseries, because
he dependeth not on Gods providence. p In
my prosperitie I looked for a fall, as it is
come nowe to passe. q The feare of
troubles that should easen, caused my
prosperitie to cease to do me good, and yet
I am not exempted from trouble.

CHAP. IIIL.

1 Job reprehended of impietie, 7 an euill counsel, 17 and
of the presumption of his owne iustification.

Then Eliphaz the Temanite answered, and
sayd,

2 If wee aslay to commune with thee, wilt
thou be grieved? but a who can withholde him
selfe from speaking?

3 Beholde, thou hast taught many, and hast
strengthened the weake hands.

4 Thy wordes haue confirmed him that was
falling, and thou hast strengthened the weake
knees.

5 But now it is come vpon thee, and thou art
grieved: it toucheth thee, and thou art troubled.

6 Is not this thy feare, thy confidence, thy
patience, and the vprightnesse of thy wayes?

7 Remember, I pray thee: who euer perished
being

f Which curst the
day of their birth,
let them lay that
cuse it vpon this
night.

g Let it be al
wayes night, and
never let day
see the eye lids
of the morning.

h This and that
which followeth,
declareth that
when man giueth
place to his passi
ons, he is not able
to stay off herpe
mentors, but
much heauier
to all euill, except
God call him
backe.

i The vehemen
cie of his afflic
tions made him
vnto these words,
as though drunk
were the end of
all euill, except
God call him
backe.

j The vehemen
cie of his afflic
tions made him
vnto these words,
as though drunk
were the end of
all euill, except
God call him
backe.

k He was not
in his ambition
of them, which
they for their
placure, as it
were, change the
order of nature,
and build in
bare places, ma
keing they would
heereby make
their names
immortal.

l That is, by
death the crueltie
of the tyrants
kath ceased.

m All they that
sustaine any kinde
of affliction after
the iudgement
of the flesh. n
He sheweth that
the benefices of
God are not com
fortable, except
the heart be ioy
full, and the con
science quieted.

o That feeth
not bene to come
out of his miserie
s, because he de
pendeth not on
Gods providence.
p In my prosper
itie I looked for
a fall, as it is
come nowe to
passe. q The feare
of troubles that
should easen, caused
my prosperitie
to cease to do me
good, and yet I
am not exempted
from trouble.

a Seeing this al
was impietie.

b Thon hast com
forted others in
their afflictions,
and canst thou
now comfort thy
selfe?

c Thus he con
cludeth that Job
was not an hypo
crite, but that
he was not truly
giuen.

d Thus he con
cludeth that Job
was not an hypo
crite, but that
he was not truly
giuen.

e Thus he con
cludeth that Job
was not an hypo
crite, but that
he was not truly
giuen.

d He concludeth that Job was not grieved, seeing that God had heard him so extremely, which is the argument that the carnall men make against the children of God.

e They that doe evil, can not but receive euill. f He sheweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth.

g Though men according to their office doe not punish tyrants (whom he compares to lions, and their children to their whelpes) yet God both is able, and his justice will punish them.

h A thing that I knew not before, was declared vnto me by visions that is, that whosoever thinketh himselfe iust, shall be found a sinner, when he commeth before God.

i In these visions that God sheweth to his creatures, there is ever a certaine feare joynted, that the authority thereof might be had in greater reverence. k When all things were quiet, so when the feare was somewhat allayed, as God appeared to Eliash. King. 19. 12. l He prooeth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie. m If God finde impietie in his Angels, when they are not maintained by his power, how much more shall he lay liell to man's charge, when he would iustifie himselfe against God.

n They see death continually be looke vpon eyes, and day by day speaking toward them. o No man for all this doth consider it. q That is, because that any of them were so wise as to thinke on death.

1 Hee willeth Job to consider the example of all them that have liued or doe liue godly, whether any of them be like vnto him in rising against God as he doeth. b Murmuring against God is affliction: increaseth the paine, and vttereth miserie. c That is, the sinner that hath not the feare of God. d I was not moued with his prosperitie, but knew that God had cured him and his. e Though God sometimes suffer the fathers to punish in this world, yet his indignations will light vpon their wicked children. f By publique indigment they shall be condemned, and none shall pisse them. g Though there be but two or three eares left in the hedges, yet these shall be taken from him. h That is, the earth is not the cause of barrennes and miserie, but his owne finne. i Which declareth that finne is euill in our corrupt nature: for before finne it was not subject to paine and affliction.

being an innocent? or where were the vpright destroyed?

8 As I haue seene, they that are plow iniquitie, and sowe wickednesse, reape the same.

9 With the vblast of God they perish, and with the breath of his noftrils are they consumed.

10 The roaring of the Lion, and the voyce of the Lionesse, and the teeth of the Lions whelps are broken.

11 The Lion perisheth for lacke of praye, and the Lions whelps are scattered abroad.

12 But a thing was brought to mee secretly, and mine eare hath receiued a little thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, & dread which made all my bones to tremble.

15 And the winde passed before me, and made the haire of my flesh to stand vp.

16 Then stood one, and I knew not his face: an image was before mine eyes, and in silence heard I a voyce, saying,

17 Shall man be more iust then God? or shall a man be more pure then his maker?

18 Beholde, hee found no stedfastnesse in his seruants, and laid follie vpon his Angels.

19 How much more in them that dwell in houses of clay, whose foundation is in the dust, which shall be destroyed before the moeth?

20 They shall be destroyed from the morning vnto the evening: they perish for euer, & without regarde.

21 Doth not their dignitie goe away with them? doe they not die, and that without a wife doome?

i In these visions that God sheweth to his creatures, there is ever a certaine feare joynted, that the authority thereof might be had in greater reverence.

k When all things were quiet, so when the feare was somewhat allayed, as God appeared to Eliash. King. 19. 12. l He prooeth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie. m If God finde impietie in his Angels, when they are not maintained by his power, how much more shall he lay liell to man's charge, when he would iustifie himselfe against God. n They see death continually be looke vpon eyes, and day by day speaking toward them. o No man for all this doth consider it. q That is, because that any of them were so wise as to thinke on death.

C H A P. V.

2. 1. Elihu sheweth the difference betweene the children of God and the wicked, & the first of the wicked. 2. Gods power who destroyeth the wicked, and deliuereth him.

ALL now, if any will answer thee, and to which of the Saints wilt thou turne?

2 Doubtlesse anger killeth the foolish, and enuie slayeth the iudic.

3 I haue seene the foolishly well rooted, and suddenly I cursed his habitation, saying,

4 His children shall be farre from saluation, and they shall be destroyed in the fgate, and none shall deliuer them.

5 The hungrye shall eate vp his haruest: yea, they shall take it from among the thornes, and the thirftie shall drinke vp their substance.

6 For misery commeth not forth of the dust, neither doeth affliction spring out of the earth.

7 But man is borne vnto trouble, as the sparks flie vpward.

8 Though God sometimes suffer the fathers to punish in this world, yet his indignations will light vpon their wicked children.

9 By publique indigment they shall be condemned, and none shall pisse them.

g Though there be but two or three eares left in the hedges, yet these shall be taken from him. h That is, the earth is not the cause of barrennes and miserie, but his owne finne. i Which declareth that finne is euill in our corrupt nature: for before finne it was not subject to paine and affliction.

8 But I would inquire at God, and turne my talke vnto God:

9 Which I doeth great things and vnsearchable, and marvellous things without number.

10 He mighthe raine vpon the earth, & powreth water vpon the ffreets,

11 And setteth vp on him them that bee low, that the forswallow may be exalted to saluation.

12 He scattereth the deuities of the craftie: so that their hands cannot accomplish that which they doe enterprise.

13 He taketh the wife in their craftinesse, and the counsell of the wicked is made foolish.

14 They meete with darkenesse in the day time, & grope at noone day, as in the night.

15 But he sauteh the p poore from the sword, from their mouth, and from the hand of the violent man,

16 So that the poore hath his hope, but iniquitie shall stop her mouth.

17 Beholde, blessed is the man whom God correcteth: therefore refuse not thou the chastising of the Almighty.

18 For he maketh the wound, and bindeth it vp, he smiteth, and his hands make whole.

19 He shall deliuer thee in fixe troubles, and in the seuenth the euill shall not touch thee.

20 In famine he shall deliuer thee from death, and in battell from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue, and thou shalt not be afraid of destruction when it commeth.

22 But thou shalt laugh at destruction and death, and shalt not be afraid of the bea of the earth.

23 For the stones of the ffield shall be in league with thee, and the beafts of the ffield shall be at peace with thee.

24 And thou shalt know, that peace shall be in thy tabernacle, and thou shalt visit thine habitation, and shalt not sinne.

25 Thou shalt perceiue also, that thy seede shall be great, and thy posteritie as the grassie of the earth.

26 Thou shalt goe to thy graue in y a full age, as a ricke of carme commeth in due season into the burne.

27 Lo, thus haue we inquired of it, and so it is: heare this and know it for thy sake.

28 When we are in Gods fauour, all creatures shall terrore vs. x God shall be lesse thee, for thou shalt haue occasion to reioyce in all things, and not to be offended. y Though the children of God haue not alwayes this promise performed, yet God doeth recompente it otherwise to their advantage. z VVee haue learned these points by experience, that God punisheth not the innocent, that man can not compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man subiectureth himselfe for his owne finne.

C H A P. VI.

1 Job answered, that his paine was more grievous then his fault. 2 He willeth death. 3 He complaineth of his friends.

1 Job answered and said,

2 Oh that my griefe were well weighed, and my miseries were layde together in the scale!

3 For it would be now heavier then the sinde of the sea: therefore my words are swallowed vp.

4 For the arrows of the Almighty are in me, the venom wherof doth drinke vp my spirit, and the terrors of God fight against me.

5 Not onely afflicted in body, but wounded in conscience, which is the greatest heauell that the lawfull can haue.

6 My griefe is more grievous then my sinne, and my woundes are more grievous then my guilt.

7 VVhen I declare that hee was not onely afflicted in body, but wounded in conscience, which is the greatest heauell that the lawfull can haue.

8 To know what there is to be feared without sinne, is to know what there is to be feared with sinne.

9 VVhen I declare that hee was not onely afflicted in body, but wounded in conscience, which is the greatest heauell that the lawfull can haue.

10 To know what there is to be feared without sinne, is to know what there is to be feared with sinne.

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12 To know what there is to be feared without sinne, is to know what there is to be feared with sinne.

13 To know what there is to be feared without sinne, is to know what there is to be feared with sinne.

14 I suffered as thou dost, I would like thee to be as thou art. 15 He commendeth Job to himselfe, because hee was a sinner, and God to whom all creatures are subject, and whose workes declare that man is irreparable, except hee glorifie God in all his workes. m He sheweth by particular examples, what the workes of God are.

16 In things plain and euident they inuestigate foolishly in stead of wisdom. o This declareth that God punisheth the worldly wise, as hee stricken, Deut. 32. 9. p That is, hee punisheth himselfe before God.

q He compares the sinner of the wicked to thorns & thistles. r If the wicked be compelled to Gods workes to stoppe their mouths, more they that profess God.

s He offeendeth trouble, after his children are away for sometime, but continually trull in him, but they shall haue a comfortable issue, as in the greater and the last, which is here called the ieuenech.

t Whereas the wicked languish in their troubles, thou shalt haue occasion to reioyce.

u When we are in Gods fauour, all creatures shall terrore vs. x God shall be lesse thee, for thou shalt haue occasion to reioyce in all things, and not to be offended. y Though the children of God haue not alwayes this promise performed, yet God doeth recompente it otherwise to their advantage. z VVee haue learned these points by experience, that God punisheth not the innocent, that man can not compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man subiectureth himselfe for his owne finne.

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t Whereas the wicked languish in their troubles, thou shalt haue occasion to reioyce.

d Think you that I rise without causing the brute beasts do not complain when they have what they would
e Can a man taste delight in that hath no favour? meaning, that none take pleasure in affliction, seeing they can not a way with things that are vexatious to the mouth.
f Herein he findeth double, both in withstanding impatience to die, and also in desiring of God a thing which was not agreeable to his will.

g This is, let me the stronger be, because I come to distrust Gods promises through mine impatience.
h He feareth lest he should be brought to incongruities, if his sorrows should continue.

i Here I not sought to wipe any sorrow as much as was possible [Or, as I desire, or, less, &c.]

k He compares these friends which comfort vs not in miserie, to a brooke, which in summer when we neede water, is drie, in winter is hard frozen, and in the time of raine when we have no neede, overflows with water.

l They that passe thereby to goe into the bare countries of Arabia, thinke to finde water there, so quench their thirst, but they are deceived.

m Thus it is like to this brooke, which deceiveth them, that thinke to have water there in their needes. I looked for consolation at your hands.

n He toucheth the worldlings, which let an necessitie will give part of their goods, and much more these men, which would not give him comfortable words.

o Shew me wherein I have erred, and I will confesse my fault. p Hee that hath a good conscience, doeth not thinke at the charge words or reasonings of others, except they be able to persuade him by reason. q Do you cail at my words, because I should be thought to speake foolishly, which am now in miserie? Consider whether I speake as one that is driven to this impatience through very sorrow, or as an hypocrite, as you condemn me.

r Thus he saith, as if he had said, I am worse then an hireling.

s With not an hired man I have sinned and sinned, then this my conscience torment I am worse then an hireling.

5 Doeth the wilde asse bray when hee hath grasse? or loweth the oxe when he hath fodder?

6 That which is vnlawfull, shall it be eaten without fault? or is there any taste in the white of an egge?

7 Such things as my soule refused to touch, as were sorrows, are my meate.

8 Oh that I might have my desire, and that God would grant me the thing that I long for!

9 That is, that God would destroy mee: that he would let his hand goe, and cut me off.

10 Then should I yet have comfort, I though I burne with sorrow, let him not spare: because I have not denied the wordes of the Holy one.

11 What power have I that I should endure? or what is mine end, if I should prolong my life?

12 Is my strength the strength of stones? or is my flesh of brasse?

13 Is it not so, that there is in mee no help? and that my strength is taken from me?

14 He that is in miserie, ought to be comforted of his neighbour: but men have forsaken the feare of the Almighty.

15 My brethren have deceived me as a brooke, and as the rising of the rivers they passe away.

16 Which are blackish with yee, and wherein the snow is hid.

17 But in time they are dried vp with heate and are consumed: and when it is hote they faile out of their places.

18 Or they depart from their way and course, yea, they vanish and perish.

19 They that goe to Tema, considered them, and they that goe to Shetha, waited for them.

20 But they were confounded: when they hoped, they came thither and were ashamed.

21 Surely now are ye like vnto it: ye have seene my fearful plague, and are afraid.

22 Was it because I saide, Bring vnto me? or give a reward to me of your substance?

23 And deliuer me from the enemies hand, or ransom me out of the hand of tyrants?

24 Teach me, and I will hold my tongue: and cause me to vnderstand, wherein I have erred.

25 Howstedfast are the wordes of righteousness? and what can any of you iustly reprove?

26 Doe ye imagine to reprove words, that the talke of the afflicted should be as the winde?

27 Yee make your wrath to fall vpon the fatherlesse, and digge a pit for your friend.

28 Now therefore be content to looke vpon me, for I will not lie before your face.

29 Turne, I pray you, let there bee none iniquitie: returne, I say, and ye shall see yet my righteousness in that behalfe. Is there iniquitie in my tongue? doeth not my mouth feele sorrow?

30 As a servant longeth for the shadow, and as an hireling looketh for the end of his worke,

31 So have I had as an inheritance the moments of vanitie, and painefull nights have bene appointed vnto me.

32 If I laye me downe, I saye, When shall I arise? and measuring the cuening I am euen full with toiling to and fro vnto the dawning of the day.

33 My flesh is clothed with wormes and filthinesse of the dust: my skin is rent, and become horrible.

34 My dayes are swifter then a weauers shuttle, and they are spent without hope.

35 Remember that my life is but a winde, and that mine eye shall not returne to see pleasure.

36 The eye that hath seene mee, shall see mee no more: thine eyes are vpon me, and I shall be no longer.

37 As the cloude vanisheth and goeth away, so he that goeth downe to the graue, shall come vp no more.

38 He shall returne no more to his house, neither shall his place know him any more.

39 Therefore I will not spare my mouth, but will speake in the trouble of my spirite, and muse in the bitterness of my minde.

40 Am I a fable? or a wholsom, that thou keepest me in ward?

41 When I say, My couch shall relieue mee, and my bed shall bring comfort in my meditation,

42 Then fastest thou me with dreames, and astonishest me with visions.

43 Therefore my soule chuseth rather to be strangled and to die, then to be in my bones.

44 I abhorre it, I shall not liue alway: I spare me then, for my dayes are but vanitie.

45 What is man, that thou dost magnifie him, and that thou settest thine heart vpon him?

46 And doest visite him euery morning, and triest him euery moment?

47 How long will it be yet thou depart from me? thou wilt not let mee alone whilst I may swallow my spittle.

48 I haue sinned, what shall I doe vnto thee? O thou preferer of men, why hast thou set mee as a marke against thee, so that I am a burden vnto my selfe.

49 And why doest thou not pardon my trespass? and take away mine iniquitie? for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall not be found.

50 Of persuasion with God, that he might stay his hand. n After all remembrance I haue broken forth, and leade Iob to repentance: yet it was not in such perfetion, that he could bryde himselfe from reasoning with God, because that hee had sinned.

51 That is, I shall be dead.

3 As a servant longeth for the shadow, and as an hireling looketh for the end of his worke,

3 So have I had as an inheritance the moments of vanitie, and painefull nights have bene appointed vnto me.

32 If I laye me downe, I saye, When shall I arise? and measuring the cuening I am euen full with toiling to and fro vnto the dawning of the day.

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47 How long will it be yet thou depart from me? thou wilt not let mee alone whilst I may swallow my spittle.

48 I haue sinned, what shall I doe vnto thee? O thou preferer of men, why hast thou set mee as a marke against thee, so that I am a burden vnto my selfe.

49 And why doest thou not pardon my trespass? and take away mine iniquitie? for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall not be found.

50 Of persuasion with God, that he might stay his hand. n After all remembrance I haue broken forth, and leade Iob to repentance: yet it was not in such perfetion, that he could bryde himselfe from reasoning with God, because that hee had sinned.

51 That is, I shall be dead.

52 My sorrows have continued from month to month, and I haue looked for hope in vain.

53 This signifies that his desire was rare and most horrible.

54 Thus he speaketh in respect of the breuiety of mans life, which passeth without hope of redemption in consolation whereof he desired God to cause compassion on him.

55 I then beheld me in thine anger, I shall not be able to stand in thy presence, I shall no more enjoy this mortal life.

56 Seeing I can by none other means comfort my selfe, I will declare my griefs by wordes, and thus he speaketh as one overcome with griefe of minde.

57 I am not a poore wretch, what needeth that thou to lay fo much paine on me? I so that I can have no rellight now do.

58 He speaketh as one overcome with sorrow, and not of indignation or of the examination of his faith. I seeing my terna of life is so short, let me have fewe rest and ease.

59 Seeing that man of himselfe is so vile, why doest thou giue him that honour to content against him? Iob with all his friends.

60 He decribeth that their words which would destroy any thing from the iustice of God, is but as a puffe of a winde that vanishest away.

61 That is, hath rewarded them according to their iniquitie: meaning that Iob ought to be rewarded by the example of his children, that hee offend not God.

CHAP. VII.

1 Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preferreth the good.

2 Then answered Bildad the Shuhite, and said, How long wilt thou talke of these things? & how long shall the words of thy mouth be as a mightie winde?

3 Deeth God peruert iudgement? or doeth the Almighty subuert iustice?

4 If thy sonnes have sinned against him, and hee hath sent them into the place of their iniquitie,

5 And they have sinned against him, and hee hath sent them into the place of their iniquitie,

6 And they have sinned against him, and hee hath sent them into the place of their iniquitie,

7 And they have sinned against him, and hee hath sent them into the place of their iniquitie,

8 And they have sinned against him, and hee hath sent them into the place of their iniquitie,

a That is, if thou
tame betime
when God cal-
leth thee to re-
pentance.

d Though the be-
gunnings be not
to pleasure, as thou
wouldest desire,
yet in the ende
thou shalt have suf-
ficient occasion to
content thy selfe.

e He willen to
examine all an-
tiquitie, & he shall
finde it true which
he here saith.

f Meaning, that
it is not enough
to have the experi-
ence of our felicitie,
but to be confir-
med by the exam-
ples of them that
went before vs.

g As a rull cannot
growe without
moysture, so can
not the hypocrite,
because he hath
not faith, which
is moystured with
Gods Spirit.

h Which is to day,
and to morrow
swept away.

i He importuneth
the iust to a tree,
which although it
be removed out
of one place into
another, yet bring-
eth up to the afflic-
tion of the godly
turber to their
profit.

k That is, so that
there remaine no-
thing there to
proove whether
the tree had grown
there or no.

l To be planted in
another place, where
it may grow to
pleasure, & if not,
there affliction shall
reale.

m If thou be godly,
he will give thee
occasion to re-
joyce, and if not,
there affliction shall
reale.

n To be planted in
another place, where
it may grow to
pleasure, & if not,
there affliction shall
reale.

o To be planted in
another place, where
it may grow to
pleasure, & if not,
there affliction shall
reale.

5 Ter if thou wilt carely seeke vnto God,
and pray to the Almightie,

6 If thou be pure and vpright, then surely he
will awake vp vnto thee, and hee will make the
habitation of thy righteousnesse prosperous.

7 And though thy beginning be small, yet
thy latter ende shall greatly increase.

8 Enquire therefore, I pray thee, of the former
age, & prepare thy selfe to search of their fathers.

9 For we are but of yfelle time, and are igno-
rant: for our dayes vpon earth are but a shadow.

10 Shall not they teach thee and tell thee, and
utter the wordes of their heart?

11 Can a rull growe without myre? or
can the grassie growe without water?

12 Though it were in greene and not cutte
downe, yett shall it wither before any other herbe.

13 So are the paths of all that forget God, and
the hypocrites hope shall perih.

14 His confidence also shall cutt off, and his
trust shall be as the house of a spyder.

15 He shall leane vpon his house, but it shall
not stand: he shall holde him fast by it, yett shall
it not endure.

16 The iust is greene before the sinne, and
the branches spread out the garden thereof.

17 The rootes thereof are wrapped about
the fountaine, and are folded about the house of
stones.

18 If any plucke it from his place, and it be
dried, saying, I have not sene thee,

19 Beholde, it will reioyce *i* by this meanes,
that it may grow in another molde.

20 Behold, God will not cast away an vpright
man, neither will he take the wicked by the hand,

21 Till he haue filled thy mouth with laughter,
and thy lips with ioy.

22 They that hate thee, shall be clothed with
shame, and the dwelling of the wicked shall not
remaine.

23 They that hate thee, shall be clothed with
shame, and the dwelling of the wicked shall not
remaine.

24 They that hate thee, shall be clothed with
shame, and the dwelling of the wicked shall not
remaine.

25 They that hate thee, shall be clothed with
shame, and the dwelling of the wicked shall not
remaine.

26 They that hate thee, shall be clothed with
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35 They that hate thee, shall be clothed with
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36 They that hate thee, shall be clothed with
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37 They that hate thee, shall be clothed with
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38 They that hate thee, shall be clothed with
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remaine.

39 They that hate thee, shall be clothed with
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remaine.

40 They that hate thee, shall be clothed with
shame, and the dwelling of the wicked shall not
remaine.

41 They that hate thee, shall be clothed with
shame, and the dwelling of the wicked shall not
remaine.

42 They that hate thee, shall be clothed with
shame, and the dwelling of the wicked shall not
remaine.

43 They that hate thee, shall be clothed with
shame, and the dwelling of the wicked shall not
remaine.

44 They that hate thee, shall be clothed with
shame, and the dwelling of the wicked shall not
remaine.

and when he passeth by, I perceiue him not.

11 Beholde, when he taketh a pray, I who can
make him to restore it? who shall giue vnto him,
What doest thou?

12 God will not withdraw his anger, and
the most mightie helpe hee doeth vnder him.

13 How much lesse shall I answer him? or
howe should I finde out my wordes with him?

14 For though I were iust, yett could I not an-
swere, but I would make supplication to my Iudge.

15 If I cry, and hee will not heare me, yett would I
not beleeue, that hee heard my voyce.

16 For he destroyed me with a tempest, and
wounded me without cause.

17 Hee will not suffer mee to take my breath,
but filleth me with bitterness.

18 If I *speake* of strength, beholde, he is
strong: if I *speake* of iudgement, who shall
bring me in to please?

19 If I would iustifie my selfe, mine owne
mouth shall condemne me: if I would be per-
fite, hee shall iudge me wicked.

20 Though I were perfite, yett I know not my
foule: therefore I abhorre I my life.

21 This is one point: therefore I said, He de-
stroyeth the perfite and the wicked.

22 If the scourge should suddenly fall, I should
God laugh at the punishment of the innocent?

23 The earth is giuen into the hand of the
wicked: hee couereth the faces of the Iudges
thereof: if not, where is he? or who is he?

24 My dayes haue bene more swift then a post:
they haue fled, and haue sene no good thing.

25 They are passed as with the most swift
ships, and as the eagle that flyeth to the pray.

26 If I say, I will forget my complaint, I will
cease from my wrath, and comfort me,

27 Then I am afraid of all my sorowes, know-
ing that thou wilt not iudge me innocent.

28 If I be wicked, why labor I thus in vaine?

29 If I wash my selfe with snow water, and
purge mine handes most cleane,

30 Yett shalt thou plunge mee in the pit, and
mine owne clothes shall make me filthy.

31 For hee is not a man as I am, that I should
answer him, if we come together to iudgement.

32 Neither is there any vmpire that might
lay his hand vpon vs both.

33 Let him take his rod away from me, and let
not his feare astonish me:

34 Then will I speake, and feare him not: but
because I am not fo, I holde me still.

35 They that are counted perfite as they are wicked, & to the wicked, I: this
is spoken according to our apprehension, as though we would say, If God destroy
but the wicked, as Chap. 3. why should hee suffer the innocents to be so long re-
mored by them? That they cannot see to doe iustice. That can they the
contrary? I thinke not to fall into these afflictions, but my sorowes bring me
to these manifold infirmities, and my conscience condemne me. Why doest
not God destroy me at once? thus hee speaketh according to the infinitie of the
felix. yf I thought I were neuer to pure in mine owne eyes, yett all by corrup-
tion betwixt God. Whatsoever I would do to cure my fault, with God
disclose me to much more. Which might make us accorde betweene God and
one speaking of impatience, and yett confessing God to be iust in punishing him.

36 Signifying that Gods iudgements keepe him in awe.

37 Signifying that Gods iudgements keepe him in awe.

38 Signifying that Gods iudgements keepe him in awe.

39 Signifying that Gods iudgements keepe him in awe.

40 Signifying that Gods iudgements keepe him in awe.

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44 Signifying that Gods iudgements keepe him in awe.

45 Signifying that Gods iudgements keepe him in awe.

46 Signifying that Gods iudgements keepe him in awe.

47 Signifying that Gods iudgements keepe him in awe.

48 Signifying that Gods iudgements keepe him in awe.

49 Signifying that Gods iudgements keepe him in awe.

50 Signifying that Gods iudgements keepe him in awe.

f He sheweth that
when God doeth
execute his pow-
er, he doeth it
righteously, as
none can con-
trarie him.

g God will not
be appealled for
ought that man
can lay for him-
selfe in his iustifi-
cation.

h That is, all the
reasons that men
can lay to approue
their cause.

i How should I be
able to answere
him by eloquence
whereby hee
noteth his iustice,
that albeit they
were eloquent in
talker, yett they
felt not in heart,
that which they
spoke.

k Meaning, in
his owne opinion,
figuilly, that
man is sometime
faster him-
selfe to be
righteous,
which before God
is abomination.

l Whiles I am
in my rage, I cannot
but thinke
to many incon-
sistencies, although
I know full that
God is iust.

m I am not able
to feeble my
griefe, as I feele
the weight of his
punishment, and
this hee speaketh
to comfort his dis-
tresse, and to tell
his God.

n After hee hath
accused his owne
weaknesse, hee
contineth to iustifie
God by his power.

o If I would thinke
in mine owne
discreetie, yett God
hath iust cause to
condemne me, if
I examine mine
heart & conscience,
p If God punish
according to his
iustice, hee will
destroy them
that are wicked.

p If I would thinke
in mine owne
discreetie, yett God
hath iust cause to
condemne me, if
I examine mine
heart & conscience,
p If God punish
according to his
iustice, hee will
destroy them
that are wicked.

q If I would thinke
in mine owne
discreetie, yett God
hath iust cause to
condemne me, if
I examine mine
heart & conscience,
p If God punish
according to his
iustice, hee will
destroy them
that are wicked.

r If I would thinke
in mine owne
discreetie, yett God
hath iust cause to
condemne me, if
I examine mine
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in mine owne
discreetie, yett God
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discreetie, yett God
hath iust cause to
condemne me, if
I examine mine
heart & conscience,
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iustice, hee will
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that are wicked.

u If I would thinke
in mine owne
discreetie, yett God
hath iust cause to
condemne me, if
I examine mine
heart & conscience,
p If God punish
according to his
iustice, hee will
destroy them
that are wicked.

v If I would thinke
in mine owne
discreetie, yett God
hath iust cause to
condemne me, if
I examine mine
heart & conscience,
p If God punish
according to his
iustice, hee will
destroy them
that are wicked.

w If I would thinke
in mine owne
discreetie, yett God
hath iust cause to
condemne me, if
I examine mine
heart & conscience,
p If God punish
according to his
iustice, hee will
destroy them
that are wicked.

e He would not
that God should
proceede against
him by his iustice
iudice, but by the
ordinaire means
that he punisheth
others.
f Is it agreeable
to thy iustice to
doe me wrong?
g Wilt thou be
without compen-
sation?
h Wilt thou gra-
tifie the wicked
& condemne me?
i Doeest thou this
for ignorance?
k Art thou in-
constant and chan-
geable, as the times,
to day a friend, to
morrow an enemy?
l By affliction thou
keepst me as in a
prison, and re-
strainest me from
doing euill, nei-
ther can any let
me at libertie.
m In these eight
verses following,
he describeth the
mercy of God in
the wonderfull
creation of man:
& thereon ground-
eth that God
should not then
himselfe rigorous
against him.
n As brittle as a
pot of clay.
o That is, reason
& understanding,
and many other
gifts which by
man excelleth all
earthly creatures.
p That is, his
fatherly care and
providence, wher-
by thou preservest
me, and without
the which I should
perish in a moment.
q Though I be
not fully able to
comprehend these
things yet I must
needs confesse
that it is so.
r I will alway
walke in feare and
humilitie, knowing
that none is iust before thee.
s Job being sore
afflicted in this
battell betweene the
flesh and the spirit,
brasteth out into
these afflictions,
withing rather
short dayes then
long paine.
t That is, dis-
cussie of diseases
and in great abun-
dance, shewing
that God hath in-
finite mercies to
punish man.
u The wither-
eth that God would
let loose his afflic-
tion, considering
his great misery
and the brentie of
his life.
v He speaketh
thus in the persua-
sion of a friend,
that is, to over-
come with patien-
ces and with the
feeling of Gods
iudgements, and
therefore can
not apprehend in
that state the mer-
cies of God and
comfort of the
resurrection.
w No distinction
betweene light &
darknes, but where
all is very darknes
it selfe.

in the bitterness of my soule.
1 I will say vnto God, & Condemne mee not:
shewe me wherefore thou contendest with me.
2 Thinkest thou it is good to oppress me, and
to cast off the labour of thine hands, and to
fauour the Counsel of the wicked?
3 Hast thou & carnall eyes? or doest thou see
as man seeth?
4 Are thy dayes as mans dayes? or thy
yeeres, as the time of man,
5 That thou inquest of mine iniquitie, and
searchest out my sinne?
6 Thou knowest that I cannot doe wickedly:
for none can deliuer me out of thine hand.
7 Thinke & haue made me, and fashion-
ed me wholly round about, and wilt thou de-
stroy me?
8 Remember, I pray thee, that thou hast
made me as the clay, and wilt thou bring me into
dust againe?
9 Hast thou not powred mee out as milke?
and turned me to cruels like cheefe?
10 Thou hast clothed me with skin and flesh,
and ioyned me together with bones and sinewes.
11 Thou hast giuen me life, and grace: and thy
visitation hath preferred my spirit.
12 Though thou hast hid these things in thine
heart, yet I knowe that it is so with thee.
13 If I haue sinned, then is thou wilt freighly
looke vnto me, and wilt not holde me guiltlesse
of mine iniquitie.
14 If I haue done wickedly, wo vnto me: if I
haue done righteously, I will not rise vp mine
head, being full of confusion, because I see mine
affliction.
15 But let it increase: hunt thou me as a lyon:
returne and shew thy selfe maruelous vpon me.
16 Thou reuelst thy plagues against me, and
thou increasest thy wrath against me: & changes
and armies of frownes are against me.
17 Wherefore then hast thou brought me out
of the wombe? Oh that I had perished, and that
none eye had seene me!
18 And that I were as I had not bene, but
brought from the wombe to the graue.
19 Are not my dayes fewe? let him cease, and
leauie off from me, that I may take a little comfort.
20 Before I go and shall not returne, euene
to the land of darkenesse and shadow of death:
21 Into a land, I say, darkes as darkenesse it
selfe, and into the shadow of death, where is none
order, but the light is there as darkenesse.

CHAP. XI.

1 Job is comforted of Zophar, 7 God incompre-
hensible, 14 He is mercifull in the repentant, 18 There is
distance betwixt light and darknes.

Then answered Zophar the Naamahite, and
said,
1 Should not the multitude of words be an-
swered? or should a great talker be iustified?
2 Should men hold their peace at thy lies? and
when thou mockest others, shall none make thee

ashamed?
3 For thou hast sayde, b My doctrine is pure,
and I am cleane in thine eyes.
4 But oh that God would speake & open
his lippes against thee!
5 That hee might shewe thee the secrets of
wisdom, how thou hast deferred double, accord-
ing to right: know therefore that God hath for-
gotten thee for thine iniquitie.
6 Canst thou by searching finde out God? canst
thou finde out the Almighty to his perfection?
7 The heauens are his, what canst thou do? it
is deeper then the hell, how canst thou know it?
8 The measure thereof is longer then the earth,
and it is broader then the sea.
9 If he cut off & shut vp, or gather to-
gether, who can turne him backe?
10 For he knoweth vaine men, and seeth in-
iquitie, and him that vnderstandeth nothing.
11 Yet vaine man would be wise, though man
newe borne is like a wilde asse: i colte.
12 If thou & prepare thine heart, and stretch
out thine handes toward him:
13 If in iniquitie be thine hand, put it farre a-
way, & let no wickednes dwell in thy Tabernacle.
14 Then truly shalt thou lye vpon thy face with-
out spot, and shalt be stable, and shalt not feare.
15 But thou shalt forgoe thy miserie, and re-
member it as waters that are past.
16 Thine age also shall appeare more cleare
then the noone day: thou shalt shine and bee as
the morning.
17 And thou shalt be bolde, because there is
hope: and thou shalt digge pittes, and shalt lie
downe safely.
18 For when thou takest thy rest, none shall
make thee afraide: yea, many shall make sure vn-
to thee.
19 But the eyes of the wicked shall faile, and
their refuge shall perish, and their hope shall be
row of minde.
20 Renounce thine owne euill works, & see that they offend not God, nor hurt
thou shalt charge. 1 He doth what quiers of conscience and successe in all
things shall haue, which turne to God by true repentance. 2 Lett vs say,
k He sheweth that contrary things shall come vnto them that doe not repent.

CHAP. XII.

1 Job accuseth his friends of ignorance, 7 Hee declares the
might, and power of God, 17 And how hee chargeth the
cowards of thames.

Then Job answered, and said,
1 In deede because that ye are the people
only, a wisdom must dye with you.
2 But I haue vnderstanding aswell as you, and
am not inferior vnto you, yea, who knoweth
not such things?
3 I am b as one mocked of his neighbour,
who calleth vpon God, and hee heareth him: the
iust and the vpright is laughed to scorne.
4 He that is ready to fall, w as a limpe de-
sifted in the opinion of the rich.
5 The tabernacles of robbers doe prosper, and
they are in safetie, that prouoke God, & whom
God hath enriched with his hand.
6 Alke now the beafts, & they shall teach
in deede they had, and the other, that in read of vnto consolation, they did
deside and dip in their friend in his aduise. c The which neighbour, being
a mocker, and a wicked man, sheweth that no man is in Gods fauour, but hee
be hath all things that he desireth. d As the rich sheweth a light, so teach
that poore ou, so is he despised that felleth from prosperitie to aduersitie. e Iste,
to whom God hath brought in with his hand. f Hee declareth to them that did
dispute against him, that their wisdom is common to all, and such as the very
brute beafts doe dayly teach.

b Hee chargeth
Job with this, that
hee should say,
that the things
which hee saies,
was true, and that
he was without
sinne in the sight
of God.
c Which is, as
to stand in suffi-
cing of thy litle
be significth that
he will neuer be
overcome, whiles
he reasoneth with
another, and there-
fore God must
break off the con-
trarie, and by
mans mouth.
d That is, the
perfection of God,
and if man be
able to comprehend
the height of the
heauen, the depth
of hell, the length
of the earth, the
breadth of the
firmament, how
can hee answer to
the perfection of
the Creator?
e If God should
turne the state of
things, and esta-
blish a new order
in nature, who
could controule
him?
f That is, without
vnderstanding
to the vnder-
standing, nor
after, and come
of God, and not
of nature.
g If thou repent,
pry vnto him.

a Should he per-
suade by his great
talkes, that he is
iust?

d He speaketh
not here as though
he had not hope
of the immortal
tie but as man
in extreme paine
when reason is
to overcome by af-
fections and tor-
ments.

e Herby he de-
clareth that the
fear of Gods
iudgement was the
cause why he de-
sired to die.

f That is releas
my paines, and
take me to mercie.

g Meaning, vnto
the day of the re-
surrection when
he should be chan-
ged and reward.

h Though I be
afflicted in this
life, yet in the re-
surrection I shall
freely thy mercies
and answer when
thou callest me.

Psalm. 137.
I then layeth
them altogether,
and suffereth none
of my finnes vni-
punished.

k He murmureth
through the im-
perfection of the
best against God,
as though he vied
as great fortitude
against him as a
against the hard
rockes, or waters
that overflowe, so
that hereby all the
occasion of his hope
is taken away. I
Yet while he liueth,
he shalbe in paine
and miserie.

bring forth boughes like a plant.

10 4 But man is sicke, and dieth, and man pe-
risheth, and where is he?

11 As the waters passe from the sea, and as
the flood decayeth and drieth vp,

12 So man slepeeth and riseth not: for he st-
all to wake againe; nor be raised from his slepe till
the heauen be no more.

13 Oh that thou wouldest hide me in § grave,
and keepe me secret, vntill thy wrath were past,
and wouldest giue me terme, and I remember me.

14 If a man die, shall he liue againe? All the
dayes of mine appointed time will I waite, till my
changing shall come.

15 Thou shalt call me, and I shall answer thee
thou shalt louest the worke of thine owne hands.

16 But now thou art numbrest my steppes, and
doest not delay my finnes.

17 Mine iniquitie is sealed vp, as in a bagge,
and thou addest vnto my wickednesse.

18 And surely as the mountaine that falleth,
commeth to nought, and the rocke that is re-
moued from his place.

19 As the water breaketh § stones, when thou
ouerflowest the things which grow in the dust of
the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that
he passeth away: he changeth his face when thou
castest him away.

21 And he knoweth not if his finnes shall be
honourable, neither shall he vnderstand concern-
ing them, whether they shall be of low degree.

22 But while his flesh is vpon him, he shall
be sorowfull, and while his soule is in him, it shall
mourne.

23 For he knoweth not if his finnes shall be
honourable, neither shall he vnderstand concern-
ing them, whether they shall be of low degree.

CHAP. XV.

24 Eliphaz reprehendeth Job, because he is a foolish wisdomer,
and purueth to himselfe. 10 He desireth that the earth
on the which he walketh, should take away his number.

Then answered Eliphaz the Temanite, and
sayde,

25 Shall a wife man speake words of the wind,
and fill his bellie with the East winde?

26 Shall he dispute with words not comely?
or with talke that is not profitable?

27 Surely thou hast cast off § feare, and refrain-
est prayer before God.

28 For thy mouth declareth thine iniquitie,
seeing thou hast chosen § the tongue of the crafty.

29 Thine owne mouth condemneth thee, and
not I, and thy lips testifie against thee.

30 Art thou the first man, that was borne?
and wast thou made before the hills?

31 Hast thou heard the secret counsell of God,
and dost thou restraîne wisdomes f to thee?

32 What knowest thou that we know not? and
vnderstandest that is not in vs?

33 With vs are both ancient & very aged men,
farre older then thy father.

34 See the consolations of God § final vn-
to thee? is this thing strange vnto thee?

35 Why doest thine heart § take thee away,
and what doe thine eyes meane,

36 That thou answerest to God § at thy plea-
sure, and bringest forth words out of thy mouth?

37 For by God, not by their counsell. 11 Why doest thou stand
in thine owne conceits? 12 Job answered, saying,

14 What is man, that he should bee cleane?
and he that is borne of woman, that he should be
iust?

15 Beholde, he founde no stedfastnesse in his
Saintes: yea, the heauens are not cleane in his
sight.

16 How much more is man abominable, and
filthie, which § drinketh iniquitie like water?

17 I will tell thee: heare mee, and I will de-
clare that which I haue seene.

18 Which wife men haue tolde, as they haue
heard of their fathers, and have not kept it secret:

19 To whome alone the land was § giuen; and
no stranger passed through them.

20 The wicked man is continually as one that
trauelleth of childe, and the number § of yeres
is hid from the tyrant.

21 A founde of feare is in his cares, and in his
prosperitie the destroyer shall come vpon him.

22 He beleueth not to returne out of § dark-
nesse: for he seeth the sword before him.

23 He wandreth to and fro for bread where
he may § hee knoweth that the day of darkenesse
is prepared at hand.

24 Affliction and § anguish shall make him a
fraid: if they shall preuaile against him as a King re-
dies to the battell.

25 For he hath stretched out his hand against
God, and made himselfe strong against the
Almightie.

26 Therefore God shall runne vpon him, euen
vpon his necke, and against the most thicke part
of his shield.

27 Because he hath covered his face with his
fatnesse, and hath collops in his flankes.

28 Though he dwell in desolate cities, and in
houses which no man inhabiteth, but are become
heapes,

29 He shall not be rich, neither shall his sub-
stance continue, neither shall he prolong the § per-
fection thereof in the earth.

30 He shall neuer depart out of darknesse: the
flame shall drie vp his branches, and he shall goe
away with the breath of his mouth.

31 He § beleueth not that he errett in vani-
tie: therefore vanitie shall be his change.

32 His branch shall not be Greene, but shall
be cut off before his day.

33 God shall destroy him as the vine her fowre
grape, and shall cut him off, as the olive doeth
her flower.

34 For the congregation of the hypocrite
shall be desolate, and fire shall deuoure the houses
of § bribes.

35 For they § conceale mischiefe and bring
forth vanitie, and their bellie hath prepared
deceit.

36 neuer come to perfection. 10 He standeth in his owne conceits, that heu-
en give no place to good counsell, therefore his owne pride shall bring him to de-
struction. 11 As one that gathereth grapes before they be ripe. 12 Which are
built or maintained by pawning and libertie. 13 And therefore all their vani-
ties shall turne to their owne destruction.

CHAP. XVI.

1 Job reprooeth the inconstancie of his friends, 9 Counteth in
what extremities he is, 10 And taketh God to witness of his
owne innocencie.

Job answered, and said,
2 I haue often times heard such things: mi-
serable comforters are ye all.

3 Shall there be none end of this? 4 I haue
heard, and am affraid: I haue seene, and am
dreadfull.

i His purpose is
to proue that Job
is an vnjust man
and hypocrite

ii I haue often
times heard such
things, like as he
did before, Chap.

4. 18. k Which hath a
desire to sinne as
he that is thistle
to drie hee.

l Who by their
wisdomes to ge-
nerate, but not
stranger moued
them, and so the
land becometh
to be giuen to
others.

m The cruel man
is euer in danger
of death, and is
never quiet in
conscience.

n Out of that mi-
serie where he
is, hee desireth to
see God, and not
only in power
the wicked ex-
amines; but out
in prosperitie
he punisheth him
with a great
sore to gether
which is a
leggerie.

p His words
which he weepeth
God vnto
the wicked, who
liueth, therefore
against him, as
a witness of
conscience, and
outward affliction.

q That hee
is full of
great profanitie
and abundance
of all things, but
he forgets God
saying that Job
in his felicity
had not the
fearre of God.

r Through his
building, and
rauinous plans
to get him
fame, yet God
shall bring all
to nought, and
his great pro-
fane into
miserie.

s Meaning that
his sinnes
buildings shall
be destroyed.

t I haue
heard, and am
dreadfull.

u I haue
heard, and am
dreadfull.

v I haue
heard, and am
dreadfull.

w I haue
heard, and am
dreadfull.

x I haue
heard, and am
dreadfull.

y I haue
heard, and am
dreadfull.

z I haue
heard, and am
dreadfull.

aa I haue
heard, and am
dreadfull.

ab I haue
heard, and am
dreadfull.

ac I haue
heard, and am
dreadfull.

ad I haue
heard, and am
dreadfull.

ae I haue
heard, and am
dreadfull.

af I haue
heard, and am
dreadfull.

ag I haue
heard, and am
dreadfull.

ah I haue
heard, and am
dreadfull.

ai I haue
heard, and am
dreadfull.

aj I haue
heard, and am
dreadfull.

ak I haue
heard, and am
dreadfull.

al I haue
heard, and am
dreadfull.

am I haue
heard, and am
dreadfull.

an I haue
heard, and am
dreadfull.

ao I haue
heard, and am
dreadfull.

ap I haue
heard, and am
dreadfull.

aq I haue
heard, and am
dreadfull.

ar I haue
heard, and am
dreadfull.

a Which ferre for
vaile offention,
and for a true
comit.

b For Eliphaz did
reprie againe Iobs
anwer.

c I would you felt
that which I doe,
d That is, woeke
vpon mine, as
you doe to mine.

e If this were in
my power, yet
would I comfort
you, and not doe
as ye doe to me.

f If they would
say, Why doest
thou not then
comfort thy selfe
he saith, that he
is inuoluntarily
of Gods more bea-
stie, than he is able
to aswage either
by wordes or si-
lence.

g Meaning God.
h That is, destroy-
ed most of my fa-
mily.

i In token of sor-
row and griefe.
k That is, God by
his wrath: and in
the diuersitie of
wordes & his title,
he expresseth how
griuous the hand
of God was vpon
him.

l That is, hath hid-
led me most con-
cealously: after
doe saying on the
king is disguised,
2 Kings. 2. 24. mar.
24. 26.

m They haue led
me whither they
would.

n His manifold
afflictions.

o I am wounded
to the brayn.

p Meaning his glo-
rie was brought
lowe.

q Signifying, that
he is not able to
comprehend the cause of his
griuous punishment.

r That is, vnfaide,
and without hypocrisie.

s Let my sinne be knowne if I be
such a sinner as mine aduersaries
accuse me, and let me shew fauour.

t Though was condemne me, yet
God is witness of my cause.

u Ye palmed wordes in stead of true consolation.

v Thus by his great torment he is carryed away, and breatheth out into passion, and
speareth vniuersally, as though God should intreat man most gently, seeing he
hath but a short time here to liue.

w I will that
they feele but to
wate me.

x We reanfereth with God as man befide himselfe, to the intent that his cause
might be brought to light. d And answere for thee? e That their mine af-
flictions are by Iobs indignation, though man know not the cause.

y I could also speake as ye doe: (but would
God your soules were in my soules stead) I could
keepe you company in speaking, and could
d shake mine head at you,

z But I would strengthen you with my
mouth, and the comfort of my lippes should as-
wage your sorrow.

a Though I speake, my sorrow can not be as-
swaged: though I cease, what releefe haue I?

b But now e hee maketh me wearie: O God,
thou hast made all my congregation desolate,

c And hast made me full of wrinkles which
is a witness thereof, and my leanness riseth vp in
me, testifying the same in my face.

d His wrath hath torne me, and he hatech
me, and gnaweth vpon me with his teeth: mine
enemie hath sharpened his eyes against me.

e They haue opened their mouthes vpon me,
and smitten me on the cheek in reproch: they
gathered themselves together against me.

f God hath deliuered me to the vniust, and
hath made mee to runne out of the way by the
hands of the wicked.

g I was in wealth, but he hath brought me to
nought: he hath taken me by the cheek, and beaten
me, and set me as a marke for his felfe.

h His archers compassie mee round about:
he cutteth my reines, and doeth not spare, and
pouereh my gall vpon the ground.

i He hath broken me with one breaking vpon
another, and runneth vpon me like a giant.

k I haue fowed a sackcloth vpon my skinned,
and haue abased mine p horne vnto the dust.

l My face is withered with weeping, and the
shadow of death is vpon mine eyes,

m Though there be no wickednesse in q mine
hands, and my prayer be pure.

n O earth, couer not thou my blood, and let
my crying finde no place,

o For lo, now my witness is in the heauen,
and my record is on his.

p My friends speake eloquently against me:
but mine eye pouereh out teares vnto God.

q As though a man might speade with God as
aman with his neighbour!

r For the yeeres accounted come, and I shall
goe the way, whence I shall not returne.

s Let me be knowne if I be such a sinner as mine aduersaries
accuse me, and let me shew fauour.

t Though was condemne me, yet
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c And hast made me full of wrinkles which
is a witness thereof, and my leanness riseth vp in
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enemie hath sharpened his eyes against me.

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and smitten me on the cheek in reproch: they
gathered themselves together against me.

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hath made mee to runne out of the way by the
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g I was in wealth, but he hath brought me to
nought: he hath taken me by the cheek, and beaten
me, and set me as a marke for his felfe.

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he cutteth my reines, and doeth not spare, and
pouereh my gall vpon the ground.

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another, and runneth vpon me like a giant.

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v Thus by his great torment he is carryed away, and breatheth out into passion, and
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might be brought to light. d And answere for thee? e That their mine af-
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thou hast made all my congregation desolate,

c And hast made me full of wrinkles which
is a witness thereof, and my leanness riseth vp in
me, testifying the same in my face.

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hands, and my prayer be pure.

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my crying finde no place,

n For lo, now my witness is in the heauen,
and my record is on his.

o My friends speake eloquently against me:
but mine eye pouereh out teares vnto God.

Chap. xviii.

Then answered Bildad the Shuhite, and sayd,
Why wilt thou make an end of thy
words? cause vs to vnderstand, and then we
will speake.

Wherefore are we counted as beasts, and
are vile in your sight?

Thou art as one, that teareth his soule in
his anger. Shall the earth be forsaken for thy
sake? or the rock remoued out of his place?

Yea, the light of the wicked shalbe quen-
ched, and the spake of his fire shal not shine.

The light shalbe darke in his dwelling, and
his candle shalbe put out with him.

The steps of his strength shalbe restrained,
and his owne counsell shall cast him downe.

For he is taken in the net by his feet, and
he walketh vpon the snares.

The greene shall take him by the heele, and
the thiefe shall come vpon him.

A snare is layed for him in the ground, and
a trappe for him in the way.

Fearfulness shall make him afraid on eue-
ry side, and shall drine him to his feet.

His strength shall be as famine: and destru-
ction shall be ready at his side.

He shall deuoure the inner partes of his
skinned, and the first borne of death shal deuoure
his strength.

His hope shalbe rooted out of his dwelling,
and shall cause him to go to the king of feare.

Fears shall dwell in his house (because it is
not his) and brimstone shalbe scattered vpon
his habitation.

His roots shal be dried vp beneath, and a-
boue shall his branch be cut downe.

His remembrance shall perill from the
earth, and he shall haue no name in the street.

a Which come
your silnes left?

b Whom you take
to be brutish, chaps. 17.

c That is, like a
mad man.

d Shall God
change the order
of nature for thy
sake, by dealing
with these othe-
rwise then hee
dealt with all men?

e Whence the wicked
is in his pro-
speritie, then God
change his state,
and this is his
ordinarie working
for their sinnes.

f Meaning, that
the wicked man is
in continual dan-
ger.

g That which
should nouerall
him, shalbe con-
sumed by famine.

h That is, some
strong and violent
death shall con-
sume his strength,
or as the Hebrew
word signifieth, his
members or parts.

i That is, with small
great feare.

k Meaning, not
merely come by.

l Though all this
world would the
none him yet God
would destroy
him and his.

m Meaning, not
merely come by.

n Meaning, not
merely come by.

o Meaning, not
merely come by.

p Meaning, not
merely come by.

m Has shall fall from prosperity to adversity.

a When they shall see what same vnto him.

18 They shall drue him out of the light vnto darknesse, and chase him out of the world.
19 Hee shall neither haue sonne nor nephew among his people, nor any posteritie in his dwellings.
20 The posteritie shall be astonied at his day, and feare shall come vpon the ancient.
21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

a Job representeth his friends, 15 and reciteth his miseries and grievous paines, 25 Hee affirmeth himselfe of the general resurrection.

a That is, many times, Heb 4. 1.
b That is, I my selfe shall be punished for it, or you haue not yet coforted it, c He breatheth out againe in o his passions, & declineth himselfe in affliction, d Meaning out of his afflictions, e Meaning his children, and whosoever was deere vnto him in this world, f Which is pluckt vp, & hath no more hope to growe, g His manifold afflictions, h Mine bondholde strengthe at the lesse Iob the lesse that touching the flesh he had great occasion to be moued, i Which were heere and mine, k Besides these great losses & most grieuous vnto him, he was toucht in his owne person or followeth, l All my flesh was confounde, m Seeing I haue there yet cause to complaine, n Confound me not as a hypocrite, specially you which should cofort me, o It is not enough that God doth punish me, except you by reproches increaseth my sorrow, p To fix my bodie punished, except ye trouble my minde, q He protesteth that notwithstanding his sore passions his religion is perfect, and that he is not abashed, as they judged him, r I doe not so iustifie my selfe before the world, but I know that I shall venge before the great Iudge, who shall see my deliuerer and Saviour,

B^{Vt} Iob answered, and sayd,
2 How long will ye vex my soule, and torment me with words?

3 Ye haue now a ten times reproched me, and are not ashamed: ye are impudent toward me.

4 And though I had in deed erred, mine error b remaineth with me.

5 But in deed, if ye will aduance your felices against me, and rebuke me for my reproch,

6 Know now, that God hath c ouerthrowen me, and hath compassed me with his net.

7 Beholde, I crye out of violence, but I haue none answer: I crye, but there is no iudgement.

8 Hee hath hedged vp my way that I can not d passe, and he hath fet darknesse in my paths.

9 He hath spoyled mee of mine honour, and taken the c crowne away from mine head.

10 He hath destroyed me on euery side, & I am gone: & he hath remoued mine hope like a tree.

11 And he hath kindled his wrath against me, and counteth me as one of his enemies.

12 His s armies came together, and made their way vpon me, and camped about my tabernacle.

13 He hath remoued my brethren farre from mee, and also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

15 A they that dwell in mine house, and my maydes tooke mee for a stranger: for I was a stranger in their sight.

16 I called my seruants, but hee would not answer, though I prayed him with my mouth.

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine i owne bodie.

18 The wicked also despised me, and when I rose, they spake against me.

19 All my secret friends abhorred me, and they whom I loued, are turned against me.

20 My bone k cleaueth to my skinned and to my flesh, and I haue escaped with the l skinne of my teeth.

21 Haue pitie vpon me: haue m pitie vpon me, (O ye my friends) for the hand of God hath touched me.

22 Why do ye persecute me, as a God i and are not satisfied with my a flesh?

23 Oh that my wordes were now written! oh that they were written euen in a booke,

24 And grauen with an yron pen in lead, or in stone for euer!

25 For I am sure that my Redeemer liueth, and he shall stand the last on the earth.

26 And though after my skinne wormes de-

stroy this body, yet shall I see God: in my flesh.

27 Whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my reintes are consumed within me.

28 But ye say, Why is he persecuted? And there was a f deepe matter in me.

29 Be ye afraide of the sword: for the sword will bee t augmented of wickednesse, that ye may know that there is a iudgement.

persecuted of God for his sinnes, yet he declareth that there was a deeper consideration: to wit, the triall of his faith and patience, & so to be an example for others, & God will be reuenged of this hasty iudgement, whereby you condemne me.

CHAP. XX.

1 Zophar sheweth, that the wicked and the carnall shall haue a short end, 22 Zophar for a time they flourish.

T^{Hen} answered Zophar the Naamathite, and said,

1 Doublelesse my thoughtes cause mee to answer, and therefore I make haste.

3 I haue heard a the correction of my reproch: therefore the spirit of mine vnderstanding caught me to answer.

4 Knowest thou not this of olde? and since God placed man vpon the earth,

5 That the reioicing of the wicked is short, and that the ioy of hypocrites is but a moment?

6 Though b his excellencie mount vp to the heauen, and his head reach vnto the clouds,

7 Yet shall he perish for euer, like his dung, and they which haue seene him, shall say, Where is he?

8 He shall flee away as a dreame, & they shall not finde him, and shall passe away as a vision of the night,

9 So that the eye which had seene him, shall do so no more, & his place shall see him no more.

10 His children shall c flatter the poore, and his hands shall d restore his substance.

11 His bones are full of the f sinne of his youth, and e it shall lie downe with him in the dust.

12 When wickednesse f was sweete in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and would not forsake it, but kept it close in his mouth,

14 Then his meate in his bowels was turned: the gall of aspes was in the middes of him,

15 He hath deuoured substance, and bee shall vomit it: for God shall draw it out of his bellie.

16 He shall sucke the g gall of Aspes, and the vipers tongue shall fly him.

17 He shall not see the r riuers, nor the floods and freames of honie and butter.

18 He shall restore the labour, and shall deuoure no more: euen according to the substance shall be his exchange; & he shall enioy it no more.

19 For he hath vndone many: he hath forsaken the poore, and hath spoyled houses which he builded not.

20 Surely he shall seele no quietnes in his body, neither shall he reuerse of that which he desired:

21 There shall none of his k meate be left: therefore none shall hope for his goods.

22 When hee shall be filled with his abundance, hee shall be in paine, and the hand i of all the wicked shall affaile him.

and therefore God did plague him in this for the time, & though God giue all to the abundance of his blessings yet he shall haue no part thereof, i That is, that rauenness and spoylers of the poore, shall enioy their theft but for a time: for that God will take it from them, and cause them to make restitution: so that it shall be no exchange, k He shall leaue nothing to his posteritie, l The wicked shall not be in rest; for one wicked man shall desire to destroy another,

e Herin Iob declareth plainly that he had a full hope that he should seele and body should enioy the presence of God in the last resurrection, f Though his friends thought that he was but a wicked man, he was a deeper consideration: to wit, the triall of his faith and patience, & so to be an example for others, & God will be reuenged of this hasty iudgement, whereby you condemne me.

a He declareth that two things moued him to speake: to wit, because Iob seemed to touch him, and because he thought he had knowledge sufficient to confute him, b His purpose is to prouoke Iob to be a wicked man, and an hypocrite, because God punished him, and changed his profession into aduersitie,

c Whereas the b other through ambition and gyna oppressed the poore, the child through parents and misters shall seele sinne in the poore, d So that the thing which he hath in his away by violence shall be restored againe by force, e Meaning that he shall say nothing away with him, but his sinne, f As profane that is sweet in y mouth bringeth destruction, when it cometh into the bodie: so all vice in the flesh is plucking but strength God receiue it to destruction,

g He compareth cruel greedie greed to the venom of aspes, which is most dangerous: noting that Iob's greediness was truly come by, and therefore God did plague him in this for the time, & though God giue all to the abundance of his blessings yet he shall haue no part thereof, i That is, that rauenness and spoylers of the poore, shall enioy their theft but for a time: for that God will take it from them, and cause them to make restitution: so that it shall be no exchange, k He shall leaue nothing to his posteritie, l The wicked shall not be in rest; for one wicked man shall desire to destroy another,

m Hee shall seele no quietnes in his body, neither shall he reuerse of that which he desired: 21 There shall none of his k meate be left: therefore none shall hope for his goods.

22 When hee shall be filled with his abundance, hee shall be in paine, and the hand i of all the wicked shall affaile him.

and therefore God did plague him in this for the time, & though God giue all to the abundance of his blessings yet he shall haue no part thereof, i That is, that rauenness and spoylers of the poore, shall enioy their theft but for a time: for that God will take it from them, and cause them to make restitution: so that it shall be no exchange, k He shall leaue nothing to his posteritie, l The wicked shall not be in rest; for one wicked man shall desire to destroy another,

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22 When hee shall be filled with his abundance, hee shall be in paine, and the hand i of all the wicked shall affaile him.

Some reade vpon his flesh, al-
luding to Iob, whose
flesh was smitten
with a scab.
Some reade, of
the quier.
All leaue & for-
goe that light vpon
him, when he thin-
keth to escape.
That is, fire from
heauen, or the fire
of Gods wrath.
Meaning, y^e chil-
dren of the wicked
shall flow away like
waters, & be disper-
sed in diuers pla-
ces.
Thus God will
plague y^e wicked.
Against God, thin-
king to excuse him-
self, and to escape
Gods hand.

23 He shall be about to fill his belly, but God shall send vpon him his fierce wrath, and shall cause to raine vpon him, vpon his meat.
24 He shall flee from the yron weapons, and the bowe of Steele shall strike him thorow.
25 The arrow is drawn out, and cometh forth of the body, and shinneth of his gall, so feare cometh vpon him.
26 All darknesse shall be hid in his secret places: the fire that is not blown, shall deure him, and that which remained in his tabernacle, shall be destroyed.
27 The heauen shall declare his wickednesse, and the earth shall rise vp against him.
28 The increase of his house shall go away: it shall flow away in the day of his wrath.
29 This is the portion of the wicked man from God, and the heritage that he shall haue of God, for his f words.

CHAP. XXII.

7 Job declareth how the prosperitie of the wicked maketh them proud, & inuoluntarily they blaspheme God. 16 Their destruction is at hand, & Next ought to be taught wicked for affliction, neither good for prosperitie.

But Iob answered, and sayd,
2 Hear diligently my words, and this shall be in stead of your consolations.
3 Suffer me, that I may speake, and when I haue spoken, mocke on.

4 Doe I drech my talke to man? If it be so, how should not my spirit be troubled?
5 Marke me, and be abashed, and lay your hand vpon your mouth.

6 Euen when I remember, I am afraide, and feare taketh holde on my flesh.

7 Wherefore do the wicked liue, and vnaue olde, and grow in wealth?

8 Their seed is established in their fight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendereth, and faileth not: their cow calueth, and casteth not her calfe.

11 They send forth their children like sheepe, and their fennes dance.

12 They take the tabret & harpe, and reioyce in the found of the organs.

13 They spend their dayes in wealth, and suddenly they go downe to the graue.

14 They say alfo vnto God, Depart from vs: for we desire not the knowledge of thy wayes.

15 Who is the Almighty, that we should feare him? and what profit should we haue, if we should pray vnto him?

16 Loc, their wealth is not in their hand: therefore let the counsell of the wicked be farre from me.

17 How oft shall the candle of the wicked be put out, and their destruction come vpon them? he will diuide their liues in his wrath.

18 They shall be as stubble before the winde, and as chaffe that the storme carrieth away.

19 God will lay vpon the sonow of the father for his children: when he rewardeth him, he shall know it.

20 His eyes shall see his destruction, and he sheweth his aduersities, that if they reason onely by that which is seene by common experience, the wicked that haue God, are better dealt withall, than they that haue him. It is not their owne, but God only lendeth it vnto them. I God haue me from their prosperitie. 4 When God recompenseth his wickednesse, he shall know that his prosperitie was but vaine.

shall drinke of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?

22 Shall any teach I God knowledge, who iudgeth the highest things?

23 One ^{is} dieth in his full strength, being in all ease and prosperitie.

24 His breasts are full of milke, and his bones runne full of marrow.

25 And another ^{is} dieth in the bitterness of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in the dust, and the wormes shall couer them.

27 Beholde, I know your thoughts, and the enterprises wherewith ye do me wrong.

28 For ye say, Where is the princes house? and where is the tabernacle of the wicked dwelling?

29 May ye not aske them that go by the way? and ye cannot denie their signs.

30 But the wicked is kept vnto the day of destruction, and they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall reward him for that he hath done?

32 Yet shall he be brought to the graue, and remaine in the heape.

33 The slime valley shall be sweet vnto him, and euery man shall draw after him, as before him there were innumerable.

34 How then comfort ye me in vaine, seeing in your answers there remaine but lies?

35 For ye say, yet death is taken, that God will bring him to an account. He shall be glad to lie in a slime pit, which before could not be content with a royall palace. I saying, that the iust in this world haue prosperitie and the wicked aduersitie.

CHAP. XXIII.

8 Eliphaz affirmeth that Iob is punished for his sinnes, & His accusations of vnmmercifullnesse, & 12 and that he desired Gods praesence, & He exhorteth him to repentance.

Then Eliphaz the Temanite answered, and sayd,

2 May a man be profitable vnto God, as he that is wise may be profitable to himselfe?

3 Is it any thing vnto the Almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes vpright?

4 Is it for feare of thee that he will accuse thee? or go with thee into iudgement?

5 Is not thy wickednesse great, and thine iniquities innumerable?

6 For thou hast taken the pledge from thy brother for mortgage, and spoiled the clothes of the naked.

7 To such as were wearie, thou hast giuen water to drinke, and hast withdrawen bread from the hungry.

8 But the mighty man had the earth, and he that was in authority, dwelt in it.

9 Thou hast cast out widowes empty, and the armes of the fatherlesse were broken.

10 Therefore shames are round about thee, and feare shall suddenly trouble thee.

11 Or darknesse that thou shouldst not see, and abundance of waters shall couer thee.

12 Is not God on his iue in the heauen? and behold the height of the stars how high they are.

13 But thou sayest, How should God know? can he iudge thorow the dark cloud?

14 Who hath hid his counsel from the Almighty, that he should not see the things that were done in this world?

15 Who hath despised his counsell, that he should not see the things that were done in this world?

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18 Who hath hid his counsel from the Almighty, that he should not see the things that were done in this world?

1 Who sendeth to the wicked prosperitie and punisheth the godly.
2 Meaning, the wicked.
3 To wit, the godly.
4 As concerning their bodies: and this he speaketh according to the common iudgement.
5 Thus they called Iob soule in derision, concluding that he was destroyed because he was wicked.
6 Which through long travelling haue experienced and tokens hereof, to wit, that the wicked doe prosper, and the godly liue in affliction.
7 Though the wicked flourish here, yet God will punish him in the last day.
8 Thus Iob did flatter him, and some dare vtter these words.

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7 Though the wicked flourish here, yet God will punish him in the last day.
8 Thus Iob did flatter him, and some dare vtter these words.

k How God hath punished them from the beginning?

l He prostrate Gods providence by the punishment of the wicked,

m whom he taketh away before they can bring their wicked purposes to passe.

n He answereth to that, which Job had said, Chap. xii.

o That the wicked have prospered in this world: desiring that he might not be partaker of the like.

p The influence of the wicked for two causes: first, because God turneth himself indge of the world, and by this means continueth his honour and glorie:

q secondly because God sheweth that he hath care over his in that he punisheth their enemies.

r That is, the state and preservation of the godly is hid under Gods wings.

s Meaning of the wicked.

t He exhorts Job to repentance and to reuerence God.

u God will restore unto thee all thy substance. **v** Which shall be in abundance like dust.

w That is, the favour of God. **x** God will deliver his when the wicked are destroyed round about them, as in the flood and in Sodom. **y** God will deliver a whole country from perill, even for the just mans sake.

z We sheweth the just cause of his complaining, and touching that Eliphaz had exhorred him to reuerence to God, Chap. xii. he declareth that he desireth nothing more but it seemed that God would not be found of him.

a Vnto his absolute power, and saying, Because I am God, I may do what I will.

b Of his mercie he would give him power to answer him.

c When hee of his mercie hath given strength to maintain their cause.

d Meaning, that they consider Gods justice, he is not able to comprehend his iudgements on what God hath purposed: he curseth himself.

14 The clouds hide him that he cannot see, and he walketh in the circle of heaven.

15 Hast thou marked the way of the world, wherein wicked men have walked?

16 V which were cut downe before the time, whose foundation was as a ruier that overflowed:

17 Which said vnto God, Depart from vs, and aske what the Almighty could do for them:

18 Yet hee filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shall see them, and shall reioyce, & the innocent shall laugh the to scorn.

20 Surely our substance is hid: but the fire hath deuoured the remnant of it them.

21 Therefore acquaint thy selfe, I pray thee, with him, and make peace: thereby thou shalt haue prosperitie.

22 Receiue, I pray thee, the law of his mouth, and lay vp thy words in thine heart.

23 If thou returne to the Almighty, thou shalt be built vp: & thou shalt put iniquity farre from thy tabernacle.

24 Thou shalt lay vp golde for dust, and the golde of Ophir, as the fumes of the riuers.

25 Yea, the Almighty shall thy defence, and thou shalt haue plenty of siluer.

26 And thou shalt then delight in the Almighty, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, & he shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shall establish it vnto thee, and the light shall shine vpon thy wayes.

29 When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.

30 The innocent shall deliuer the vylard, & it shall be preferred by the purenesse of thine hands.

31 Job affirmeth that he both knoweth and feareth the power and seruence of the Iudge, so that he is not punished only for his faults.

32 We sheweth the just cause of his complaining, and touching that Eliphaz had exhorred him to reuerence to God, Chap. xii. he declareth that he desireth nothing more but it seemed that God would not be found of him.

33 Vnto his absolute power, and saying, Because I am God, I may do what I will.

34 Of his mercie he would give him power to answer him.

35 When hee of his mercie hath given strength to maintain their cause.

36 Meaning, that they consider Gods justice, he is not able to comprehend his iudgements on what God hath purposed: he curseth himself.

10 But he knoweth my way, and trieth me, and I shall come forth like the golde.

11 My foot hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandement of his lippes, & I haue observed the words of his mouth more then mine appointed food.

13 Yet he is in one minde, and who can turne him? yea, he doth what his minde desireth.

14 For he will performe that which is decreed of me, and I many such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For God hath softened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in darkness, but he hath hid the darkness from my face.

18 I appointed him to a good end: I see many points man is not able to attaine to Gods iudgements. **k** That I should not be without lease. **l** He sheweth the cause of his feare, which is, that he being in trouble, seeth come end, as either he knoweth the cause.

19 Job describeth the wickednesse of others, and sheweth what cause belongeth to the wicked, as how all things are governed by Gods providence, and the destruction of the wicked.

20 How should not the times be hid from the Almighty, seeing that they which know him, see not his dayes?

21 Some remove the land marks, that rob the flocks and feed thereof.

22 They leade away the asse of the fatherlesse: and take the widows oxe to pledge.

23 They make the poore to turne out of the way, so that the poore of the earth hide themselves together.

24 Beholde, others are wilde asses in the wilderness, goe forth to their businesse, and arise early for a pray: the wildenesse gaue him and his children food.

25 They reape his promise in the field, but they gather the late s vintage of the wicked.

26 They cause the naked to lodge without garment, and without couering in the colde.

27 They are wet with the shewes of the mountaines, & they imbrace the rocke for want of a couering.

28 They plucke the fatherlesse from the breast, and take the pledge of the poore.

29 They cause him to goe naked without clothing, and take the gleaming from the hungry.

30 They that make oyle between their wallies, and tread their wine presses, suffer thirst.

31 Men cry out of the city, and the foules of the flaine cry out: yet God doth not charge them with folly.

32 These are they that abhorre the light: they know not the wayes thereof, nor continue in the paths thereof.

33 The murderer riseth early, and killeth the poore & the needy: & in night he is as a thief.

34 The eye also of the adulterer waiteth for the twilight, and faith, None eye shall see me, and disfigureth his face.

35 They digge thorow houses in the darke, which they marked for themselves in the day:

36 In their places, which are appointed for the poore: meaning that the labour for the wicked, are pined for hunger. **m** For the great oppression and extortion. **n** One out and call for vengeance. **o** God doth not condemn the wicked, but fermeth to passe over by his long patience. **p** That is, Gods word becometh they are reprobated thereby. **q** By their particular vices, & the licentiousness, he would proue that God punisheth not the wicked and rewardeth the iust.

10 Job hath this preminence about me: that he knoweth my way to wit, that I am innocent, and I am not able to iudge of his works: but of the wicked there is a confidence, & God setteth him for his profit.

11 His word is more precious vnto me, then the meat wherewith the body is sustained.

12 Job confesseth that at this present hee felt not Gods favour, & yet was assured that he had appointed him to a good end: I see many points man is not able to attaine to Gods iudgements.

13 That I should not be without lease. **l** He sheweth the cause of his feare, which is, that he being in trouble, seeth come end, as either he knoweth the cause.

14 Job describeth the wickednesse of others, and sheweth what cause belongeth to the wicked, as how all things are governed by Gods providence, and the destruction of the wicked.

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31 In their places, which are appointed for the poore: meaning that the labour for the wicked, are pined for hunger. **m** For the great oppression and extortion. **n** One out and call for vengeance. **o** God doth not condemn the wicked, but fermeth to passe over by his long patience. **p** That is, Gods word becometh they are reprobated thereby. **q** By their particular vices, & the licentiousness, he would proue that God punisheth not the wicked and rewardeth the iust.

He fleeth to the waters for his refuge.

They think that all the world is bent against them, and dare not goe by the way.

As the dry ground is neuer full of waters, so will they neuer cease from sinning, till they come to the grave.

A Though God suffer the wicked for a time, yet their end shall be most vile destruction, and in this point Job cometh to himselfe and therewith his confidence.

He sheweth why the wicked shall not be lamented, because he did not pite others.

He declareth that after that the wicked have destroyed the weak, they will doe like to the stronger, and therefore they are justly punished by Gods iudgements.

That is, that contrary to your reasoning no man can give a perfect reason of Gods iudgements, let me be reprobated.

they know not the light.

But the morning is euen to them as the shadow of death: if one know them, they are in the terrours of the shadow of death.

He is swift vpon the waters: their portion shall be cursed in the earth: hee will not behold the way of the vineyards.

As the drie ground and hence consume the snow waters, so shall the graine forget the fanners.

The pitfull man shall forget him: the worme shall feede his sweetnes: hee shall be no more remembered, and the wicked shall be broken like a tree.

He doth euil intreat the barren, that doth not beare, neither doeth he good to the widow.

He draweth also the 7 mightie by his power, and when hee riseth vp, none is sure of life.

Though men giue him assurance to bee in safetie, yet his eyes are vpon their wayes.

They are exalted for a litle, but they are gone, and are brought lowe as all others: they are destroyed, and cut off as the toppe of an ear of corne.

But if it be not so, where is hee or who will proue me a liar, and make my words of no value? they will doe like to the stronger, and therefore they are justly punished by Gods iudgements.

That is, that contrary to your reasoning no man can give a perfect reason of Gods iudgements, let me be reprobated.

CHAP. XXV.

Will proueth that no man can choose nor without sinne before God.

A His purpose is to proue that altho God reue and with the iust, yet some after hee send prosperitie, & because he did not shew to Job he concludeth that he is wicked.

Who can hide him from his presence?

That is, he is in the sight of God?

If God show his power, the moone and starres cannot bave that light, which is given them, much lesse can man haue any excellencie, but of God.

Then answered Bildad the Shuhite, and said, 1 Power and feare a wish him, that maketh peace in his iust places.

Is there any nume in his armies? and vpon whom b hee all not his light arise?

And how may a man be iustified with God? or how can hee cleane yf is one of a woman?

Behold, he will giue no light to the moone, and the starres are vncleane in his light.

Howe much more man, a worme, euen the sonne of man, which is but a worme?

Howe much more man, a worme, euen the sonne of man, which is but a worme?

CHAP. XXVI.

Job sheweth that man can not helpe God, and proueth it by his owne senses.

A Thome endeth nothing, for neither thou helpest me, which am distressed, into all helpe, neither yet speakest sufficient.

By Gods helpe who hath no neede of thy defence.

But thou dost not apply it to thee.

That is, thou dost not apply it to thee.

That is, thou dost not apply it to thee.

That is, thou dost not apply it to thee.

That is, thou dost not apply it to thee.

That is, thou dost not apply it to thee.

That is, thou dost not apply it to thee.

That is, thou dost not apply it to thee.

But Job answered, and said, 1 Whom helpest thou? him that hath no power? faulteth thou the arme that hath no strength?

Whome counselest thou? him that hath no wisdom? thou shewest right well as the things is.

To whom dost thou declare shewes words? or whose spirit cometh out of thee?

The dead things are formed vnder the waters, and I reere vnto them.

The graine is naked before him, and there is no couering for destruction.

He stretcheth out the North, and throweth the emptie place, and hangeth the earth vpon nothing.

Hee bindeth the waters in his cloudes, and the cloudes doe not broken vnder them.

Hee holdeth backe the face of his throne:

Hee sitteth in the ierme places of the earth.

That is, hee sitteth in the ierme places of the earth.

That is, hee sitteth in the ierme places of the earth.

That is, hee sitteth in the ierme places of the earth.

And spreadeth his cloud vpon it.

He hath set bounds about the waters, vntill the 1 day and night come to an end.

The pillars of heauen tremble and quake at his reproofe.

The sea is calme by his power, and by his vnderstanding hee fineth the pike thereof.

His Spirit hath garnished the heauens, and his hand hath formed the crooked 1 serpent.

Loe, these are part of his wayes: but how little a portion heere we of him? and who can vnderstand his fearefull power?

Which is a figure of floues fashioned like a serpent, because of the crookednesse. In these few things, which we see daily with our eyes declare his great power and preuidence, how much more would they appeare, if a warre able to comprehend all his wayes?

CHAP. XXVII.

The confidence and performance of Job, 12 The reward of the wicked, and of the tyrants.

Moreouer Job proceeded and continued his comparable saying,

The liuing God hath taken away my iudgement: for the Almightye hath put my soule in bitterness.

Yet so long as my breath is in me, and the Spirit of God in my nostrils,

My lips surely shall speake no wickednesse, and my tongue shall vtter no deceit.

God forbid, that I should iustifie you: vntill I die, I will neuer take away mine innocencie from my selfe.

I will keepe my righteousness, and will not forsake it: mine heart shall not reprocure me of my e dayes.

Mine enemye shall be as the wicked, and hee that riseth against me, as the vnrighteous.

For where I hope hath the hypocrite when he hath heaped vp riches, if God take away his soule?

Will God heare his cry, when trouble cometh vpon him?

Will he see his delight on the Almightye? will he call vpon God at all times?

I will teach you what is in the hand of God, and I will not conceale that which is with the Almightye.

Behold, all yee your feloes haue scene it: why then doe you thus vanish in vanitie?

This is the portion of a wicked man with God, and the heritage of tyrants, which they shall receive of the Almightye.

If his children bee in great number, the sword shall destroy them, and his posteritie shall not be satisfied with bread.

His remnant shall be buried in death, and his widows shall all weepe.

Though hee should heape vp silver as the dust, and I prepare payment as the clay,

He may prepare it, but the iust shall put it on, and the innocent shall diuise the slander.

The buildeth his house as the moth, and as a lodge that the watchman maketh.

When the rich man sleepeth, he shall not be gatherd to his fathers: they opened their eyes, and he was gone.

Terrours shall take him as waters, and a tempest shall carry him away by night.

The East wind shall take him away, and he shall depart: & it shall raine him out of his place,

And God shall cast vpon him and not spare, though he would faine see out of his hand.

That is, hee shall see out of his hand.

That is, hee shall see out of his hand.

That is, hee shall see out of his hand.

That is, hee shall see out of his hand.

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That is, hee shall see out of his hand.

That is, hee shall see out of his hand.

That is, hee shall see out of his hand.

That is, hee shall see out of his hand.

That is, hee shall see out of his hand.

That is, hee shall see out of his hand.

23 Every man shall clap their hands at him, and hiss at him out of their place.

CHAP. XXV.

Job sheweth that the wisdom of God is不可测度.

a His purpose is to declare that man may attain in this world to divers secrets of nature, but man is never able to comprehend the wisdom of God. b There is nothing but it is compassed within certain limits, and hath an end, but Gods wisdom, c Measuring him that dwelleth thereby, d Which a man cannot wade thorow. e That is, come, and vnderstand at brimstone or coale, which easily concealeth fire. f He alludeth to the mines and fountains of nature, which are vnder the earth, whereinto utter foules nor beastes can come. g After that hee hath declared the wisdom of God in the secrets of nature, he describeth his power. h Though Gods power and wisdom may be vnderstood in earth by things, yet his heavenly wisdom cannot be attained vnto. i It is too late a thing for vs to attaine vnto in this world. k It can neither be bought for gold nor precious stones, but is onely the gift of God. l Which is thought to be a kinde of precious stone. m Meaning, that there is no natural means whereby man might attaine to the heavenly wisdom: which he meane by the foules that flye him. n He maketh God onely the author of this wisdom, and the giver thereof. o Psalme 117. p He declareth that man hath so much of this heavenly wisdom, as he knoweth by feeling God, and departing from him.

1 He siluer surely hath his vein,^a and the gold his place, *where they take it.*
2 Yron is taken out of the dust, and brasse is moken out of the stone.
3 God putteth an end to darknesse,^b and hee tryeth the perfection of all things: he setteth a bond of darknesse, and of the shadowe of death.
4 The flood breaketh out against the *c* inhabitant, and the waters *d* forgotten of the foote, being higher then man, are gone away.
5 Out of the same earth cometh *e* bread, and vnder it, as it were fire is turned vp.
6 The stones thereof are a place *f* of sapphires, and the dust of it is gold.
7 There is a path which no foule hath known, neither hath the kites eye seen it.
8 The Lyons whelpes haue not walked it, nor the lyon passed thereby.
9 He putteth his hand vpon the *g* rockes, and overthroweth the mountains by the rootes.
10 Hee breaketh riuers in the rockes, and his eye seeth euery precious thing.
11 Hee bindeth the floods, that they doe not ouerflowe, and the thing that is hid, bringeth hee to light.
12 But where is wisdom found? *h* and where is the place of vnderstanding?
13 Man knoweth not: is the price thereof: for it is not found in the land of the liuing.
14 The depth saith, It is not in mee: the sea also saith, It is not with me.
15 *i* Golde shall not be giuen for it, neither shall siluer be weighed for the price thereof.
16 It shall not bee valued with the wedge of golde of Ophir, nor with the precious Onix, nor the Saphire.
17 The gold nor the Chrysolall shall be equall vnto it, nor the exchange *j* *salbe* for plate of fine golde.
18 No mention shalbe made of corall, nor of the I gabish: for wisdom is more precious then pearls.
19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure golde.
20 Whence then cometh wisdom? and where is the place of vnderstanding?
21 Seeing it is hid from the eyes of all the liuing, and is hid from the *k* *soules* of the heauen.
22 Definition and death say, We haue heard the same thereof with our eares.
23 *l* But God vnderstandeth the way thereof, and he knoweth the place thereof.
24 For he beholdeth the ends of the world, and seeth all that is vnder heauen.
25 To make the weight of the windes, and to weigh the waters by measure.
26 When he made a decree for the raine, and a way for the lightening of the thunders,
27 Then did he see it, and counted it: he prepared it and also considered it.
28 And vnto man he said, Behold, *m* the *feare* of the Lord is wisdom, and to depart from euill is vnderstanding.

CHAP. XXIX.

Job complaineth of the prosperitie of the same part, 7. at his auertise, 11. justice and equitie.

S O Job proceeded and continued his parable, saying,
2 Oh that I were as *n* in times past, when God preferred me!
3 When his *a* light shined vpon mine head: and when by his light I walked thorow the darknesses,
4 As I was in the dayes of my youth: when Gods providence was *b* vpon my tongue:
5 When the almightie was yet with me, and my children round about me:
6 When I washed my pathes *c* with butter, and when the rocke powred mee out riuers of oyle:
7 When I went out to the gate, *d* *even* to the iudgement seate, and when I caused them to prepare my seate in the streete.
8 The young men saw me, and *e* hid themselves, and the aged arose, and stood vp.
9 The princes stayed talke, and layde their hand on their *f* mouth.
10 The voyce of princes was hid, and their tongue cleaued to the roote of their mouth.
11 And when the *g* ear heard me, it blessed me: and when the eye saw me, it gaue witness to *h* me.
12 For I deliuered the *i* poore that cryed, and the fatherlesse, and him that had none to helpe him.
13 *k* The blessing of him that was ready to perishe, came vpon mee, and I caused the wilowes heart to reioyce.
14 I put *l* off iustice, and it couered me: my iudgement was as a robe, and a crowne.
15 I was the eyes to the blinde, and I was the feete to the lame.
16 I was a father vnto the poore, and when I knew not the cause, I sought it out diligently.
17 I brake also the iawes of the vnrighteous man, and plucked the praye out of his teeth.
18 Then I said, I shall die in my *m* nest, and I shall multiply *n* my dayes as the sand.
19 For my roote is *o* spread out by the water, and the dew shall lie vpon my branch.
20 My glorie shall renew toward me, and my bowe shall be restored in mine hand.
21 Vnto me men gaue care, and waited, and held their tongue at my counsell.
22 After my wordes they replied not, and my talke dropped vpon them.
23 And they waited for me, as for the raine, and they opened their mouth *p* as for the latter raine.
24 *q* If I laughed on them, they belauced it not: neither did they cause the light of my countenance to fail.
25 I appointed out *r* their way, and did sit as chiefe, and dwelt as a King in the armie, and like him that comforteth the mourners.

CHAP. XXX.

Job complaineth that he is contemned of the most contemptible, 11. 21 because of his auertise and affliction, 23 Death is the banke of all life.

B U T now they that are: yonger then I, *a* mocke me: yea, they whose fathers I haue refused to set with the *b* dogges of my flockes.
11 *c* *men were glad to do me reuerence, the young men now contemne me, b Meane to be my shepherds, or to keepe my dogges.*

f *Job moueth before.*
g *When I felt his fauour.*
h *I was free from affliction.*
i *That is, seemed by euident tokens to be more present with me.*
j *By these familiars he doth desire the great prosperitie, that he was in, so that hee had none occasion to be such a sinner as they accused him, e Being assured of their lightnesse and afraid of my grauitie.*
k *Acknowledging my wisdom.*
l *All that heard me praised me.*
m *Testifying that I did good alittle.*
n *Because his aduersaries did to much chafe him with wickedness, he is compelled to render account of his life.*
o *That is, did succome him that was in distress, so he had cause to praise me.*
p *I desired to do iustice, as others did to wear out by apparel.*
q *That is, as some in my bed, without all trouble and inquietude.*
r *My felicitie doeth increase.*
s *That it was pleasant vnto them.*
t *As the drie ground thirsteth for the raine.*
u *That is, they thought it scarce to be with, or they thought not that I would contemne vnto them.*
v *They were afraid to offend me, and cause me to be angry.*
w *I had them to commandment.*

a That is their in-
terit died for fa-
mine before they
came to age.

b For malice.
c Iob sheweth
there that mocked
him in his afflictio:
were like to their
fathers, wicked, &
lewd fellows,
such as he here de-
scribeth.

e They make
songs of me, and
mocke at my
miserie.

f God hath taken
from me the force,
erect, & aueraine,
wherewith I kept
shil in sobrietas.
g He said that the
young men when
they saw him, hid
themselves, as Cha.
29. 8. and now in
his miserie they
were in-pudent
and licentious.

h That is they
forgot by all
means how they
might destroy me.
i They neede none
to helpe them.
k By my calamitie
they took an oc-
casion against me.
l My life is as
ashes, and I as
bale deat.

m Meaning, so-
uerie.
n That is, God
hath brought me
into contempt.
o He speaketh
not thus to accuse
God, but to de-
clare the vehemencie
of his afflictio,
whereby he was
carried before him
felice.

p He compareth
his afflictions to a
tempest or whirle-
wind.

q None can deli-
ver mee thence
though they lament
at my death.

r In stead of com-
forting they mocke
ed at me.
s Not delicting in
my worldly thing,
not so much, as
in the vile of the
funne.

t Lamenting them
that were in afflic-
tion, & mouing o-
thers to pitee, &c.
u I am like the
wilde beastes that
desire meel soli-
tary places.
v With the beate
of affliction.

2 For whereto shoulde the strength of their
haues haue serued mee, *seeing* age *perished* in
them?

3 For pouertie and famine *they* were solitary,
fleeing into the wilderness, *which* was darke, desolate
and waste.

4 They cut vp *the* nettles by the bushes, & the
juniper rootes *was* their meate.

5 They were *chafed* forth *from* among men:
they shouted at them, as at a theefe.

6 Therefore they dwelt in the clefts of rivers,
in the holes of the earth and rockes,

7 They roared among the bushes, and vnder
the thistles they gathered themselves.

8 They were the children of fooles and the
children of villaines, which were more vile then
the earth.

9 And now am I their *a* song, and I am their
talke.

10 They abhorre me, and flee farre from mee,
and spare not to spit in my face.

11 Because that God hath loosed my *a* corde
and humbled me, & they haue loosed the bridle
before me.

12 The youth rise vp at my right hand: they
haue pulst my feete, and haue trode on me *as* on
the *b* paths of their destruction.

13 They haue destroyed my paths: they tooke
pleasure at my calamitie, they had none *i* helpe.

14 They came as a great brach of waters, and
vnder this calamitie they come on heapes,

15 Feare is turned vpon mee: and they pursue
my soule as the winde, and mine health passeth a-
way as a cloude.

16 Therefore my soule is now *i* powdered out
vpon mee, and the dayes of affliction haue taken
hold on me.

17 *It* perceareth my bones in the night, and
my finewes take no rest.

18 For the great vehemencie is my garment
changed, *which* compasseth me about as the color
of my coate.

19 *As* He hath cast me into the myre, and I am
become like ashes and dust.

20 Whē I cry vnto thee, thou dost not heare
me, neither regardest me, *when* I stand vp.

21 Thou turnest thy selfe *o* cruelly against me,
and art enemy vnto mee with the strength of
thine hand.

22 Thou takest me vp and causest mee to ride
vpon the pwinde, & makest my *i* strength to faile.

23 Surely I knowe that thou wilt bring mee
to death, and to the house appointed for all the
liuing.

24 Doubtes none can stretch his hand *vnto*
the graue, though they cry in his destruction.

25 Did not I weepe with him that was in
trouble? was not my soule in heavinesse for the
poore?

26 Yet when I looked for good, & euill came
vnto me: and when I waited for light, there came
darkenesse.

27 My bowels did boyle without rest: for the
dayes of affliction are come vpon me.

28 I went mourning without funne: I stood
vp in the congregation *and* cried.

29 I am a brother to the *a* dragons, & a com-
panion to the ostriches.

30 My skinne is blacke vpon me, & my bones
are burnt with *a* heate.

31 Therefore mine harpe is turned to mourn-
ing, and mine organs into the voyce of them
that weepe.

C H A P. XXXI.

1 Iob reuolth the innocen-*c* in his language, for number of his ver-
ties, which declares what ought to be the life of the just.

I should I thinke on *a* mayde?

2 For what portion should I haue of God
from aboute? and what inheritance of the Almightie
on his?

3 Is not destruction to the wicked & strange
punishment to the workers of iniquitie?

4 Doeth not hee beholde my wayes and tell
all my steps?

5 If I haue walked in vanitie, or if my foote
hath made haste to deceipt,

6 Let God weigh me in the iust balance, and
he shall know mine *d* vprightnes.

7 If my steppes hath turned out of the way, or
mine heart hath *e* walked after mine eye, or if an-
y blot hath cleaued to mine handes,

8 Let me fowe, & let another *e* cate: yea, let
my plantes be rooted out.

9 If mine heart hath bene deceiued by a wo-
man, or if I haue layde wayte at the doore of my
neighbour,

10 Let my wife *g* grinde vnto another man,
and let other men bow downe vpon her:

11 For this is a wickednes, and iniquitie to be
condemned:

12 Yea, this is a fire that shall deuoure *h* to de-
struction, & which shall roote out al mine increase.

13 If I did contemne the iudgement of my ser-
uant, and of my mayde, when they *i* did contend
with me,

14 What then shall I do when *k* God standeth
vp? when hee shall visit *me*, what shall I answer?

15 He that hath made me in the wombe, hath
he not made *l* him? hath he not bealone facioned vs
in the wombe?

16 If I restrained the poore of *their* desire, or
haued caught the eyes of the widow *to* faile,

17 Of haue eaten my morsels alone, and the
fatherlesse hath not eaten thereof,

18 (For from my youth hee hath grownen vp
with me *n* as with a father, and from my mothers
wombe I haue bene a guide vnto her)

19 If I haue feared any perill for want of clo-
thing, or any poore without couering,

20 If his loynes haue not blessed me, because he
was warmed with the fleece of my sheepe,

21 If I haue lift *o* vp mine hande against the
fatherlesse, when I saw that I might helpe him in
the gate,

22 Let mine *p* arme fall from my shoulder, and
mine arme be broken from the bone.

23 For Gods punishment was fearefull vnto me,
& I could not be deliuered from his highnes.

24 If I made gold mine hope, or haue layde to
the wedge of golde, *Then* art my confidence,

25 If I reioiced because my substance was
great, or because mine hand had gotten much,

26 If I did beholde the *r* sunne, when it shined,
or the moone walking in *her* brightness,

27 If mine heart did flatter me in secrete, or if
my mouth did kisse mine *s* hand,

28 (This also had bene an iniquitie to be con-
demned: for I had denied the God *t* above)

29 If I reioiced at his destruction that haued
destroyed me,

1 I kept mine
eyes from all
wanton lookes.
2 Would not God
there haue puni-
shed me?

c Iob declareth
that the issue of
God was a bridle
to stay him from
all wickednesse.
d He sheweth
wherein his vpright-
nes standeth,
that is, in as much
as he washeth
before men, & find-
eth not any guilt
the second table.

e That is hath ac-
cused, & testified
the guilt of
mine eye.

f According to
the curse of the
lawe, Deut. 28. 39.
g Let her be made
a slave.

h He sheweth that
albeit man neglect
the punishment of
adultery, yet the
wrath of God will
not create without
his dooyngh.

i When they
thought them-
selves not in-
uolued by me.

k If I had offend-
ed others, haue
should I haue sleep-
ed Gods iudge-
ment?

l He was accus-
ed of these vile con-
fessions, because
they were Gods
creatures as he
was.

m By his working
for her respect.
n He accounted
the fatherlesse and
maintained the
widow as his.

o To offend him
& do him iniurie.
p Let me rotte
in pieces.

q I restrained not
from sinning for
fears of men, but
because I feared
God.

r If I was proud
of my wealth, ly-
pularitie, and sci-
entificke, which is
meant by the shin-
ing of the sunne
and brightness of
the moone.

s If mine owne
doings delighted
me.

t By putting obli-
vion in my thow-
ghts, as in him above.

u My servants
moved me to be
swareged of mine
cemyer, yet did
I avert with him,
hurt.
x And not con-
fessed it freely:
whereby it is eu-
dent that he iust-
ified himself be-
fore men & not be-
fore God.
y That is, re-
mured the most
weake and con-
temned, and was
afraid to offend
them.
z I suffred them
to speake cull of
me, and went not
out of my house
to reuenge it.
a That is, a iustifi-
me token of my
righteousnesse,
that God is my
witness and will
infirme my cause.
b Should not this
booke of his accu-
sation be a praise
and commendation
to me?
c I will make him
scount of all my
life, without feare.
d As though I
had witholden
their wages that
laboured in it.
e Meaning, that he
was no briber nor extortioner.
f That is,
the talke which he
had with his three friends.

me, or was moued so iays when cull came vpon him.
30 Neither haue I suffred my mouth to sinne,
by wishing a curse vnto his soule.
31 Did not the men of my Tabernacle say,
Who shall giue vs of his flesh? we can not be
satisfied.
32 The stranger did not lodge in the streete,
but I opened my doores vnto him, that went by
the way.
33 If I haue hid * my sinne, as Adam, concea-
ling mine iniquitie in my bosome,
34 Though I could haue made afraid a great
multitude, yet the most contemptible of the fa-
milies did feare me: so I kept * silence, and went
not out of the doore.
35 Oh that I had some to heare me! beholde
me a signe that the Almighty will witnesse for
me: though mine aduersarie should write a booke
against me,
36 Would not I take it vpon my shoulder,
and binde it as a crowne vnto me?
37 I will tell him the number of my goings,
and goe vnto him as to a prince.
38 If my lande * crye against me, or the fur-
rowes thereof complaine together,
39 If I haue eaten the fruites thereof without
siluer: or if I haue grieved * the soules of the ma-
sters thereof,
40 Let thistles growe in steade of wheate, and
cockle in the stead of barley.
THESE WORDES OF IOB ARE
ENDED.
C H A P. XXXII.
u Elihu reprehenseth them of faulte. b Age mighth not a mans
wise, but the spirit of God.
S O these three men ceased to answer Iob, be-
cause he esteemed himself iust.
1 Then the wrath of Elihu the sonne of Ba-
rachel the * Buzite, of the familie of * Ram, was
kindled: his wrath, I say, was kindled against Iob,
because he iustified himselfe * more then God.
2 Also his anger was kindled against his three
friendes, because they could not finde an answer,
and yet condemned Iob.
3 (Nowe Elihu had wayted til Iob had spo-
ken: for d they were more ancient in yeeres then
he)
4 So when Elihu sawe, that there was none
answer in the mouth of the three men, his wrath
was kindled.
5 Therefore Elihu the sonne of Barachel, the
the Buzite answered, & sayd, I am young in yeeres,
and ye are ancient: therefore I doubted, and was
afraide to shewe you mine opinion.
6 For I said, The dayes * shall speake, and the
multitude of yeeres shall teach wisdom.
7 Surely there is a spirite in man, * but the
inspiration of the Almighty giueth vnderstand-
ing.
8 Great men are not alway iust, neither doe
the aged alway vnderstand iudgement.
9 Therefore I say, Heare me, and I will shew
also mine opinion.
10 Behold, I did waite vpon your wordes, and
hewkened vnto your knowledge, whiles you
sought out * reasons.
11 Yea, when I had considered you, lo, there

was none of you that reprobued Iob, nor answered
his wordes:
12 Left ye should say, We haue * found wis-
dome: for God hath cast him downe, and no
man.
13 Yet hath i he not directed his wordes to me,
neither will I answer * him by your wordes.
14 Then they fearing, answered no more, but
left off their talke.
15 When I had wayted (for they spake not,
but stood still and answered no more)
16 Then answered I in my turne, and I shewed
mine opinion.
17 For I am full of * matter, and the spirit which
in me compelleth me.
18 Beholde, my belly is as the wine, which
hath no vent, and like the new bottels that brast.
19 Therefore will I speake, that I may take
breath: I will open my lippes, and will answer.
20 I will not now accept the person of man,
neither will I giue titles to man.
21 For I may not giue * titles, lest my Maker
should take me away suddenly.
C H A P. XXXIII.
u Elihu accuseth Iob of ignorance. b He sheweth that God
hath directi vnto him to instruct man and to draw him from
sin. 19 He affirms man and suddenly delivereth him.
20 Hee being deliuered giueth thanks to God.
W Herefore, Iob, I pray thee, heare my talke
and hearken vnto all my wordes.
1 Beholde nowe, I haue opened my mouth:
my tongue hath spoken in my mouth.
2 My wordes are in the vprightnesse of mine
heart, & my lippes shall speake pure knowledge.
3 The * Spirit of God hath made mee, and
the breath of the Almighty hath giuen me life.
4 If thou canst giue me answer, prepare thy
selfe and stand before me.
5 Beholde, I am according to thy wish in
b Gods stead: I am also formed of the clay.
6 Beholde, my temour shall not feare thee,
neither shall mine hand * be heauie vpon thee.
7 Doubtles thou hast spoken in mine eares,
and I haue heard the voyce of thy wordes:
8 I am d cleane, without sinne: I am inno-
cent, and there is none iniquitie in me.
9 Lo, hee hath found occasions against mee,
and counted me for his enemy.
10 He hath put my feete in the stockes, and
looketh narrowly vnto all my paths.
11 Beholde, in this hast thou not done right:
I will answer thee, that God is greater then man.
12 Why dost thou strue against him? for he
doeth not * giue account of all his matters.
13 For God speaketh f once or twise, and one
seeth it not.
14 In dreames & visions of the night, when
 sleepe falleth vpon men, and they sleepe vpon
 their beds,
15 Then he openeth the eares of men, euen by
 their corrections, which he * had sealed,
16 That hee might cause man to turne away
 from his enterprise, and that hee might hide the
 pride of man,
17 And keepe backe his soule from the pit, and
 that his life should not passe by the sword.
18 He is also stricken with sorrow vpon his bed,
the cause of his iudgements, as by afflictions, or by his messenger. b Thats
determined to send vpon them. I He sheweth for what end God sendeth afflic-
tions: to beate downe mans pride, and to turne him from euill.

b And after your
flour, as though
you had overcome
him.
i To wit, Iob.
k He visit almost
like argumts,
but without tan-
ting, & reproches.
l I haue concernd
in my minde great
store of reasons.
m I will neither
haue regard to
riches, credit, nor
authoritie, but will
speake the very
truth.
n The Hebrew
wordes signifieth
to change the
name, as to call a
toe. He a wise man
meaning that he
would not chide
the truth to Iob.
see men.
a I confesse the
power of God, and
am one of his,
therefore thou
oughtest to heare
me.
b Because Iob had
witnessed to disprove
his cause with
God, Chap. 16. 22,
to that he might
doe it without
fearre. Elihu sayth
he will reason in
Gods stead, when
he needeth not to
feare, because he
is in a mans made
of the same matter
that he is.
c I will not ha-
dle thee roughly
as these others
haue done.
d He reprobeth
Iobs wordes, who-
by he protesteth his
innocencie in di-
uers places, but
specially in the
13. 16. and 20.
Chapter.
e The cause of
his iudgements
is not alway de-
clared to men.
f Though God by
sundry examples
of his iudgements
spake vnto man,
yet the reason
thereof is not
known: yea and
though God should
speake, yet he is
not understood.
g God sayth he
speakeeth com-
monly, either by vi-
sions to teach vs
and

k That is, his
painfull and mi-
serable life.
l To them that
shall bury him.
m A man sent
of God to declare
his will.

n A singular man,
and as one cho-
sen out of a thou-
sand, which is able
to declare the
great mercies of
God vnto sinners:
and wherein mans
righteousness stand-
eth, which is
through the iustice
of Iesus Christ and
faith therein.

o He sheweth that
it is a fine token
of Gods love
to waite sinners,
when he canth
his words to be
preached vnto
them.

p That is, the mi-
nistre shall by the
preaching of the
word pronounce
vnto him the for-
giuenesse of his
sins.

q He shall seeke
Gods laouer and
reioyce: declaring
hereby, wherein
standeth the true
joy of the faithfull
and that God will
restore him to health
of body, which is a
token of his blessing.
r God will forgive his
sinners and accept him
as iust. s That is, does
wickedly.
t But my sinne hath
bene the cause of Gods
wrath toward me. u
God will forgiue
the penitent sinner. x
Meaning, oft times,
euen as oft as a sinner
doeth repent. y If thou
doubt of any thing, or
see occasion to speake
against it. z That
is, to shew thee, wherein
mans iustification consisteth.

a Which are
effemed wife
of the world.
b Let vs examine
the matter vp-
rightly.

c That is, hath af-
fected me without
reason.

d Should I say, I
am wicked, being
an innocent?

e I am former pu-
nished, then my
sinne deserueth.

f Which is com-
pelled to receive
the reproch and
foresure of mercy
for his foolish
words.

g Meaning, that
Iob was like to
the wicked, be-
cause he seemed
not to glorifie
God and submit
himselfe to his
iudgement.

h Hee verifieth
Iobs wordes, who
sayd y Gods chil-
dren are oft times
punished in this
world, and the
wicked goe free.
i That is, Ioseph.
m Gen. 5. 12.
p Chap. 36. 3.

and the griefe of his bones is sore,

10 So that his life causeth him to abhorre
bread, and his soule dainie meate.

11 His flesh faileth that it can not be seene,
and his bones which were not seene, clatter.

12 So his foule draweth to the graue, and his
life to the buriers.

13 If there be a messenger with him, or an
interpreter, one of a thousand to declare vnto
man his right conscience,

14 Then will he haue mercie vpon him, and
will say, y Deliuier him, that he goe not downe into
the pit: for I haue receiued a reconciliation.

15 Then shall his flesh be as fresh as a childes,
and shall returne as in the dayes of his youth.

16 He shall pray vnto God, and he will be fa-
uourable vnto him, and hee shall see his face with
ioy: for he will render vnto man his righteousness.

17 Hee looketh vpon men, and if one say, I
haue sinned, and persecuted righteousness, and
it did not profite me,

18 He will deliuer his soule from going in-
to the pit, and his life shall see the light.

19 Lo, all these things will God worke with
or thrife with a man,

20 That he may turne backe his soule from
the pit, to be illumined in the light of the liuing.

21 Marke well, O Iob, and heare me: keepe
silence, and I will speake.

22 If there be matter, answer me, and speake:
for I desire to iustifie thee.

23 If thou hast not, heare mee: holde thy
tongue, and I will teach thee wisdom.

24 And thou wilt restore him to health of body, which is a token of his blessing.
25 God will forgive his sinners and accept him as iust. s That is, does wickedly.
t But my sinne hath bene the cause of Gods wrath toward me. u God will forgive the penitent sinner. x Meaning, oft times, euen as oft as a sinner doeth repent. y If thou doubt of any thing, or see occasion to speake against it. z That is, to shew thee, wherein mans iustification consisteth.

CHAP. XXXIII.

g Elihu chargeth Iob, that he called himselfe righteous. 12 He
saith that God is iust in his iudgements. 24 God destroyeth
the mighty. 30. By none the hypocrites reioyce.

17 Occure Elihu answered, and sayde,

2 Hearre my wordes, ye wife men, and
hearken vnto me, ye that haue knowledge.

3 For the eare yeareth the wordes, as the mouth
tasteth meate.

4 Let vs seeke iudgement among vs, and
let vs know among our selues what is good.

5 For Iob hath sayd, I am righteous, & God
hath taken away my iudgement.

6 Should I lye in my right? my wound of
the arrowe is grievous without my sinne.

7 What man is like Iob, that drinketh scorn-
fullnesse like water?

8 Which goeth in the company of them that
worke iniquitie, and walketh with wicked men?

9 For he hath sayde, It profiteth a man no-
thing that he should walke with God.

10 Therefore hearken vnto mee, ye men of
wisdom, God forbid that wickednesse should be in
God, and iniquitie in the Almighty.

11 For he will render vnto man according to
his worke, and cause euery one to finde according
to his way.

12 And certainly God will not doe wickedly,
neither will the Almighty peruert iudgement.

13 Whome hath he appointed ouer the earth
beside himselfe? or who hath placed the whole
world?

14 If he set his heart vpon man, and gather
vnto himselfe his spirit: and his breath,

15 All flesh shall perish together, and man shall
returne vnto dust,

16 And if thou hast vnderstanding, heare this
and hearken to the voyce of wordes.

17 Shall he that hateth iudgement, be counted
and wilt thou iudge him wicked that is most iust?

18 Wilt thou lay vnto a King, Thou art wicked?
or to princes, Ye are vngodly?

19 How much lesse to him that accepteth not
the persons of princes, & regardeth not the rich,
more then the poore? for they be all the worke
of his handes.

20 They shall die suddenly, and the people
shall be troubled at midnight, and they shall passe
forth and take away the mighty without hand.

21 For his eyes are vpon the wayes of man,
and he seeth all his goings.

22 There is no darkness nor shadowe of
death, that the workers of iniquitie might be hid
therein.

23 For hee will not lay on man so much, that
he should cry enter into iudgement with God.

24 He shall breake the mighty without ree-
king, and shall set vp other in their stead.

25 Therefore shall he declare their workes: he
shall turne the night, and they shall be destroyed.

26 He striketh them as wicked men in the pla-
ces of the fiers.

27 Because they haue turned backe from him,
and would not consider all his wayes:

28 So that they haue caused the voyce of
the poore to come vnto him, and he hath heard the
cry of the afflicted.

29 And when he giueth quietnesse, who can
make trouble? and when he hideth his face, who
can behold him, whether it be vpon nations, or
vpon a man onely?

30 Because the y hypocrite doeth reigne, and
because the people are feared.

31 Surely it is appointed vnto God to say, I
haue pardoned, I will not destroy.

32 But if I see not, teach thou mee: if I haue
done wickedly, I will doe no more.

33 Will he performe the thing through b thee?
for thou hast reproved me, because that thou hast
chosen, and not I now speake what thou knowest.

34 Let men of vnderstanding tell me, and let
a wise man hearken vnto me.

35 Iob hath not spoken of knowledge: neither
were his wordes according to wisdom.

36 I desired that Iob may be tryed, vnto the
ende touching the answers for wicked men.

37 For hee addeth rebellion vnto his sinne:
he clappeth his handes among vs, and multiplieth
his wordes against God.

c Thus he speaketh in the person of God, as though Iob should chuse and refuse
fiction at his pleasure. d That he may speake as he can, that we may un-
derstand him and all the wicked that shall vs such arguments. e He standeth lib-
barnely in the maintenance of his cause.

CHAP. XXXV.

8 Neither darth goddinesse profite, or vngodnesse hurt God, Iob
saith. 13 The wicked cry vnto God and are not heard.

17 Elihu speake moreover, and sayd,

3 Thinkest thou this right, that thou hast
sayd, I am more righteous then God?

3 For thou hast sayd, What profiteth it thee
and what auaileth it me, to purge me fro my sinne?

as though hee would say, that God tormenteth him without
iust cause.

4 Therefore

k To destroy him,
l The breath of
life which he gaue
man.

m If God were
not iust, howe
could he gouerne
the world?

n If man of na-
ture feare to
speake euill of such
a bene possor,
then much more
ought they to be a-
trayed to speake euill
of God.

o When they
looke not for it.

p The messengers
of iustice that
God shall send.

q God doeth not
allice men about
measures, so that
he should haue oc-
casion to contemne
with him.

r For all his crea-
tures are at hande
to serue him: so
that he needeth
not to seek for
any other army.

s Make the mani-
fest that they
are wicked.

t Declare the
thing that were
hid.

u Meaning, open-
ly in the sight of
all men.

v By their cru-
elty and extortion.

w When tyrants
sit in the throne
of iustice which
vnder pretence
of exercising ius-
tice are but hypo-
crites and oppress
the people, it is a
figure that God
hath shewed vs
backe his condescen-
sion and fauour
from that place.

x Only it belon-
geth to God to
moderate his cor-
rection, and not
vnto man.

y Thus Elihu
speecheth in the
person of God, as
it were as though
Iob became his
would be wicker
then God.

z Will God vs
thy cause sell in do-
ing his wordes?

a Iob saith
spoke thee
wherein thou
couldst be mislead-
ed by his innoce-
nce, it seemed
iust cause.

b Therefore

b Such as are in
the like: rous.

c If thou canst not
control the clouds,
wilt thou presume
to instruct God?
d Neither doth
thy fire hurt
God, nor thy in-
justice afflict him:
for he will be glo-
rified without
thee.

e The wicked
may hurt man and
exalt him to cry,
who if he fought
to God, which
suffereth comfort,
should be delin-
eud.

f Because they
pray not in faith,
as feeling Gods
mercies.

g God is iust,
he focuses thou
judgment of him.
h For if he did
punish thee as
thou deservest,
shouldest not
be able to open
thy mouth.

a He sheweth that
when we speak
of God, we must
lift up our spirits
more high, than our
natural state is
able to teach.

b Thus hath per-
ceived that I am a
fleshful infirm.
c And that I
speak to thee in
the name of God.

e Strong and con-
stant, and of vnder-
standing: for these
are the gifts of
God, and he loveth
them in man: but
forasmuch as God
punisheth now Job,

it is a signe that
these are not in
him.

d Therefore he
will not persecute
the wicked: but
so the humble and
afflicted heart
will draw grace.

e He preferreth
the godly to ho-
nour.

f He will move
the earth, if he
feele the finnes
that are in him.

g He will
come to him by
repentance as he
did Manassah.

h Ps. 139.

i That is, in their
folly or obduracy, and so false cause of their owne destruction.

k Which are
mercifully sent against
God and flatter themselves
in their vices.

l When they
are in affliction they
seek not to God for
succour, as Aba. Chro. 4. 11.
Reu. 4. 11.

4 Therefore will I answer thee, and thy companions with thee.

5 Looko vnto the heauen, and see and behold the cloudes which are hier then thou.

6 If thou finnest, what doest thou against him, yea, when thy finnes bee many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receiveth he at thine hand?

8 Thy wickednesse may hurt a man as thou art: and thy righteousness may profite the sonne of man.

9 They cause many that are oppressed, & to cry, which cry out for the violence of the mighty.

10 But none sayth, Where is God that made me, which giueh songs in the night?

11 Which teacheth vs more then the beastes of the earth, and giueh vs more wisdom then the foules of the heauen.

12 Then they crye because of the violence of the wicked, but he answereth nor.

13 Surely God will not heare vanitie, neither will the Almighty regard it.

14 Although thou sayest to God, Thou wilt not regard it, yet iudgement is before him: trust thou in him.

15 But now because his anger hath not visited, nor called to count the small with great extremities.

16 Therefore Job b openeth his mouth in vaine, and multiplieth wordes without knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God, & And his justice, 9 And wherefore he punisheth. 12 The properties of the wicked.

Elihu also proceeded and sayde,

2 Suffer me a lide, and I will instruct thee: for I have yet to speake on Gods behalfe.

3 I will fetch a my knowledge a farre off, and will attribute righteousness vnto my Maker.

4 For truly my words shall not be false, and he that is perfect in knowledge, speaketh with thee.

5 Behold, the mighty God casteth away none that is mighty and valiant of courage.

6 He maintaineth not the wicked, but he giueh iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are with kings in the throne, where he placeth them for euer: thus they are exalted.

8 And if they bee bounde in fetters and tyed with the cordes of affliction,

9 Then will he shewe them their worke and their finnes, because they have bene proud.

10 He openeth also their eare to discipline, and comāndeth them that they retorne from iniquity.

11 If they obey and serue him, they shall end their dayes in prosperie, & their yeres in pleasures.

12 But if they will not obey, they shall passe by the sword, and perish without knowledge.

13 But the hypocrites b of heart increase the wrath: for they i call not when he bindeth them.

14 Their soules dyeth in youth, and their life among the whore-mongers.

15 He deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would he have taken thee out of the straight place into a broad place, and not shutt vp beneath: and i that which reflectt vpon thy ta-

ble, had bene full of far.

17 But thou art full of the iudgement of the wicked, though iudgement and equite maintaine all things.

18 For Gods wrath is, least he should take thee away in thine abundance: for no multitude of gifes can deliuer thee.

19 Will he regard thy riches? he regardeth not gold, nor all them that excell in strength.

20 Be not careful in the night, howe he destroyeth the people out of their place.

21 Take thou heede: looke not to iniquities: for thou hast chosen it rather then affliction.

22 Beholde, God exalteth by his power: what teacher is like him?

23 Who hath appoynted to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men see it, and men beholde it: a farre off.

26 Beholde, God is excellent, and we knowe him not, neither can the number of his yeres be searched out.

27 When he restraineth the drops of water, the raine foweth downe by the vapour thereof,

28 Which raine the cloudes doe drop and let fall abundantly vpon man.

29 Who can know the diuisions of the cloudes and the thunders of his tabernacle?

30 Beholde, he spreadeth his light vpon it, and couereth the b bosome of the sea.

31 For thereby he iudgeth the people, and giueh meate abundantly.

32 He couereth the light with the cloudes, and comāndeth them to goe against it.

33 His companion sheweth him thereof, and there is anger in rising vp.

hath double vnto: the one that is declarer Gods iudgements, vnto any places, and the other that it maketh the land fruitful. x That is, it flows to dash against another. a The cold vapour therewith; that is, the cloudes of the hote exhalation, which being taken in the cold cloudes mounteth vp toward the place where the fire is, and so anger is kindled: that is, noise and thunder clappes.

CHAP. XXXVII.

1 Elihu sheweth that the vnsearchable wisdom of God is manifest by his workes, 4 As by the thunders, 6 The fumes, 9 The whirlwindes, 11 And the raine.

A T this also mine heart is a stonied, and is smooched out of his place.

2 Heare the b found of his voyce, and the noise that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the endes of the world.

4 After it a noyse foundeth: hee thundereth with the voyce of his maiestie, and hee will not stay them when his voyce is heard.

5 God thundereth maruelliouly with his voyces: he worketh great things, which we knowe not.

6 For he faith to the snowe, Be thou vpon the earth: & likewise to the small rayne and to the great rayne of his power.

7 With the force thereof he c shutteth vp euery man, that all men may knowe his worke.

8 Then the beastes goe into the denne, and remaine in their places.

9 The whirlwind cometh out of the South, and the colde from the f North wind.

10 By raynes and thunders God causeth men to keepe themselves within their houses.

11 In Eberwe it is called the scattering winde, because it scattereth away the cloudes and purgeth the ayre,

m Thou art also
gather after the
manner of the win-
d: for thou dost
murmure against
the iustitie of God.
n God dwelleth
penth thee, least
thou shouldst forget
God in thy
wealth & so perish.
o Be not thou
curious in seeking
the cause of iudgements,
when he doth thy way.
p And so man
maye against God
through impaci-
encie.

q The workes of
God are so mani-
fest, that a man
maye see them
a farre off and know
God by the same.

r One iudgement
hindereth vs so
that we cannot
ascend to the
first knowledge
of God.

s That is, the
raie cometh
of those drops of wa-
ter, which he
pourth in the
cloudes.

t Meaning of the
cloudes, which he
calleth the Taber-
nacle of God.

u Vpon the cloud
x That man
cannot come to the
knowledge of the
springs thereof.

y He sheweth
thee the way
when it doth
flowe.

z That is, the
cold vapour
therewith; that is, the
cloudes of the hote
exhalation, which
being taken in the
cold cloudes mounteth
vp toward the place
where the fire is, and
so anger is kindled:
that is, noise and
thunder clappes.

a The mar-
uelling of the
chaire and
lightnings
whereby he de-
clareth that
the faithful
are liuely
toucht with
the maiestie
of God.

b That is, the
thunder, whereby
he speaketh
to men
to waken their
dulleitie, and to
bring them to
the consideration
of his
woe.

c Meaning the
raynes & thunders.
d So that nei-
ther small raine
nor great, now nor
any thing else
cometh without
Gods appoynt-
ment.

e By raynes and thunders God causeth men to keepe themselves within their houses.

f In Eberwe it is called the scattering winde, because it scattereth away the cloudes and purgeth the ayre,

g That man cannot come to the knowledge of the springs thereof.

h He sheweth thee the way when it doth flowe.

i That is, the cold vapour therewith; that is, the cloudes of the hote exhalation, which being taken in the cold cloudes mounteth vp toward the place where the fire is, and so anger is kindled: that is, noise and thunder clappes.

k That man cannot come to the knowledge of the springs thereof.

l He sheweth thee the way when it doth flowe.

m That is, the thunder, whereby he speaketh to men to waken their dulleitie, and to bring them to the consideration of his woe.

n Meaning the raynes & thunders.

o So that neither small raine nor great, now nor any thing else cometh without Gods appoyntment.

p By raynes and thunders God causeth men to keepe themselves within their houses.

q In Eberwe it is called the scattering winde, because it scattereth away the cloudes and purgeth the ayre,

r That man cannot come to the knowledge of the springs thereof.

s He sheweth thee the way when it doth flowe.

g That is, if from vp and dried.
h Gather the vapours, and mouue to and fro to water the earth.

i That is, the cloude that hath lightning in it.

k Raie, colde, heate, tempests and such like are fear of God, either to punish man, or to profit the earth or to declare his fauour toward man, as Chap. xxi. 1.

l That is, the lightning to breake forth in the cloude.

m Which is sometime changed into raie, or snow, or haile or such like.

n Why the cloude should keepe thee warme, when the South winde bloweth, rather then when any other winde bloweth.

o For their clearnesse.

p That is, our ignorance, signifying that Iob was so presumptuous that he would controule the workes of God.

q Hath God need to say should tell him when man murmureth against him? r If God would direct it, man should see reason? s The cloude stoppeth the shining of the sunne, that man can not see it till the winde haue chased away the cloude; and if man be not able to attaine to the knowledge of these things, how much lesse of Gods iudgements? t In Ebrew, golde; meaning, faire weather and cleare as golde, u Meaning, without cause.

10 At the breath of God the frost is giuen, and the breadth of the waters *is* made narrow.

11 Hee maketh also the cloude to labour, to water the earth, and scattereth the cloude of his light.

12 And it is turned about by his gouernment, that they may doe whatsoeuer hee commaundeth them vpon the whole world:

13 Whether it bee for punishment, or for his land, or of mercie, hee canst it to come.

14 Hearken vnto this, O Iob: stand and consider the wonderous workes of God.

15 Diddest thou knowe when God disposed them? and caused the light of his cloude to shine?

16 Hast thou knowen the many varietie of the cloude, and the wonderous workes of him, that is perfect in knowledge?

17 Or howe thy clothes are warme, when hee maketh the earth quiet through the South winde?

18 Hast thou stretched out the heauens, which are strong, and as a molten glasse?

19 Tell vs what we shal say vnto him: for wee cannot dispute our matter because of darkness.

20 Shall it bee to telde him when I speake? or shall man speake when hee shalbe destroyed?

21 And now we see not the light, which shineth in the cloudes, but the winde passeth and cleareth them.

22 The brightnesse cometh out of the North: the praise thereof is to God, which is terrible.

23 It is the Almighty: wee can not finde him out: he is excellent in power and iudgement, and abundant in iustice: hee is a secret not.

24 Let men therefore feare him: for hee will not regard any that are wise in their owne conceite.

CHAP. XXXVIII.

1 God speaketh to Iob, and declareth the workes of man in the confirmation of his creatures, to whose excellencie the power, iustice and prouidence of the Creator is knowne.

Then answered the Lorde vnto Iob out of the whirlwinde, and said,

2 Who is this that darkeneth the counsell by words without knowledge?

3 Gird vp now thy loynes like a man: I will demand of thee and declare thou vnto me.

4 Where wast thou when I layd the foundation of the earth? declare, if thou hast vnderstanding,

5 Who hath layd the measure thereof, if thou knowest, or who hath stretched the line out to it?

6 Where vpon are the foundations thereof set: or who hath layd the corner stone thereof?

7 When the starres of the morning e prayed mee together, and all the children of God reioiced:

8 Or who hath shut vp the Sea with doores, when it issued, and came forth as out of the wombe:

9 To comprehend all Gods workes: much lesse the secret councils of his iudgements. e The starres and diuine creatures are said to praise God, because his power, wisdom and goodnesse is manifest and known therein. f Meaning, the Angels.

9 When I made the cloude as a covering thereof, and darkened as the swaddling bandes thereof:

10 When I stablished my commandment vpon it, and set bars and doores,

11 And said, Hitherto shalt thou come, but no farther, and here shall it stay thy proud waves.

12 Hast thou commended the morning since thy days? hast thou caused the morning to know his place?

13 That it might take holde of the corners of the earth, and that the wicked might bee shaken out of it?

14 It is turned as clay to fashion, and all stand vp as a garment.

15 And from the wicked their light shalbe taken away, and the fire arme shal be broken.

16 Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the depth?

17 Haue the gates of death bene opened vnto thee? or hast thou scene the gates of the shadowe of death?

18 Hast thou perceived the breadth of the earth? if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darkness?

20 That thou shouldst receiue it in the bounds thereof, and that thou shouldst knowe the paths to the house thereof?

21 Knewest thou it, because thou wast then borne, and because the number of thy dayes is great?

22 Hast thou entred into the treasures of the snow? or hast thou scene the treasures of the haile,

23 Which I haue hidde against the time of trouble, against the day of warre and battell?

24 By what way is the light parted, which scattereth the East winde vpon the earth?

25 Who hath diuided the spouses for the raine? or the way for the lightning of the dammers,

26 To cause it to raine on the earth where no man is, and in the wilderness where there is no man?

27 To fulfill the wilde and waste place, and to cause the seed of the herbe to spring forth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whose wombe came the yee? who hath ingendred the frost of the heauen?

30 The waters are hid as with a stone, and the face of the depth is frozen.

31 Canst thou restrain the sweete influence of the Pleiades? or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in their time? canst thou also guide Arcturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou see the rule thereof in the earth?

34 Canst thou lift vp thy voyce to the cloude that the abundance of water may cower thee?

35 Canst thou send the lightnings that they may walke, and say vnto thee, Lo, here we are?

36 Who hath put wisdom in the reines? or who hath giuen the heart vnderstanding?

37 Who can number cloude by wisdom? or who can cause to cease the bottles of heauen?

38 When the earth groweth into hardnesse, and the clottes are fast together?

g As though the great waters were but as a little becke in the hands of God, to turne to and fro.

h That is, Gods decree and commandment, as verbe 10.

i To wit, to raine, since thou wast borne.

k Who having in the night bene giuen to wickednesse, can not abide the light, but hide themselves.

l The earth which seemed in the night to haue no forme by the using of the force is so, it were created anew, and all things therein clad with new beemie.

m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsell of God?

n That thou mightest appoint it his way and limits.

o To punish mine enemies with them, as Exodus 9: 18 Ioh. 11.

p The yee conuoluted it, as though it were pained with floues.

q Which floues arise when the frost is in Taurus, which is the spring time, and bring downe.

r Which floues bringeth in winter.

s Certaine floues so called, some thinke they were the twelve figures.

t The North floure with which that we about him.

u Canst thou cause the heavenly bodies to alter any power ouer the earthly bodies?

v In the secret part of earth.

w That is, the cloude wherein the water is contained as in bottles.

x For when God doeth so, open they their bottles, the earth cometh to his iudgement.

CHAP. XXXIX.

The homile and providence of God, which extendeth euen to the young rauen, which man shall occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

After he had declared Gods workes in the heauen, he sheweth his maruolous providence in earth euen toward the brute bralls, b Reade Iob. 247.9.

A The churche maketh mention of wilde goates and hinds because they bring forth their young with most difficultie, d That is, how long they go with young e They bring forth with great difficultie, f That is, the barren ground where no good fruites growe,

g Is it possible to make the vncome tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoint the wisdom of God, whereby he governeth all the world.

h They write that the ostrich couereth her egges in the sand, and because the country is hote and the sunne Rill keepeth them warme, they are hatched, i If he should take care for them, k That is, to haue a care & natural affection toward his young, l When the young ostrich is grown vp, he continueth the houle, m That is, given him to reget which is meant by saying & taking his maner for with his strength he couereth his necke, n He heareth with his houle, o He is soildeth the ground, that it seemeth no thing vnder him,

Wilt thou hunt the pray for the lion? or fill the appetite of the lions whelpes, 2 When they couch in their places, and re-
meine in the couert to lie in wait? 3 Who prepareth for the rauen his meate, when his birdes crie vnto God, wandering for lacke of meate? 4 Knowest thou the time when the wilde goates bring forth young? or dost thou marke when the hinds doe calue? 5 Canst thou number the moneths that they fulfill? or knowest thou the time when they bring forth? 6 They bowe themselves: they c bruiſe their young and cast out their sorowes. 7 Ter their yong waxe fatte, and growe vp with come: they goe forth and returne not vnto them. 8 Who hath set the wilde asse at libertie? or who hath loosed the bonds of the wilde asse? 9 Is it I which haue made the wilde asse his house, and the i safe places his dwellings. 10 He derideth the multitude of the citie: he heareth not the crie of the druer. 11 He fecketh out the mountaine for his pasture, and searcheth after euery greene thing. 12 Will the vnicorne g graue thee? or will he tary by thy cribbe? 13 Canst thou binde the vnicorne with his hand to labour in the furrow? or will he plow the valleys after thee? 14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him? 15 Wilt thou beleue him, that hee will bring home thy feede, and gather it vnto thy barnet. 16 *Haſt thou giuen the pleaſant wings vnto the peacocks? or wings and feathers vnto the ostrich?* 17 Which leaueh his egges in the earth, and maketh them h hote in the dust, 18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them. 19 He sheweth himselfe cruell vnto his yong ones, as they were not his, and is without feare, as if he trauelled in vaine. 20 For God hath deprivd him of h wisdom, and hath giuen him no part of vnderstanding. 21 When i time is, he mounteth on his necke mocketh the horse and his rider. 22 Hast thou giuen the horse strength? or couered his necke with m neyng? 23 Hast thou made him alraide as the grasshopper? his strong neyng is fearefull. 24 He a diggeth in the valley, and reioyceth in his strength: he goeth forth to meeete the harneſt man. 25 He mocketh at feare, and is not afraid, and turneth not backe from the frowd, 26 Though the quier rattle against him, the glittering speere and the shiekle. 27 Hee is swallowed the ground for fiercenes and rage, and he beleeneth not that it is the noise of the trumpet. 28 He laugh among the trumpets, Ha, ha: hee smelleth the battell asme off, and the noise of the captaines, and the shouting.

29 Shal the hauke flie by thy wisdom, *first-
euing* out his wings toward the P South? 30 Doeth the eagle mount vp at thy commandment, or make his nest on his? 31 Shee abideth and remaineth in the rocke, euen vpon the top of the rocke, and the tower. 32 From thence shee spiketh for meate, and her eyes beholde afarre off. 33 His yong ones also sucke vp blood: and where the faine are, there is the. 34 Moreover the Lord spake vnto Iob, & said, 35 Is this to learne, to strue with the Almighty? hee that reprooueth God, let him anſwere to it. 36 ¶ Then Iob answered the Lord, saying, 37 Beholde, I am vile: what shall I anſwere thee? I will lay mine hand vpon my mouth. 38 Once haue I spoken, but I will anſwere no more; yea, twice, but I will proceede no further.

CHAP. XL.

How weakman power is, being compared to the workes of God: 10 Where power appeares in the creation, and governing of the great creatures.

A Gaine the Lone answered Iob out of h the whirle wind, and said, 2 Gird vp now thy loynes like a man: I will demand of thee, and declare thou vnto me. 3 Wilt thou disanull a my iudgement? or wilt thou condemne me, that thou wast be iustified? 4 Or hast thou an arme like Gods? or dost thou thunder with a voice like him? 5 Decker thy selfe now with b meedle and excellencie, and aray thy selfe with beautie and glory. 6 Cast abroad the indignat on of thy wrath, & behold euery one that is proude, and abase him. 7 Looke on euery one that is arrogant, and bring him lowe: and destroy the wicked in their place. 8 Hide them in the dust together, and binde their faces in a secret place. 9 Then will I confesse vnto thee also, that thy right hand can d doe thee. 10 ¶ Behold now c d her moth (whom I made with thee) which etch g graffe as an oxe. 11 Beholde now, his strength is in his loynes, and his force is in the naill of his helie. 12 *When hee taketh pleasure, his taile is like a cedar: f* finewes of his floues are wrap together. 13 His bones are like slauces of braſſe, and his frall bones like slauces of yron. 14 He is the chiefe of the wayes of God: he that made him, will make his sword to approach vnto him. 15 Surely the mountaines bring him fourth graffe, where all the beastes of the fildes play. 16 Lieth hee vnder the trees in the couert of the reede and finnest? 17 Can the trees couer him with their shadow? or can the willowes of the riuier compaſſe him about? 18 Behold, he spoileth the riuier, k and hasteeth not: he trusteth that he can draw vp Iorden into his mouth. 19 Hee taketh h with his eyes, and thrusteth his nose through h whatsoever meeteth him. 20 ¶ Canst thou draw out i Lubarban with an hooke, & with a line which thou shalt cast down vnto his tongue? 21 Canst thou cast an hooke into his nose, *canst*

p That is, when hee cometh into the waye country.

q Is this the way for a man, who will learne to strue with God? I say thing hee repenteth in Iob. r Whereby he sheweth that hee repented and desired pardon for his fault.

* Chap. 36.

a Signifying that they that imitate the vices of men, are made God is made.

b Meaning that these were proper vnto God, and belonged to him.

c Cause them to die if thou canst. d Prouing by that which is attributed to his selfe power and ability to create him selfe.

e This beall is thought to be selfe clepant, or wild ether, which is unknowne.

f When I wash it as all these. g This couereth the providence of God, ward man, if hee more than it alone is a law.

h Nothing were able to resist him, or content him. He is one of the chiefest workes of God among the beastes.

i Though hee do not come neere him yet God can kill him.

k Hee drinketh the riuier and fisheth no body.

l Meaning the whale.

m Because he feared
reth left thou
shouldst take
him.
n To doe thy
business, and be
as thy coman-
dment

o If thou once
consider the
danger, thou wilt not
make with him,
p To wit, that
wiseth to take
him.

a If none dare
stand against a
whale, which is
but a creature,
who is able to
compare with God
the Creator?
b Who hath
taught me to ac-
complish my
word?
c The parts, and
members of the
whale,
d That is, who
dare pull off his
skinner?
e Who dare put
a bridle in a
mouth?
f Who dare look
in his mouth?
g That is, canst
thou flames of fire.

h Nothing is
painsful or hard
vnto him.

i His skinne is so
hard that he lieth
with a gale ease
on the stones: as
in the eye.
k Either he ma-
keth the frowne
seeme as it hoyled
by his wallowing,
or els he spouteth
water in abun-
dant, as it would
seeme that the
fog hoyled.
l That is, a white
froth, and shining
frowne before
him.

canst thou pierce his iawes with an angle?
22 Will he make many prayers vnto thee, or
speake thee faire?
23 Will he make a covenant with thee? & wilt
thou take him as a seruant for euer?
24 Wilt thou play with him as with a bird? or
wilt thou binde him for thy mayes?
25 Shall the companions banquet with him?
shall they diuide him among the merchants?
26 Canst thou fill the balker with his skinner?
or the filtpancier with his head?
27 Lay thine hand vpon him: remember o the
battell, and do no more so.
28 Behold, p his hope is in vaine: for shall not
one perish euen at the light of him?

CHAP. XLI.

1 By the greatness of his might, Liuianhan God sheweth his
great might, and power, which nothing can resist.
N One is to feare that dare him vp. Who
is he then that can stand before me?
2 Who hath preuented mee that I should
make an end? All vnder heauen is mine.
3 I will not keepe silence concerning c his
parts, nor his power, nor his comely proportion.
4 Who can discouet the face of his garment?
or who shall come to him with a double c bridle?
5 Who shall open the doores of his face?
his teeth are fearful round about.
6 The maiestie of his scales is like strong
shields, and are sure fail.
7 One is set to another, that no winde can
come betwene them.
8 One is ioyned to another: they stick to-
gether, that they cannot be sundered.
9 His noisings g make the light to shine, and
his eyes are like the eye lids of the morning.
10 Out of his mouth goe lamps, and sparks of
fire leape out.
11 Out of his nostrils cometh out smoke, as
out of a boyling pot or caldron.
12 His breath maketh the coales burne: for a
flame goeth out of his mouth.
13 In his necke remaineth strength, and b la-
bour is reiecte before his face.
14 The members of his body are ioyned: they
are strong in themselves, and cannot be moued.
15 His heart is as strong as a stone, and as hard
as the nether millstone.
16 The mightie are afraid of his maiestie, and
for he they faint in the flues.
17 When the sword dooth touch him, he will
not rise vp, nor for the spear, dart nor habergeon.
18 He esteemeth yron as strawe, and brasse as
rotten wood.
19 The archer cannot make him flee: y stones
of the sling are turned into stubble vnto him.
20 The darts are counted as strawe: and hee
laugheth at the shaking of the spear.
21 Sharp stones i are vnder him, & he spread-
eth sherpeth things vpon the myre.
22 He maketh the depth to a boile like a pot,
and maketh the sea like a per of oymment.
23 He maketh a path to thine after him, one

would thinke the depth as an hoare head.

24 In the earth there is none like him: he is
made without feare.

25 He holdeth all his things: he is a King
ouer all the children of pride.

CHAP. XLII.

6 The repentance of Job. 9 He prayeth for his friends. 12 His
goods are restored double vnto him. 13 His children, and
death.

Then Job answered the Lord, and said,
1 I knoweth that thou canst doe all things,
and that there is no a thought hidde from thee.
2 Who is hee that hideth counsell without
b knowledge? therefore haue I spoken that I
vnderstood not, euen things too wonderfull for
me, c and which I knew not.

4 Heare, I beseech thee, and I will speake: I
will demand of thee, d & declare thou vnto me.

5 I haue heard of thee by the hearing of the
eare, but now mine eye seeth thee.

6 Therefore I abhorre my selfe, and repent in
dust and ashes.

7 Now after that the Lord had spoken these
wordes vnto Job, the Lord also said vnto Eliphaz
the Temanite, My wrath is kindled against thee, &
against thy two friends: for ye haue not spoken of
me the thing that is right, like my seruant Job.

8 Therefore take vnto you now seven bul-
locks, and seven rammes, and goe to my seruant
Job, and offer vp for your selues a burnt offering,
and my seruant Job shall pray for you: for I will
accept him, lest I should put you to shame, be-
cause ye haue not spoken of mee the thing which
is right, like my seruant Job.

9 So Eliphaz the Temanite, and Bilhad the
Shubite, and Zophar the Naamathite went, and
did according as the Lord had said vnto them, and
the Lord accepted Job.

10 ¶ Then the Lord turned the captivity of
Job, when he prayed for his friends: also the Lord
gave Job twice so much as he had before.

11 Then came vnto him all his brethren, and
all his sisters, and all they that had bene of his ac-
quaintance before, & did cate bread with him in
his house, and had compassion of him, & comforted
him for all the euill, that the Lord had brought
vpon him, and euerie man gaue him a peece of
money, and euerie one an earring of golde.

12 So the Lord blessed the last dayes of Job
more then the first: for he had 14 fourteene thou-
sand sheepe, & fixe thousand camels, and a thou-
sand yoke of oxen, and a thousand she asses.

13 He had also seuen sonnes, & three daughters.
14 And he called the name of one Jemimah,
and the name of the second Keziah, and the
name of the third Keren-happuch.

15 In all the land were no women founde so
faire as the daughters of Job, and their father gaue
them inheritance among their brethren.

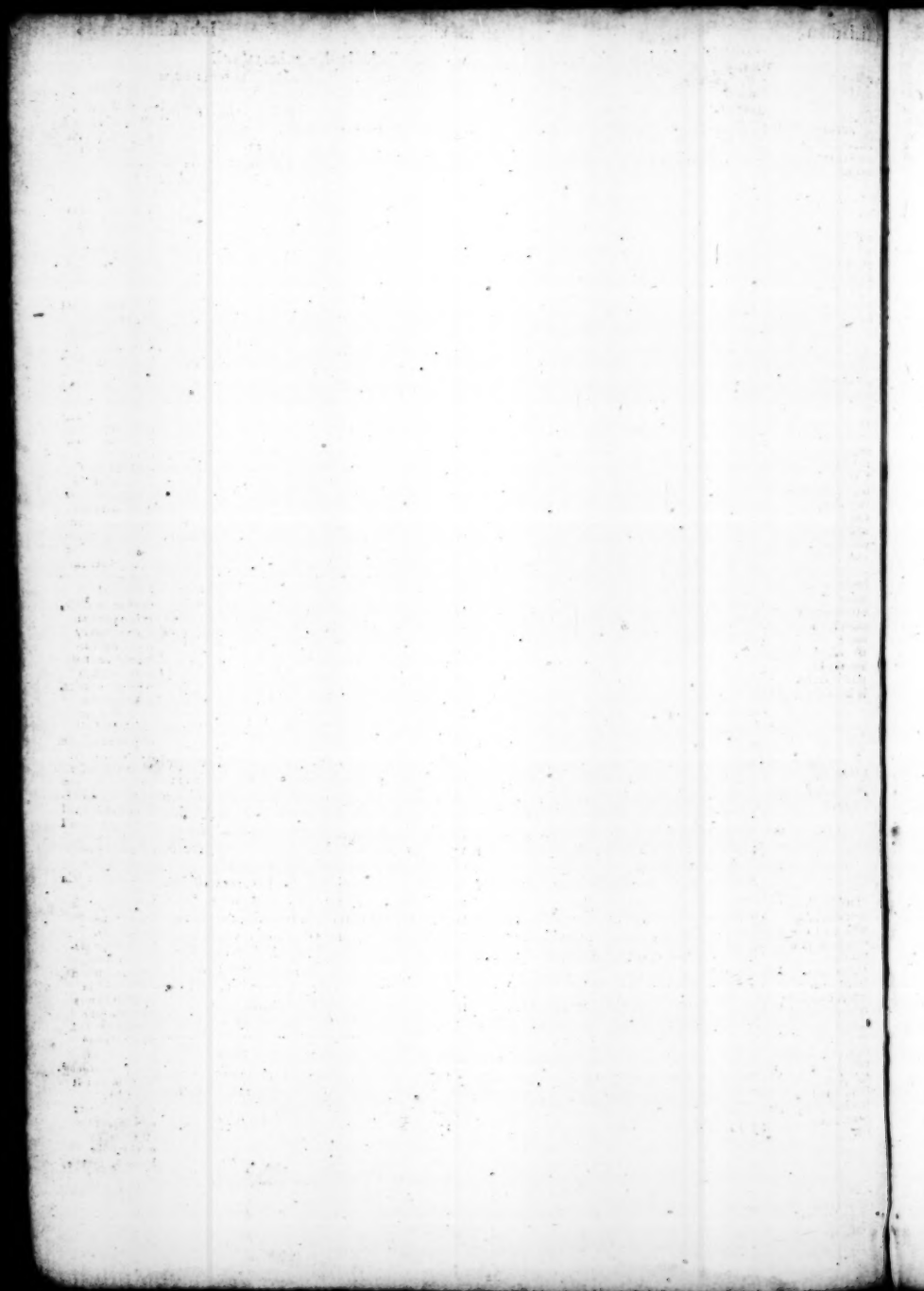
16 And after this liued Job an hundred and
fourty yeeres, and sawe his sonnes, and his sonnes
sonnes, euen foure generations.

17 So Job died, being old, and full of dayes.

m He despiseth
all other bralls &
monsters, & is the
premier of all
others.

a No thought fe-
reth, but thou
dost it, it is no
thing that thou
thinkest, but thou
canst bring it to
passe.
b Is there any but
I for this God
laide, is his charge,
Chap. 35.
c I can els heerein
mine ignorance, &
that I spoke I will
not say.
d He sheweth that
he will be Gods
scholler to learne
of him.
e I knew thee
early before by
hearsay: but now
thou haust caused
me to see thee
with thine eyes,
that I may rid my
selfe out of
thee.
f When thou
hast an euill cause,
in that you con-
demne him by
his outward af-
fections, and not
comfort him
with my mercies.
g Who had a
good cause but
handed it euill.
h When you haue
reconciled your
selves to him for
the faults that you
haue committed a-
gainst him, he shall
pray for you, and I
will heare him.
i He doth inter-
cede for him out of
the affliction wherein
he was.
k That is, all his
kindred, as
Chap. 19. 31.
l Or, labour, or ma-
ny sorowes.
m God made him
more rich in
cattle, as he had
before, and gaue
him as many chil-
dren as he had
taken from him.
n That is, long
liued, as becometh
as the day.
o As pleasant as
calis, or sweete
spice.
p That is, the
house of beaultie.







THIS SECOND
PART OF THE BIBLE,
CONTEINETH THESE
BOOKES,

PSALMES.
PROVERBES.
ECCLESIASTES.
THE SONG OF SA-
LOMON.
ISAIAH.
IEREMIAH.
LAMENTATIONS.
EZEKIEL.
DANIEL.
HOSEA,

IOEL.
AMOS.
OBADIAH.
IONAH.
MICAH.
NAHVH.
HABAKKUK.
ZEPHANIAH.
HAGGAI.
ZECHARIAH.
MALACHI.



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THE PSALMES OF DAVID.

THE ARGUMENT.

For psalms, according to the Hebrewes; and were chiefly instituted to praise and give thanks to God for his benefits. They are called the Psalms or Songs of David, because the most part were made by him.

This booke of Psalmes is set forth unto vs by the holy Ghost to be esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicitie, as well in this life present as in the life to come. For the riches of true knowledge, and heavenly wisdom are here set open for vs, so take thereof most abundantly. If we would know the great & his maiestie of God, here we may see the brightness thereof most clearly. If we would seeke his incomprehensible wisdom, here is the schoole of the same profession. If we would comprehend his inestimable bowtie, and approach neere therunto, and fill our hands with that treasure, here we may haue a most lovely, & comfortable taste thereof. If we would know wherein standeth our saluation, and how to attaine to life euermlasting, here is Christ our only redeemer, & mediator most evidently described. The rich man may learne the true use of his riches. The poore man may finde full contentation. He that wil reioyce, shal know the true way, and how to keepe measure therein. They that are afflicted and oppressed, shal see wherein standeth their comfort, and how they ought to praise God when he sudeth them deliuerance. The wicked and the persecutors of the children of God shal see how the hand of God is euerm against them: and though he suffer them to prosper for a while, yet he breideth them, in so much as they cannot touch an haire of ones head, except he permit them, & how in the end their destruction is most miserable. Briefly here we haue most present remedies against all temptations and troubles of mind and conscience, so that being wel practised herein, we may be assured against all dangers in this life, thus in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glory, which is layd up for all them that loue the coming of our Lord Iesus Christ.

PSAL. I.

Whether it was Balaam, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalm first in manner of a preface, to exhort all godly men to study & meditate the heavenly wisdom. For the effect thereof is, that they be blessed, which growe in holiness all their life to the holy Scriptures: And that the wicked & sinners of God, though they seeme for a while happy, yet at length shall come to their terrible destruction.

Blessed is the man that doeth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull:

But his delight is in the Law of the Lord, and in his Law doth he meditate day & night.

For he shall be like a tree planted by the rivers of waters, that will bring forth her fruit in due season: whose leaf shall not fade: so whatsoeuer he shall doe, shall prosper.

The wicked are not so, but as the chaffe, which the winde drieth away.

Therefore the wicked shall not stand in the judgement, nor sinners in the assembly of the righteous.

For the Lord knoweth the way of the righteous, and the way of the wicked shall perish.

^a Which a man hath given once place to euill counsell, or to his owne conscience, he beginneth to forget himself in his sinne, and so falleth into contempt of God, which contempt is called the line of yfcornes.
^b David 6.
^c In the holy Scriptures.
^d Inter. 17. 8.
^e Gods children are so moyntened euerm with his grace, that whatsoever cometh vnto them, toucheth vnto their saluation.
^f Though the wicked seeme to beare the swinge in this world, yet the Lord drieth them downe that they shall not rise nor stand in the company of the righteous.
^g Not tremble whyle they feele Gods wrath.
^h Doth approue and prosper, like as not to know, is to reprove and reitell.

PSAL. II.

The Prophet David reioyceth that notwithstanding his sinners rage, yet God will continue his kingdom for euer, and aduance it euen to the ende of the world. And therefore exhorteth Kings and rulers, that they would humbly submit themselves vnder Gods yoke, because it is his will to resist God. He vnto it forward Christes Kingdomes.

Why do the heathen rage, and the people murmur in vaine?

^a The conspiracie of the Gentiles, the murmuring of the lawes, and power of Kings, cannot preuaile against Christ.
^b Acts 4. 13.

The Kings of the earth band themselves, and the princes are assembled together against the Lord, and against his Christ.

Let vs breake their bandes, and cast their cordes from vs.

But hee that dwelleth in the heauen, shall laugh: the Lord shall haue them in derision.

Then shall he speake vnto them in his wrath, and vexee them in his fore displeasure, saying,

When I haue set my king vpon Zion mine holy mountaine.

I will declare the decree: that is, the Lord hath said vnto me, Thou art my sonne: this day haue I begotten thee.

Alke of mee, and I shall giue thee the heathen for thine inheritance, and the endes of the earth for thy possession.

Thou shalt crush them with a scepter of yron, and breake them in peeces like a potters vessell.

Be wise now therefore, ye Kings: be learned ye Iudges of the earth.

Serue the Lord in feare, and reioyce in trembling.

Kisse the Sonne, lest hee be angry, and ye perish in the way, when his wrath shall suddenly burne: blessed are all that trust in him.

^a Reuelat. 2. 27.
^b Hee exhorteth all rulers to repent in time, & in place of homage. i When the wicked shall rise, and seeme yet to be but in the midway of their purposes, then shall destruction suddenly come. The 5. 5.

PSAL. III.

David driven forth of his kingdomes, was greatly comforted in mind for his sin against God: 4 And therefore caldeth vpon God, and waileth loud through his promise against the great raylings and erreours of his enemies, yet against death is faine, which hee sawe present before his eyes. Finally he reioyceth for the good successe, that God gave him, and all his Church.

^a For, as was said.
^b Thus the wicked say, that they will cast off the yoke of God, and of his Christ.
^c Psal. 1. 26.
^d Gods plagues will declare that in resisting his Christ, they fought against him.
^e To shewe that my vocation to the kingdom is of God.
^f Acts 13. 27, 28.
^g As touching man know heege because it was the first time that David appeared to be elected of God.
^h So it is applied to Christ in his last coming and manifestacion to the world.
ⁱ Not onely the lawes but the Gentiles also.

a This was a token of his stable faith, that for all his troubles he had his recourse to God.

b Selah here signifies a lifting up of the voyce, to cause vs to consider the sentence, as a thing of great importance.

c When he considered the truth of Gods promise, and tried the same, his faith encreased maruellously.

d Bee the dangers neuer so great or many, yet God hath euer means to deliuer his.

a Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chiefly to let the tune and to beginne: who had the charge, because he was most excellent, and hee began this Psalm on the instrument called Neginoth, or in a tune so called.

b Thou that art the defender of my iust cause, c Noth of minde and body.

d Ye that thinke your selues noble in this world.

e Though your enterprises please you neuer so much, yet God will bring them to nought.

f A King that walketh in his vocation, g For feare of Gods iudgement. h Cease your rage. i Serue God purely and not with outward ceremonies. k The multitude seeketh worldly wealth, but David seeketh his felicitie in Gods fauour. l This woe in Elinore may be referred to God, as it is here translated, or to David, signifying that hee should doe as joyfully alone, as if hee had many about him, because the Lord is with him.

For a musical instrument or tune.

a That is, my vehement prayer and secret complaint and sighings.

b With patience and trust till I be heard.

c Seeing that God of nature hath wickednesse, he must needs punish the wicked & save the godly.

d Which raine melt ragingly after their carnall affections.

of A Psalm of David, when he fled from his sonne Absalom.

Lorde, how are mine aduersaries increased? how many rise against me?

2 Many say to my soule, There is no helpe for him in God. *o* Selah.

3 But thou Lorde art a buckler for mee: my glory, and the lifter vp of mine head.

4 I did call vnto the Lord with my voyce, and he heard mee out of his holy Mountain, Selah.

5 I layde mee downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be affaide for a teme thousand of the people, that should beate me round about.

7 O Lorde, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheek bone: thou hast broken the teeth of the wicked.

8 Saluation belongeth vnto the Lord, and thy blessing is vpon thy people. Selah.

PSAL. IIIII.

When Saul persecuted him, he called vpon God, trusting most assuredly in his promise, and therefore boldly reproacheth his enemies, who thought they resisted his dominion. And finally praiseth the fauour of God, for all worldly losses.

a To him that excelleth on Neginoth.

A Psalm of David.

Hear me whe I call, *o* God of my righteousness: thou hast set me at libertie, when I was in distress: haue mercie vpon mee, and hearken vnto my prayer.

2 O yee *o* sonnes of men, howe long will ye turne my glory into shame, *o* louing vauitie, and seeking lies? Selah.

3 For be ye sure that the Lord hath chosen to himselfe *i* a godly man: the Lord will heare when I call vnto him.

4 Tremble, and feare not: examine your owne heart vpon your bed, and be *i* still. Selah.

5 Offer the sacrifices of righteousness, and trust in the Lord.

6 Many say, Who will shew vs *any* good? but the Lord, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen mee more ioy of heart, then they haue had, when their wheate and their wine did abound.

8 I will lay mee downe, & also sleepe in peace: for thou, Lord, I onely makest me dwell in safetie.

PSAL. V.

David oppressed with the multitude of his enemies, and fearing greater danger, calleth to God for succour, shewing howe requisite it is that God should punish the malice of his aduersaries. After being assured of prosperous successe, hee cometh to comfort, concluding that when God shall deliuer him, others also shall partake of the same mercie.

To him that excelleth vpon Neginoth.

A Psalm of David.

Hear me words, *o* Lord: vnderstand my meditation.

2 Hearken vnto the voyce of my cry, my king and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, *o* Lorde, for in the morning will I direct me vnto thee, and I will b waite.

4 For thou art not a God that loatheth wickednes: neither shall coul doe with thee.

5 The foolish shall not stand in thy sight: for

thou hatest all them that worke iniquitie.

6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloody man and deceitfull. 7 But I will come into thine house in the multitude of thy mercie: and in thy feare will I worship toward thine holy Temple.

8 Leade me, *o* Lorde, in thy righteousness, because of mine enemies: make thy way plaine before my face.

9 For no confidence is in their mouth: within they are very corruption: their throate is an open sepulchre, and they flatter with their tongue.

10 Destroy them, *o* God: let them shall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And b let all them that trust in thee, reioyce and triumph for euer, and couer thou them: and let them, that loue thy Name, reioyce in thee.

12 For thou Lord wilt blesse the righteous, and with fauour: I will compasse him, as with a shield.

PSAL. VI.

When David by his sinnes had prouoked Gods wrath, and now felt not only his sinne against him, but also considered the horrors of death resulting therefrom, he dolefully bewaileth that if God took him away in his indignation, he should lacke occasion to praise him, as he was wont to doe whilst he was among men. He then finally feeling Gods mercie, hee sheweth rebuke to his enemies, which reioiced in his affliction.

To him that excelleth on Neginoth vpon the eight tune. A Psalm of David.

O Lord, *a* rebuke me not in thine anger, neither chastise me in thy wrath.

2 Haue mercie vpon mee, *o* Lorde, for I am weak: *o* Lord heale me, for my bones are vexed.

3 My soule is *also* fore troubled: but Lorde how long wilt thou delay?

4 Returne, *o* Lorde: deliuer my soule: saue me for thy mercies sake.

5 For in *death* there is no remembrance of thee: in the graue who shall praise thee?

6 I fainted in my mourning: I caused my bed euey night to swimme, and water my couch with my teares.

7 Mine eye is dimmed for despight, and sunke in because of all mine enemies.

8 Away from me all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lorde will receiue my prayer.

10 All mine enemies shall be confounded and fore vexed: they shall be turned backe, and put to shame suddenly.

11 When the wicked thinke that the godly shall perish, God deliureth them suddenly, and destroyeth their enemies.

PSAL. VII.

Bring forth accused by the oath of saints sentence, he calleth to God to be his defender. To whom hee commendeth his innocence. 9 First shewing that his conscience did not accuse him of any euill towards Saul: 10 Next that it touched Gods glory to avarie sentence against the wicked, 11 And finishing into the consideration of Gods mercie, and promise, hee watcheth to deliuer the cause eueryway of his enemies, 12 Representing that it shall fall on their owne necke that which they haue purposed for others.

g Shigaion of David, which he sang vnto the Lord, concerning the words of C Cush the sonne of Temim.

O Lorde my God, in thee I put my trust: saue me from all that persecute me, & deliuer me,

2 Least *a* he deuoure my soule like a lyon, and tear it in pieces, while there is none to helpe.

3 *o* Lorde

e In the depth of his tribulations he putteth his full confidence in God.

f Because thou art iust, therefore leade me out of the dangers of mine enemies.

g Thou sayest, I will cause them to erre.

g Let their desires come to nought.

h Thy fauour toward me shall confirme the faith of all others.

i For, as good is thy word.

k So that by shall be safe from all dangers.

** Jer. xxiij.*

a Though I desire destruction, yet let thy mercie pre-serve my frailtie.

b For my whole strength is abated.

c His confidence is also touched with the feare of Gods iudgement.

d He lamenteth that occasion should be taken from him to praise God in the Congregation.

e Or, mine eye is euen as it were with wormes.

f God defendeth comfort and boldnesse in affliction.

g Hee concludes that we may triumph over our enemies.

h Or, mine eye is euen as it were with wormes.

i God defendeth comfort and boldnesse in affliction.

k Hee concludes that we may triumph over our enemies.

For, kinder of tune. For, new music.

2. Sam. 17.

a He desired God to deliuer him from the rage of cruel Saul.

b Wherewith Chubb clargeth me.
c If I remember not I shall not be for all- nities (ake and preferred his life, 1. Sam. 6. 8, 9.

d Let me not only die, but be dishonoured for ever.

e In promising me the kingdom.

f Not only for mine, but for thy Church (ake declare thy power.
g At touching my behauiour toward Saul and mine enemies.

h Though they pretend a iust cause against me, yet God shall iudge their hypocrites.
i He doeth continually call the wicked to penitence by some signes of his iudgement.

k Except Saul turne his minde, 1. die: for I will both men & weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace.

l In vs. 4.
m In keeping faithfully his promise with me.

3 O Lorde my God, if I haue done this thing, if there be any wickednesse in mine hands,
4 If I haue rewarded euill vnto him that had peace with me, (yea, I haue deliuered him that vexed me without cause)
5 Then let the enemy persecute my soule and take it: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust. Selah.

6 Arise, O Lord, in thy wrath, and lift vp thy felle against the rage of mine enemies, & awake for mee according to the iudgement that thou hast appointed.

7 So shall the Congregation of the people compasse thee about: for their sakes therefore I returne on thee.

8 The Lord shall iudge the people, iudge thou me, O Lord, according to my righteoufnesse, and according to mine innocencie, that is in me.
9 Oh let the malice of the wicked come to an ende: but guide thou the iust: for the righteous God tryeth the hearts and reins.

10 My defence is in God, who preferueth the vpriight in heart.

11 God iudgeth the righteous, and him that contemneth God I denie day.

12 Except he turne, he hath whet his sword: he hath bent his bowe and made it readie.

13 He hath also prepared him deadly weapons: he will ordeine his arrowes for them that persecute me.

14 As choole, he shall traunche with wickednesse: for he hath conceived mischief, but hee shall bring forth a lye.

15 He hath made a pit and digged it, and is fallen into the pit that he made.

16 His mischief shall returne vpon his owne head, & his crueltie shall fall vpon his owne pate.

17 I will praise the Lord according to his righteoufnesse, and will sing praise to the Name of the Lord most High.

P S A L M VIIII.

1 The Prophet considering the rascallous libertie and fustie promise of God to the heathen, whom he would, as it were a God, ouer all his workes, doth not onely give great thanks, but is astonish'd with the admiration of the same, at one saying able to compass such great mercies.

g To him that excelleth on || Gistib.

h A Psalm of David.

O Lorde our Lord, how excellent is thy Name in all the world: which hast set thy glorie about the hemens.

2 Out of the mouth of babes & sucklings hast thou iudged strength, because of thine enemies, that they might be || fill the enemy and the auenger.

3 When I beholde thine heauens, even the workes of thy fingers, the moone and the starres which thou hast ordeined,

4 What is man, say I, that thou art minde- full of him? and the sonne of man, that thou visitest him?

5 For thou hast made him a little lower then God, and crowned him with glorie and worthip.

6 Thou hast made him to haue dominion in the workes of thine hands: thou hast put all things vnder his feete:

7 All sheepe and oxen: yea, and the calfs of the field:

8 The foules of the ayre, and the fish of the sea, and that which passeth through the patus of the seas.

9 O Lorde our Lorde, howe excellent is thy Name in all the world!

P S A L IX.

1 After he had giuen thanks to God for the sundry victories that he had won against his enemies, and also proudly by manifold experience, haue reade God was at hand in all his troubles. 12 He bring now likewise in danger of new enemies, desirous God to helpe him according to his word, 17 And to destroy the malicious arrogance of his adversaries.

g To him that excelleth vpon || Muth Labben.

h A Psalm of David.

I will praise the Lord with my whole heart: I will speake of all thy maruclous workes.

2 I will be glad, and reioyce in thee: I will sing praise to thy Name, O most high,

3 For that mine enemies are turned tacker: they shall fall, and perish at thy prefence.

4 For thou hast maintained my right & my cause: thou art set in the throne, O iudger right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 O enemy, destructions are come to a perpetual end, and thou hast destroyed the cities: their memoriall is perished with them.

7 But the Lord shall sit for euer: he hath prepared his throne for iudgement.

8 For he shall iudge the world in righteoufnesse, and shall iudge the people with equite.

9 The Lorde also will be a refuge for the poore, a refuge in due time, euen in affliction.

10 And they that knowe thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

11 Sing praises to the Lord, which dwelleth in Zion: shew the people his workes.

12 For when he maketh inquisition for blood, he remembereth it, and forgetteth not the complaint of the poore.

13 Haue mercie vpon me, O Lord: consider my trouble which I suffer of them that hate me, thou that liftest me vp from the gates of death,

14 That I may shew all thy praises within the gates of thy daughter of Zion, and reioyce in thy saluation.

15 The heathen are s sunk downe in the pit that they made: in the net that they hid, is their foote taken.

16 The Lord is known by executing iudgement: the wicked is feared in the worke of his owne hands. || Higgaion. Selah.

17 The wicked shall turne into hell, and all nations that forget God.

18 For poore shall not be alway forgotten: the hope of the afflicted shall not perish for euer.

19 Vp Lorde: let not man preuaile: let the heathen be iudged in thy fight.

20 Put them in feare, O Lorde, that the heathen may knowe that they are but men. Selah.

P S A L X.

1 He complaineth of the fraud and rascallie, and all kinds of wrong, which worldly men vs, & saying, the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting aspers all feare and reuerence toward God aside, they may doe all things without controule. 11 Therefore he calleth vpon God to find some remedy against the so detestable euill, 16 And at length comforteth him self with hope of deliuerance.

g To him that excelleth on || Gistib.

h A Psalm of David.

1 Kind of instruction, or tance, or for the death of Labben or Gush.

2 God is not praised, except the whole glorie be giuen to him alone.

3 Howsoeuer the enemy seeme for a time to preuaile, yet God preferueth the iust.

4 A derision of the enemy, that misdeed nothing but destruction: but the Lord will deliuer him, and bring him into iudgement.

5 For, reioyce as Iudge.

6 Our miseries are means to cause vs to feele Gods present care ouer vs.

7 Though God reuenge not suddenly the wrong done to him, yet he suffereth not the wicked unpunished.

8 In the open assembly of the Church.

9 For God doeth thorough the wicked in their enterprises.

10 The mercie of God toward his Sinners, must be declared, and the fall of the wicked must alwayes be considered.

11 For, thou is worthy to be used.

12 God promitteth us to helpe vs before we haue felt the crocke.

13 Which they can not leaue without the feare of thy iudgement.

a So soon as wee
come into affliction,
we thinke God
should helpe vs,
but that is not
always as we
thinke.

b The wicked man
reioyceth in his
owne lust: he bo-
asteth which he hath
that he would be
the bragger of a
wit and wealth,
and blesteth him-
selfe, and thus
blasphemeth the
Lord.

c Or, *sauftey at*.
Or, *not be moued*
because he was
never in euill.

d The euill shall
not touch me,
Iū. 8. 15. or els
he speaketh that,
because he neuer
felt euill.

e He sheweth that
the wicked haue
many meanes to
hide their cruel-
tie, and therefore
ought more to be
feared.

f By the hypo-
cricie of them that
haue authoritie,
the poore are de-
moued.

g He calleth to
God for helpe, be-
cause wickednesse
is so sure con-
uiction, that God
must sowe helpe
or neuer.

h Therefore thou
must needs po-
nith this their
blasphemy.

i To lodge be-
tweene the right
and the wrong.

k The hypocrites
or such as lye not
after Gods Lawe,
shalbe destroyed.

l God helpeth when manns helpe ceaseth. *Or, destroy no more man upon the earth.*

m This Psalm containeth two parts. In the first David sheweth howe hee doeth offences of temptation hee suffered, and in howe great anguish of minde he was, when Saul did persecute him.

n Then next he reioyceth that God first leu succour in his necessity, declaring his iustice offered in governing the good, and the wicked men, as the whole world.

o To him that excelleth. A Psalm of David.

p The Lord put I my trust: how say yethen to my soule, a Flee to your mountaine as a bird?

q For loe, the wicked bend their bowe, and make readie their arrowes upon the string, that they may secretly thooote at them, which are vpright in heart.

r For the foundations are cast downe: what hath the *c* righteous done?

s The Lord is in his holy palace: the Lords throne is in the heauen: his eyes *d* will consider: his eye lids will trie the children of men.

VVhy standest thou farre off, O Lord, and hidest thee in due time, when in affliction? The wicked with pride doth persecute the poore: let them be taken in the crafts that they haue imagined.

For the wicked hath made boast of his owne hea to desire, and the conceited blesteth him selfe: is the contemner the Lord.

The wicked is so proud, that he seeketh not for God: he thinketh alwayes, There is no God.

His wayes alwayes prosper: thy iudgements are hie about his sight: therefore *||* desist he all his enemies.

He sayeth in his heart, I shall *||* neuer bee moued, *c* nor be in danger.

His mouth is full of cursing and deceite and fraude: vnder his tongue is mischief and iniquitie.

He lyeth in waite in the villages: in the secret places doth he murder the innocent: his eyes are bent against the poore.

He lyeth in waite secretly, *euē* as a lion in his denne: he lieth in waite to spoyle the poore: he doth spoyle the poore, when he draweth him into his net.

He croucheth *o* boweth: therefore heaps of *c* the poore doe fall by his might.

He hath laid in his heart, God hath forgotten, he hideth away his face, and will neuer see.

Arise, O Lord God: lift vp thine hand: forget not the poore.

Wherefore doeth the wicked contemne God? he saith in his heart, Thou wilt not regard.

Yet thou hast seene it: for thou beholdest mischief and wrong, that thou mayest take it into thine hands: the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.

Break thou the arme of the wicked and malicious: search his wickednesse, and thou shalt finde *||* none.

The Lord is King for euer and euer: the heathen are destroyed loorth of his land.

Lord, thou hast heard the desire of the poore: thou preparest their heart: thou benedict thine care to them.

To iudge the fatherlesse and poore, that earthly man *||* cause to feare no more.

PSAL XL

This Psalm containeth two parts. In the first David sheweth howe hee doeth offences of temptation hee suffered, and in howe great anguish of minde he was, when Saul did persecute him.

Then next he reioyceth that God first leu succour in his necessity, declaring his iustice offered in governing the good, and the wicked men, as the whole world.

To him that excelleth. A Psalm of David.

The Lord put I my trust: how say yethen to my soule, a Flee to your mountaine as a bird?

For loe, the wicked bend their bowe, and make readie their arrowes upon the string, that they may secretly thooote at them, which are vpright in heart.

For the foundations are cast downe: what hath the *c* righteous done?

The Lord is in his holy palace: the Lords throne is in the heauen: his eyes *d* will consider: his eye lids will trie the children of men.

The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doeth his foule hate.

Vpon the wicked he shal raine snares, fire, and brimstone, and stormie tempest: *||* this is the portion of their cup.

For the righteous Lord loueth righteousnesse, his countenance doth behold the iust.

PSAL XLII

The Prophet lamenteth the miserable estate of the people, and the decay of all good order, desirous God pety to send succour to his children.

Then comforting him selfe and others with the assurance of Gods helpe, he commendeth the constant veritie that God obserueth in keeping his promises.

To him that excelleth upon the eight tune.

A Psalm of David.

Helpe Lord, for there is not a godly man left: for the faithfull are sayled from among the children of men.

They speake deceitfully euery one with his neighbour, flattereth with their lips, and speake with a double heart.

The Lord cut off all flattering lippes, and the tongue that speaketh proud things:

Which haue said, *c* With our tongue will we preuaile: our lips are our owne: who is Lord ouer vs?

Now for the oppression of the needie, for the signes of the poore, I will vp faith the Lord, *c* will *c* set at libertie him, whom the wicked hath snared.

The wordes of the Lord are pure wordes, as the silver, tryed in a furnace of earth, fined seuen foldes.

Thou wilt keepe *f* them, O Lord: thou wilt preserve him from this generation for euer.

The wicked walke on euery side: when they are exalted, *g* it is a shame for the finnes of men, poore from this wicked generation. *f* That is, *||* since, when hee was but an man. *g* For they suppress the godly, and maintain the wicked.

PSAL XLIII

David as it were ouercome with ioy and newe affliction, fleeth to God as his only refuge, *g* And so as the length leu, reuered through Gods promise, hee conceiveth most iure confidence against the extreme hardness of death.

To him that excelleth. A Psalm of David.

How long wilt thou forget me, O Lord, *a* for euer? howe long wilt thou hide thy face from me?

How long shal I take *b* counsell within my selfe, *||* heauynesse daily in mine heart? how long shal I mine enemy be exalted about me?

Beholde, and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death:

Left mine enemy say, I haue *c* preailed against him: and they that afflict me, reioyce when I slide.

But I trust in thy *d* mercie mine heart shall reioyce in thy saluation: I will sing to the Lord, because he hath *e* dealt louingly with me.

PSAL XLIII

He deserveth the praerise nature of men, which were so grown to licentiousness, that God was brought to water tempt. *g* For the which thing although he was greatly grieved, yet being persuaded that God would send some person to remeade, he comforteth himselfe and others.

To him that excelleth. A Psalm of David.

The fool hath said in his heart, *a* There is no God: hee hath corrupted, *b* done an abominable worke: *c* there is none that doth good.

to forget God. *||* There is nothing but disorder and wickednesse among them.

a As in the destruction of Sodom and Gomorrah.

f Which they shall drinke due to the dragg, Ezek. 17. 34.

a Which dare defend the truth, and therefore were to the oppression.

b He meaneth the flatterers of the court, which hurt him more with their tongues, than with their weapons.

c They thinke themselves able to persuade what soeuer they take in hand.

d The Lord is moued with the complaints of his, and delivereth in the ende from all danger.

e Because the Lords word and promise is true and vncchangeable, he will performe it, and preserve the poore from this wicked generation.

f That is, *||* since, when hee was but an man. *g* For they suppress the godly, and maintain the wicked.

a He declares that his affliction lasted a long time, and that his iust fainter not.

b Changing my purpose as the sicke man doth his place.

c Which might turne to Gods dishonour, if he did not defend him.

d The mercie of God is the cause of our saluation.

e Both by the benefices past, and by others to come.

a Psalm 55.

b He sheweth that the cause of all wickednesse is among them.

a David here maketh comparison between the faithfull and the reprobate, but S. Paul teacheth the same of all men naturally, Rom. 3. 10. d Where they thinke themselves most free. e You mocke them that put their trust in God. f He prayeth for the whole Church, whom he is assured God will deliuer: for none but he only can do it.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquitie knowe that they eate vp my people, as they eate bread: they call not vpon the Lord.

5 There they shall be taken with feare, because God is in the generation of the iust.

6 You haue made a mocke at the counsel of the poore, because the Lord is his trust.

7 Oh giue saluation vnto Israel out of Zion: when the Lord turneth the captiuitie of his people, then Iakob shall reioyce, and Israel shall be glad.

a Note that of this 14. Psalm, the 5. 6. and 7. verses which are put into the common translation, & may seeme vnto some to be left out in this are not in the same Psalm in the Hebrew text, but are rather put in more fully to expresse the manners of the wicked, & are gathered out of the 54. and 20. Psalmes, the 56. the Prophet Ishaiah, & the 36. Psalm, and are alleged by Saint Paul, and placed together in the third to the Romanes.

PSAL. XV.

1 This Psalm teacheth on what conditions God will chuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by living vprightly, and godly, might minifster that they were his special and holy people.

a A Psalm of David.

Lord, who shall dwell in thy tabernacle? who shall rest in thy holy Mountain?

2 Hee that walketh vprightly and worketh righteousness, and speaketh the truth in his heart.

3 Hee that flandereth not with his tongue, nor doeth euill to his neighbour, nor receiveth a false report against his neighbour.

4 In whose eyes a vile person is contemned, but he honoureth them that feare the Lord: hee that sweareth to his owne hinderance and changeth not.

5 Hee that giueth not his money vnto vsury, nor taketh reward against the innocent: hee that doeth these things, shall neuer be mooued.

PSAL. XVI.

1 David prayeth to God for succour: not for his wickednes, but for his faithfull iake. 2 Praising that hee hath all solatour, taking God only for his comfort and felicitie. 3 Who suffereth him to lacerate nothing.

a A Psalm of David.

Refuse mee, O God: for in thee doe I trust.

2 O my soule, thou hast sayde vnto the Lord, Thou art my Lord: my wedding extendeth not to thee.

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The sorowes of them, that offer to another god, shall be multiplied: their offerings of blood will I not offer, neither make mention of their names with my lips.

5 The Lord: is the portion of mine inheritance, and of my cuppe: thou shalt mainteine my lot.

6 The e lines are fallen vnto mee in pleasant places: yea, I haue a faire heritage.

7 I will praye the Lord, who hath giuen mee counsell: my reines also reach me in the nights.

8 God teacheth me continually by secret inspiration,

8 I haue set the Lord alwayes before me: for hee is at my right hand: therefore I shall not slide.

9 Wherefore mine heart is glad, and my tongue reioyceth: my flesh also doth rest in hope.

10 For thou wilt not leaue my soule in the graue: neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.

PSAL. XVII.

1 Here he complaineth to God of the cruel pride and arrogancie of Saul, and the rest of his enemies, who thus rageth without any cause giuen on his parts. 2 Therefore he desireth God to reuenge his innocencie, and deliuer him.

a The prayer of David.

Heare the right, O Lord, consider my cry: hearken vnto my prayer of lips vnfailed.

2 Let my defence come forth from thy presence, and let thine eyes behold equitie.

3 Thou hast prouoed and visited mine heart in the night: thou hast tried me, and foundest nothing: for I was purposed that my mouth should not offend.

4 Concerning the workes of men, by the words of thy lips I kept mee from the paths of the cruel man.

5 Stay my steps in thy paths, that my feete doe not slide.

6 I haue called vpon thee: surely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my wordes.

7 Shew thy marvellous mercies, thou that art the Saviour of them that trust in thee, from such as resist thy right hand.

8 Keepe me as the apple of the eye: hide mee vnder the shadow of thy wings.

9 From the wicked that oppresse mee, from mine enemies, which compass me round about for my soule.

10 They are inclosed in their owne i fat, and they haue spoken proudly with their mouth.

11 They haue compassed vs now in our steps: they haue set their eyes to bring downe to the ground:

12 Like as a lyon that is greedy of praye, and as it were a Lyons whelpie lurking in secret places.

13 Vp Lord, dis appoint him: cast him downe: deliuer my soule from the wicked with thy sword.

14 From men by thine hande, O Lord, from men of the world, who haue their portion in this life, whose bellies thou fillest with thine hid treasure: their children haue ynough, and leaue the rest of their substance for their children.

15 But I will beholde my face in righteousness, and when I awake, I shall be satisfied with thine image.

16 And am deliuered out of my great troubles,

PSAL. XVIII.

1 This Psalm is the first beginning of his gratulation, and thanksgiving in the morning into his kingdom, wherein hee exulteth and prayeth most highly the marvellous mercies and grace of God, who hath thus preserved and defended him. 2 As he first sheweth the image of Christes kingdom, and the faithful may be assured that Christ shall alwayes conquere and overcome by the不可breakable power of his Father, though all the world should thus against him.

a The faithfull are sure to persevere to the end. b That is, reioyce both in body and in soule. c This is chiefly meant of Christ, by whose resurrection all his members haue immortalitye. d Where God fauoures, there is perfect felicitie.

a My righteous cause. b The vengeance that thou shalt shew against mine enemies. c When thy Spirit examined my conscience. d I was innocent toward mine enemies both in deede and thought. e Though the wicked provoked me to doe euill for euill, yet thy word kept me backe. f He was assured that God would not refuse his request. g For all rebell against thee, which trouble thy Church. h For their crueltie cannot be satisfied but with my death. i They are put vp with pride, as the stomache that is choked with fa.

k Stoppe his rage. *l* For which is thy sword. m By thine heavenly power. *n* For whose tyrannie hath nothing remained. o And he is not the least that Gods children oft times doe. p This is the full felicitie, confor-

ting against all assaults, to haue the face of God and fauourable countenance opposed vnto vs. q And am deliuered out of my great troubles.

To him thus excheleth. A Psalm of David the servant of the Lord, which shaketh unto the Lord the words of this song (in the day that the Lord delivered him from the hands of all his enemies, and from the hand of Saul) and said,

I Will loue thee deerly, O Lord my strength.

1 ² *The Lord is my rocke, and my fortresse, and hee that delivereth mee, my God and my strength: in him will I trust, my shield, the horn alio of my saluation, and my refuge.*

3 *I will call vpon the Lord, which is worthy to bee prayed: so shall I bee safe from mine enemies.*

4 *The sorowes of death compassed me, and the floods of wickednes made me afraide.*

5 *The sorowes of the graue haue compassed mee about: the snares of death ouertooke mee.*

6 *But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, and my cry did come before him, euen into his eares.*

7 *Then the earth trembled, and quaked: the foundations alio of the mountaines mooued and shooke, because he was angry.*

8 *Smoke went out at his nostrils, and a consuming fire out of his mouth: coales were kindled therat.*

9 *He bowed the heauens alio & came downe, and darkness was vnder his feete.*

10 *And hee rode vpon Cherub and did flie, and he came flying vpon the wings of the winde.*

11 *He made darkenes his secret place, and his pailioun round about him, euen darkenes of waters, and cloudes of the ayre.*

12 *At the brightnes of his presence his clouds passed, hailestones and coles of fire.*

13 *The Lord also thundred in the heauen, and the Highest gaue i his voice, hailestones & coales of fire.*

14 *Then he sent out his arrowes and scatred them, and hee increafed lightnings and destroyed them.*

15 *And the chanel of waters were seene, and the foundations of the worlde were discouered at thy rebuking, O Lord, at the blasting of the breath of thy nostrils.*

16 *Hee hath sent downe from aboue and taken mee: hee hath drawn mee out of many waters.*

17 *Hee hath delivered mee from my strong enemy, and from them which hate mee: for they were too strong for me.*

18 *They presented me in the day of my calamitie: but the Lord was my stay.*

19 *Hee brought mee forth also into a large place: he delivered mee because hee fauoured me.*

20 *The Lord rewarded mee according to my righteounesse: according to the purenes of mine handes he recomended me:*

21 *Because I kept the wayes of the Lord, and did not wickedly against my God.*

22 *For all his Lawes were before mee, and I did not cast away his commandements from mee.*

23 *I was vpriht also with him, and haue kept mee from my wickednes.*

24 *Therefore the Lord rewarded mee according to my righteounesse, and according to the purenesse of mine handes in his sight.*

25 *With the godly thou wilt shew thy life: with the vpright man thou wilt shew thy selfe vpright.*

26 *With the pure thou wilt shewe thy selfe pure, and with the frowarde thou wilt shewe thy selfe froward.*

27 *Thus thou wilt saue the poore people, and wilt cast downe the proude lookes.*

28 *Surely thou wilt light my candle: the Lord my God will lighten my darkenes.*

29 *For by thee I haue broken through an holste, and by my God I haue leaped ouer a wall.*

30 *The way of God is vncompt: the wordes of the Lord is tried in the fire: he is a shield to all that trust in him.*

31 *For who is God besides the Lord? and who is mightie saue our God?*

32 *God girdeth mee with strength, and maketh my way vpriht.*

33 *He maketh my feete like hinds feete, and setteth me vpon mine high places.*

34 *He reacheth mine handes to fight: so that a bowe of jbrasse is broken with mine armes.*

35 *Thou hast alio giuen mee the shield of thy saluation, and the right hand hath stayed me, and thy louing kindnesse hath caused me to encrease.*

36 *Thou hast enlarged my steps vnder mee, and mine heeles haue not slid.*

37 *I haue putted mine enemies, and taken them, and haue not turned againe till I had consumed them.*

38 *I haue wounded them, that they were not able to rise, they are fallen vnder my feete.*

39 *For thou hast girded mee with strength to battell: them that rose against mee, thou hast subdued vnder me.*

40 *And thou hast giuen mee the neckes of mine enemies, that I might destroy them that hate me.*

41 *They cryed, but there was none to saue them, euen vnto the Lord, but he answered them not.*

42 *Then I did beate them smal as the dust before the winde: I did treade them flat as the clay in the streetes.*

43 *Thou hast delivered me from the contentions of the people: thou hast made me the head of the heathen: a people, whose I haue not known, shall serue me.*

44 *As loone as they heare, they shall obey me: the strangers shall be in subiection to me.*

45 *Strangers shall shrink away, and feare in their priuie chambers.*

46 *Let the Lord liue, and blessed bee my strength, and the Lord of my saluation be exalted.*

47 *It is God that giueth mee power to auenge me, and subdueth the people vnder me.*

48 *O my deliuerer from mine enemies, euen thou hast let me vp from them, that rose against mee: thou hast delivered mee from the i crull man.*

49 *Therefore I will praise thee, O Lord, among the nations, and wil sing vnto thy Name.*

50 *Great deliuerances giueth hee vnto his King, and sheweth merite to his anyointed, as David, and to his seede for euer.*

persecuted him. In this propheticall apperaineth to the kingdom of Christ, and vocation of the Gentiles, at Rom. 15. 9. n This did not properly appertaine to Salomon, but to Iesus Christ.

Here hee speaketh of God according to our capacity, who sheweth mercy to his, and punisheth the wicked, as is sayde also, Leuit. 24. 21.

u When their sinne is come to the full measure, hee attributeth it to God, as he both gaue the victory in the field, and also destroyed the cities of his enemies.

He the dangers neuer so many or great, yet Gods promise must take effect.

He giueth good successe to all mine enterprises.

As towers and fortes, which hee lookes out of the enemies.

To defend me from dangers.

He attributeth the beginning, continuance, and increase in well doing only to Gods fauour.

David declareth that hee did nothing besides his vocacion, but was stirred up by Gods Spirit to execute his iudgements.

Thou hast giuen them into mine handes to be slaine.

They that reuiled the cry of the afflicted, God will also reuile them, when they cry for helpe: for either paine or feare cause those hypocrites to cry.

Which dwell round about me.

The kingdom of Christ is in Davids kingdom prefigured: who by the preaching of his word bringeth all to his subiection.

Or, I.e. signifying a subiection contra ned and not voluntarie.

Feare shall cause them to be afraide and come forth of their secret holes and holdes to seeke pardon.

I. That is, Saul, when of malice he persecuted him.

In this propheticall apperaineth to the kingdom of Christ, and vocation of the Gentiles, at Rom. 15. 9. n This did not properly appertaine to Salomon, but to Iesus Christ.

PSAL.

PSAL. XIX.

1 To the intent he might shew the firmament to a deeper consideration of Gods glory, he searcheth before their eyes the most exquisite workmanship of the heavens with their propinquity, & ornaments: 2 And afterward calleth them to the Law, wherein God hath revealed himselfe more familiarly to his chosen people. To which peculiar graty by commending the Law, he searcheth forth more at large.

3 To him that excelleth. A Psalm of Dauid.

He 1 heavens declare the glory of God, and the firmament sheweth the worke of his hands.

2 Day vnto day vttereth the fame, & night vnto night teacheth knowledge.

3 There is no speech nor language, where their voice is not heard.

4 Their 4 line is gone forth thorow all the earth, & their words into the ends of the world: in them hath he set a tabernacle for the sunne.

5 Which commeth fourth as a bridegrome out of his chamber, and reioyceth like a nightie man to run his race.

6 His going out is from the end of the heauen, and his compass 1 vnto the ends of y^e frame, and none is hid from the heat thereof.

7 The 1 Law of the Lord is perfect, converting the soule: the testimonie of the Lord is sure, and giueth wisdom vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the commandment of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are g^o truth: they are righteous 1 altogether.

10 And more to be desired then golde, yea, then much fine golde: sweeter also then honie and the honie combe.

11 Moreouer by them 1 thy seruant made circumpect, and in keeping of them there is great reward.

12 Who can vnderstand his 1 faults? cleanse me from secret fauults.

13 Keepe thy seruant also from 1 presumptuous finnes: let them not reigne ouer me: so shal I be vpright, & made cleane from much wickednes.

14 Let the words of my mouth, & the meditation of mine heart be acceptable in thy sight, O Lord my strength, and my redeemer.

PSAL. XX.

1 A prayer of the people vnto God, that he would please him to haue their King, and rescue his sacrifice, which he offered before he went to battell against the Ammonites.

2 To him that excelleth. A Psalm of Dauid.

He 1 Lord heare thee in the day of trouble: the name of y^e God of Iakob defend thee.

2 Send thee helpe from the Sanctuarie, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and 1 turne thy burnt offerings into ashes. Selah:

4 And grant thee according to thine heart, and fulfill all thy purpose.

5 That we may reioyce in thy 1 saluation, & set vp the banner in the Name of our God, when the Lord shall performe all thy petitions.

6 Now know I that the Lord will helpe his anointed, and will heare him from his 1 Sanctuarie.

a Herethy kings are also admonished to call to God in their affaires, b The vertue, power and grace of God, c In token that they are acceptable vnto him, d Granted to the King in whole wealth our felicity standeth, e The Church feeleth that God hath heard their petition. f As by the visible Sanctuarie Gods familiaritie appeared vnto his people, so by the heauenly is meant his power and maiestie.

ric, by the mightie helpe of his right hand.

7 Some trust in chariots, & some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen, but we are risen, and stand vpright.

9 Saue Lord: 1 let the King heare vs in the day that we call.

PSAL. XXI.

1 Dauid in the person of the people prayeth God for the victorie, attributing it to God, and not to the strength of man. Wherein the holy Ghost setteth the faithful to Christ, who is the perfection of this kingdome.

2 To him that excelleth. A Psalm of Dauid.

He king shall reioyce in thy strength, O Lord: yea how greatly shall he reioyce in thy saluation!

2 Thou hast giuen him his hearts desire, and hast not denied him the request of his lips. Selah.

3 For thou 1 diddest prevent him with liberal blessings, and diddest set a crowne of pure golde vpon his head.

4 He asked life of thee, and thou gavest him a long life for euer and euer.

5 His glory is great in thy saluation: dignitie and honour hast thou layd vpon him.

6 For thou hast set him 1 4 blessings for euer: thou hast made him glad with the ioy of thy countenance.

7 Because the king trusteth in the Lord, & in the mercy of the most High, he shall not slide.

8 He shall find out them that hate him, & thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fire ouen in time of thine anger: the Lord shall destroy them in his 1 wrath, and the fire shall deuoure them.

10 Their fruit shalt thou destroy from the earth, and their seed from the children of men.

11 For they 1 intended euill against thee, and imagined mischief, but they shall not preuaile.

12 Therefore I saw that thou put them 1 apart, and the strings of thy bow shalt thou make ready against their faces.

13 Be thou exalted, O Lord, in thy strength: so will we sing and praise thy power.

PSAL. XXII.

1 Dauid complained because he was brought into such extremities that he was past all hope, but after he had released his sorowes and griefs, wherein he was vexed, so he recometh himselfe from the latter end pit of desperation, & promises in hope. And here vnder he owne person he stretcheth forth the figure of Christ, whom he did foresee by the spirit of prophesie, that he should mortally, and strangely be derided, and a haile, before his Father should raise and exalt him againe.

2 To him that exalteth vpon 1 Aileeth Hagiothar. A Psalm of Dauid.

My God, my God, why hast thou forsaken me, and art so farre from mine health, and from the words of my 1 roaring?

2 O my God, I cry by day, but thou hearest not, and by night, but I haue no audience.

3 But thou art holy, and dost inhabite the 1 prayes of Israel.

4 Our fathers trusted in thee: they trusted, and thou diddest deliuer them.

5 They called vpon thee, and wered deliuered: they trusted in thee, and were not confounded.

6 But I am a 1 worne, and not a man: a shame of men, and the contempt of the people.

7 All they that see me, haue me in derision: they make a moue and nod the head saying,

all creatures, which was meant of Christ, And herein appeareth the vnsearchable loue of God toward man, that he would thus abate his souerain for our sake.

g The worldlings that put their only trust in God, h Let the King be able to deliuer vs by thy strength, when we be in trouble vnto him for succour,

a When he shall overcome his enemies, and so be assured of his vocation.

b Thou declarest thy liberal fauour toward him before he prayed.

c Dauid did not onely obtrude his, but also assurance that his posteritie should reioyce for euer.

d Thou hast made him thy blessings to others, and a perpetual example for euer.

e Here he describeth the power of Christs kingdome against the enemies thereof.

f This teacheth vs patiently to endure the crocke till God destroy the aduersarie.

g They layd it as were their nets to make Gods power to give place to their wicked enterprises.

h As a mark to shoot at.

i Mainetene thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

Or the kinde of the mourning: and thus was the name of some common song, a Here appeareth that horrible condition, which he sustained betwene faith and desperation, b Being tormented with extreme anguish, c Or, I cease not, d He meaneth the place of prayings, vnder the Tabernacle, or in the Temple, called because he gave the people continually occasion to praise him, e And seeming most miserable of all creatures, which was meant of Christ, And herein appeareth the vnsearchable loue of God toward man, that he would thus abate his souerain for our sake.

1 *His soul upon God.*
2 *Mal. 2. 41.*
3 *Euen from his birth thou hast giuen me occasion to trust in thee.*
4 *For excepte Gods providence pre- sence the infants, they should perish a thousand times in the mothers wombe.*
5 *He meaneeth, that his enemies were so full, proud and cruell, that they were rather beasts than men.*
6 *Before, he spake of the crueltie of his enemies, and now he declared the inward griefe of the minde, so that Christ was tormented both in soule and body.*
7 *Thou hast suffered me to be with- out all hope of life.*
8 *Thou hast complained as though he were nailed by his enemies both hands and feet: but this was accomplished in Christ.*
9 *My life that is solitary life alone and forsaken of all.*
10 *Psal. 3. 7. and 3. 16.*
11 *In Christ is deli- uered with a more mightie deli- uerance by ouercom- ming death, then if he had not talied death at all.*
12 *Heb. a. 12.*
13 *He promitteth to exhort the Church, that they by his example might praise the Lord.*
14 *The poore af- flicted are com- forted by this ex- ample of Dauid, or Christ.*
15 *Which were sacrifices of than- ksgiving, which they offered by Gods comma- ndment, when they were deliuered out of any great danger.*
16 *He doth allude still to the sacrifice.*
17 *Through the poore be first na- med, as vers. 26. yet the wealthy are not separated from the grace of Christs kingdom.*
18 *In whom there is no hope that he shall recover life: so neither poore nor rich, quicke nor dead shall be reuiced from his kingdom.*
19 *Meaning the possessor, which the Lord keepeth as a seed to the church to obtaine his praise among it.*
20 *That is, God hath fulfilled his promise.*

8 * He trusted in the Lord, let him deliuer him: let him saue him, seeing he loueth him,
9 But thou didst draw me out of the wombe: thou gauest me hope, *euen* at my mothers breasts.
10 I was cast vpon thee, *euen* from the wombe: thou art my God from my mothers belly.
11 Be not farre from mee, because trouble is neere: for there is none to helpe me.
12 Many young bulles haue compassed me: mighty bulles of Bashan haue closed me about.
13 They gaue vpon me with their mouthes, as a ramping and roaring lion.
14 I am like a hewe poured out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the middes of my bowels.
15 My strength is dried vp like a postheard, and my tongue cleaueth to my iawes, and thou hast brought me into the dust of death.
16 For dogges haue compassed me, and the assembly of the wicked haue inclosed me: they pierced my hands and my feet.
17 I may tell all my bones: yet they beholde, and looke vpon me.
18 They part my garments among them, and cast lots vpon my vesture.
19 But be not thou farre off, O Lord, my strength: hasten to helpe me.
20 Deliuer my soule from the sword: my de- folate soule from the power of the dogge.
21 Saue me from the lions mouth, and an- swere me in sauing me from the homes of the vncomers.

22 * I will declare thy Name vnto my bre- thren: in the middes of the Congregation will I praise thee, *saying*,
23 Praise the Lord, ye that feare him: mag- nifye him, all the seed of Iaakob, and feare ye him all the seed of Israhel.
24 For he hath not despised nor abhorred the affliction of the poore: neither hath he hid his face from him, but when he called vnto him, he heard.
25 My praise shall be of thee in the great Con- gregation: my P vovues will I performe before them that feare him.
26 The poore shall eat & be satisfied: they that seeke after the Lord, shall praise him: your heart shall liue for euer,
27 All the ends of the world shall remember themselves, & turne to the Lord: and all the kin- reds of the nations shall worship before thee.
28 For the kingdom is the Lords, and he ru- leth among the nations.
29 All they that be fat in the earth, shall eat and worship: all they that goe downe into the dust, shall bow before him, *euen* he that cannot quicken his owne soule.
30 Their feet shall serue him: it shall be counted vnto the Lord for a generation.
31 They shall come, & shall declare his righ- teousnesse vnto a people that shall be borne, be- cause he hath done it.

PSAL. XXIII.

1 *Because the Prophet had proued the great mercies of God at diuers times, and in diuers matters, he gaue her a certain assurance, fully perswading himself, that God would continue the very same goodnesse towards him for euer.*

A Psalm of Dauid.
The Lord is my * shepheard, I shall not want.
2 He maketh me to rest in greene pasture, and leadeth me by the still waters.
3 He restoreth my soule, and leadeth me in the paths of righteousness for his Names sake.
4 Yea, though I should walke thorow the valley of the shadow of death, I will feare no euill: for thou art with me: thy rodde and thy staffe, they comfort me.
5 Thou dost prepare a table before mee in the sight of mine aduersaries: thou dost anoint mine head with oile, and my cuppe runneth ouer.
6 Doubtlesse kindnesse and mercie shall fol- low me all the dayes of my life, and I shall re- maine a long season in the house of the Lord.
7 My enemies shall be confounded, and they shall be brought to nothing: but I shall praise the Lord in the presence of his holie ones.
8 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
9 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
10 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
11 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
12 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
13 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
14 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
15 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
16 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
17 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
18 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
19 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
20 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
21 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
22 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
23 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
24 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
25 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
26 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
27 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
28 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
29 For thou, O Lord, art my God, and thou hast redeemed my soule from death.
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PSAL. XXIII.
1 *Altho the Lord God hath made and govern all the world, yet towards his chosen people hee graciously doeth much abundantly appear, in that among them he will haue his dwelling place. Which though it was appointed among the children of Abraham, yet only they do enter aright into this sanctuary, which are the true worshippers of God, purged from the sinful filth of this world. Finally he magnifieth Gods grace for the building of the Temple, so the end he might stur up all the faithful to the true seruice of God.*

A Psalm of Dauid.
The earth is the Lords, and all that therein is: the world and they that dwell therein.
2 For he hath founded it vpon the seas: and established it vpon the floods.
3 Who shall ascend into the mountaine of the Lord? and who shall stand in his holy place?
4 *Euen he that hath* innocent hands, and a pure heart: which hath not lift vp his minde vn- to vanitie, nor sworn deceitfully.
5 He shall receive a blessing from the Lord, and righteousness from the God of his saluation.
6 This is the generation of them that seeke him, of them that seeke thy face, *this* is Iaakob. Selah.
7 Lift vp your heads ye gates, and be ye lift vp ye euershalting doores, and the King of glory shall come in.
8 Who is the King of glory? the Lord, strong and mightie, *euen* the Lord mightie in battell.
9 Lift vp your heads, ye gates, and lift vp your sides, ye euershalting doores, and the King of glorie shall come in.
10 Who is this King of glorie? the Lord of hosts, he is the King of glorie. Selah.
11 *The temple he also prayeth for the spiritual temple, which is eternall, because of this promise which was made to the temple, as it is written, Psal. 132. 14.*

PSAL. XXV.

1 *The prophet touched with the consideration of his sinnes, and also grieved with the cruell malice of his enemies, he prayeth to God most fervently to haue his sinnes forgiven, & especially such as he had committed in his youth. he beginneth eu- ery verse according to the Hebrew letters, two or three except,*

A Psalm of Dauid.
Vnto thee, O Lord, lift I vp my soule.
2 My God, I trust in thee: let me not be confounded: let not mine enemies reioyce ouer mee.
3 So let all that hope in thee, shall not be al- hamed: but all they shall be confounded, that trans- gresse without cause.
4 *He shewe*

1 *Psalm 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959*

a Reaine me in the faith of thy promise, lest I swaue not on a side.

d Confiantly, and against all temptations.

e He confesse that his manifold finnes were the cause that his enemies did thus persecute him desiring the cause of the euill may be taken away, so the intent that the effect may cease.

f That is, call them to repentance.

g He will gouerne and comfort them that are truly humbled for their finnes.

h And for none other respect.

i Meaning, the number is very small.

k He will direct such with his spirit to followe the right way.

l He shall prosper both in spiritual and corporeall things.

m His counsell contained in his worde, whereby he declarath that he is the protector of the faithfull.

n My griefe is increased because of mine enemies enuies.

o The greater that his afflictions were & the more that his enemies increased, the more nere felt he Gods helpe.

p For as much as I haue behaued my selfe vprightly towards mine enemies, let them knowe that thou art the defender of my iust cause.

4 Shewe me thy wayes, O Lord, and teach me thy pathes.

5 Leade me forth in thy truth, and teach me: for thou art the God of my saluation: in thee doe I trust: all the day.

6 Remember, O Lorde, thy tender mercies, and thy louing kindeesse: for they haue bene for euer.

7 Remember not the finnes of my youth, nor my rebellions, but according to thy kindeesse remember thou me, *eu*n for thy goodnesse sake, O Lorde.

8 Gracious and righteous is the Lorde: therefore will he teach sinners in the way.

9 Them that bee meeke, will hee guide in iudgement, and teach the humble his way.

10 All the pathes of the Lorde are mercy and truth vnto such as keepe his counsaunt and his testimonies.

11 For thy Names sake, O Lorde, be mercifull vnto mine iniquitie, for it is great.

12 What a man is he that feareth the Lorde? him will hee teach the way that he shall chuse.

13 His soule shall dwell at ease, and his feede shall inherite the land.

14 The secretes of the Lorde is reueiled to them, that feare him: and his counsaunt to giue them vnderstanding.

15 Mine eyes are euer toward the Lorde: for he will bring my feede out of the net.

16 Turne thy face vnto mee, and haue mercy vpon me: for I am desolate and poore.

17 The sorowes of mine heart are enlarged: drawe me out of my troubles.

18 Looke vpon mine affliction, and my trouble, and forgie all my finnes.

19 Behold mine enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my soule, and deliuer me: let mee not be confounded, for I trust in thee.

21 Let mine vprightnes and equity preserue me: for mine hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

For as much as I haue behaued my selfe vprightly towards mine enemies, let them knowe that thou art the defender of my iust cause.

PSAL. XXVI.

David oppressed with many iniuries, finding no helpe in the world, crieth for ayde from God, and assured of his integrity towards him, desireth his helpe, and to defend his innocencie. Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithfull in the Congregation of God, whence he was banished by Saul, promising integrity of life, and open prayer and thanksgiving.

A Psalm of David.

Iudge me, O Lorde, for I haue walked in mine innocencie: my trust hath bene also in the Lorde: therefore shall I not slide.

2 Prouee mee, O Lorde, and trie me: examine my reins, and mine heart.

3 For thy louing kindeesse is before mine eyes: therefore haue I walked in thy truth.

4 I haue not danted with vaine persons, neither kept company with the dissemblers.

5 I haue hated the assembly of the euill, and haue not companied with the wicked.

6 I will wash mine hands in innocencie, O Lorde, and compasse thine altar,

7 That I may declare with the voyce of thanksgiving, and fet forth all thy wonderous workes.

8 O Lorde, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 Gather not my soule with the sinners, nor my life with the bloodie men:

10 In whose hands is a wickednesse, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeeme me therefore, and be mercifull vnto me.

12 My foote standeth in a vprightnesse, I will praise thee, O Lorde, in the Congregations.

PSAL. XXVII.

David maketh this Psalm being deliuered from great perils as appeareth by the prayer, and thanksgiving, wherein he Wherin we may see the constant faith of David against the assaults of all his enemies, and also the end, wherefore he desireth to live and to be deliuered, partly to worship God in his Congregation.

A Psalm of David.

The Lorde is my light & my saluation, whom shall I feare? the Lorde is the strength of my life, whom shall I be affraide?

2 When the wicked, *eu*n mine enemies, and my foes came vpon me to cate vp my flesh, they stumbled and fell.

3 Though an hostie pitched against me, mine heart should not be afraid: though warre be raised against me, I will trust in b this.

4 One thing haue I desired of the Lorde, that I will require, *eu*n that I may dwell in the house of the Lorde all the dayes of my life, to behold the beautie of the Lorde, and to visite his Temple.

5 For in the time of trouble hee shall hide mee in his Tabernacle: in the secretes place of his pavilion shall he hide me, and set me vp vpon a rocke.

6 And nowe shall hee lift vp mine head: for mine enemies round about mee: therefore will I offer in his Tabernacle sacrifices of ioy: I will sing and prayse the Lorde.

7 Hearken vnto my voyce, O Lorde, when I crye: haue mercie also vpon mee and heare mee.

8 When thou shalt say, Seeke vny my face, mine heart answered vnto thee, O Lorde, I will seeke thy face.

9 Hide not therefore thy face from mee, nor cast thy seruant away in displeasure: thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

10 Though my father and my mother should forsake mee, yet the Lorde will gather me vp.

11 Teach mee thy way, O Lorde, and leade me in a right path, because of mine enemies.

12 Giue mee not vnto the lust of mine aduersaries: for there are false witnessers risen vp against me, and such as speake cruelly.

13 I should haue faim'd, except I had beleued to see the goodnes of the Lorde in the land of the liuing.

14 Hope in the Lorde: be strong, and he shall comfort thine heart, and trust in the Lorde.

6 I will force thee with a pure affection, and with the godly that sacrifice vnto thee.

7 Deliuere me not in the overthrow of the wicked.

8 Whose cruell hands doe execute the malicious desires of their hearts.

9 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

10 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

11 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

12 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

13 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

14 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

15 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

16 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

17 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

18 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

19 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

20 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

21 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

22 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

23 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

24 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

25 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

26 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

27 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

28 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

29 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

30 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

31 I am preiudiced from mine enemies by the power of God, and therefore will praise him openly.

a He sleeth to God, to be the Judge of his iust cause, seeing there is no equitie among men.

b My very affections and inward motions of the heart.

c He sweareth what he said him, that he did not recompen

d Hee declarath that they cannot walke in simplicity before God that deliue in the company of the vagabond.

e He sweareth what he said him, that he did not recompen

f He sweareth what he said him, that he did not recompen

g He sweareth what he said him, that he did not recompen

h He sweareth what he said him, that he did not recompen

i He sweareth what he said him, that he did not recompen

f He magnifieth Gods love towards him, which fauour passeth the most tender love of parents towards their children.

g But either preiudice their wrath, or bruise their rage.

h In this present life he saith I die, as if he were dead.

i He exhorteth himself to depend on the Lord, seeing he neuer failed in his promises.

j He sweareth what he said him, that he did not recompen

k He sweareth what he said him, that he did not recompen

l He sweareth what he said him, that he did not recompen

m He sweareth what he said him, that he did not recompen

n He sweareth what he said him, that he did not recompen

PSAL. XXVIII.

a Being in great feare and heavinesse of heart to see God distressed by the wicked, he desirous to be of them. *b* And cryeth for vengeance against them, and at length affaith him 28. that God hath heard his prayer. *c* Vnto whose nation he commendeth all the faithfull.

¶ A Psalm of David.

Vnto thee, O Lord, do I cry: O my strength, be not deaf to me, lest, if thou answer me not, I be like them that go downe into the pit.

2 Hear the voyce of my petitions, when I cry vnto thee, when I holde vp my handes toward thine *h*oly Oracle.

3 Drawe me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearts.

4 Reward them according to their deedes, and according to the wickednesse of their inventions: recompense them after the worke of their hands: render them their reward.

5 For they regard not the works of the Lord, nor the operation of his hands: therefore breake them downe, and build them not vp.

6 Praised be the Lord, for he hath heard the voyce of my petitions.

7 The Lord is my strength and my shield: mine heart trusted in him, & was helped: therefore mine heart shall reioyce, and with my song will I praise him.

8 The Lord is my strength, and hee is the strength of the deliuerances of his anointed.

9 Save thy people, and blesse thine inheritance: feede them also, and exalt them for euer.

g Meaning, his souldiers, who were as meane, by whom God declared his power.

PSAL. XXIX.

1 The Prophet exhorteth the princes and rulers of the world, to be for the most part kinde therein to God. *2* As the justie faine him for the founders and temples, for feare whereof all creatures tremble. *3* And sheweth thereby God therein shewes, yet is he alwayes mercifull to his, and cometh them thereby to praise his name.

¶ A Psalm of David.

Give vnto the Lord, ye sonnes of the mightie: give vnto the Lord glorie and strength, **2** Give vnto the Lord glorie due vnto his Name: worship the Lord in the glorious Sanctuary.

3 The voice of the Lord is upon the waters: the God of glory maketh it to thunder: the Lord is upon the great waters.

4 The voice of the Lord is mightie: the voyce of the Lord is glorious.

5 The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to leape like a calfe: Lebanon also, and Shirion like a yong unicorn. **7** The voyce of the Lord divideth the flames of fire.

8 The voyce of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness of Kadesh to tremble.

9 The voyce of the Lord maketh the hindes to *g* calfe, and divideth the forests: therefore in his Temple doth every man speake of his glory.

g For hee maketh them to call their calves. *h* Maketh the trees bare, or scattereth the most fertile places. *i* Though the wicked are nothing moved with these sights, yet the faithfull praise God.

10 The Lord sitteth vpon the flood, and the Lord doeth renaine king for euer.

11 The Lord shall give strength vnto his people: the Lord shall blesse his people with peace.

PSAL. XXX.

1 When David was delivered from great danger, hee rendered thanks to God, & sheweth vnto the rest the life, and to learn by his example, that God is rather mercifull then severe and rigorous toward his children. *2* And also that the faithfull prosperitie is sudden. *3* This done, hee returneth to prayer, promising to praise God for euer.

¶ A Psalm of Song of the dedication of the house of David.

I Will magnifie thee, O Lord: *b* for thou hast exalted mee, and hast not made my foes to reioyce ouer me.

2 O Lord my God, I cryed vnto thee, and thou hast *c* relieved me.

3 O Lord, thou hast brought vp my soule out of the graue, thou hast reuiued me from them that goe downe into the pit.

4 Sing praises vnto the Lord, ye his Saints, and give thanks before the remembrance of his Holinesse.

5 For hee endureth but a while in his anger: but in his fauour *d* life: weeping may abide at evening, but ioy cometh in the morning.

6 And in my prosperitie I sayde, I shall neuer be moued.

7 For thou Lord of thy goodnesse hast made my mountaine to stand strong: but thou diddest hide thy face, and I was troubled.

8 Then cried I vnto thee, O Lord, and prayed to my Lord.

9 What profite is there in my blood, when I goe downe to the pit? shall the dust *e* give thanks vnto thee? or shall it declare thy truth?

10 Heare, O Lord, and haile mercy vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke and girded mee with gladnesse.

12 Therefore shall my tongue praise thee and not cease: O Lord my God, I will give thanks vnto thee for euer.

g The Congregation of the Lord here in earth: therefore he would haue to praise his Name, which is the end of mans creation. *1* Because thou hast preferred mee, that my tongue should praise thee, I will not be vniuindful of my dutie.

PSAL. XXXI.

1 David delivered from great danger, first releaseth what meditation he had by his power of faith, when death was before his eyes, his enemies being ready to take him. *2* Then he affirmeth that the fauour of God is ready to shew that fauour him. *3* Finally he exhorteth all the faithfull to trust in God and to love him, because hee preferreth & strengtheneth them, as they may see by his example.

¶ To him that excelleth. A Psalm of David.

IN thee, O Lord, haue I put my trust: let me neuer be confounded: deliuer me in thy righteousness.

2 Bow downe thine eare to me: and hearken hastie to deliuer me: be vnto me as strong rocke, and an house of defence to save me.

3 For thou art my rocke and my fortress: therefore for thy Names sake direct me and guide mee.

4 Draw mee out of the net, that they haue layde priuily for mee: for thou art my strength.

1 To moderate the rage of the tempest and waters, that they destroy not all.

2 Sam. 7. 1.

3 David. 2. 1.

a After that Absalom had polluted it with most filthy fornication,

b Hee condemneth them of great ingratitude, which doe not praise God for his benefices.

c Relieved from the rebellion of Absalom.

d Meaning, that hee escaped death most narrowly.

e The word signifies them that haue received mercie and shew mercie liberally vnto others.

f Before this Testament.

g Psal. 145. 8. 146. 5. 7. 8.

h 2 Cor. 4. 17.

i I put too much confidence in my quier state, as I see, 31. 1. 8. Chron. 32. 4. 5.

k I thought thou hast established me in Zion most surely.

l After that thou hadst withdrawn thine helpe, I felt my miserie.

m David meaneth that the dead are not profitable to him.

n For then God declareth himselfe iust, when hee proferreth his according as hath promised.

o Psal. 146. 5.

p Psal. 146. 5.

q Psal. 146. 5.

r Psal. 146. 5.

s Psal. 146. 5.

t Psal. 146. 5.

u Psal. 146. 5.

v Psal. 146. 5.

w Psal. 146. 5.

x Psal. 146. 5.

y Psal. 146. 5.

z Psal. 146. 5.

a Psal. 146. 5.

b Psal. 146. 5.

c Psal. 146. 5.

d Psal. 146. 5.

e Psal. 146. 5.

f Psal. 146. 5.

c Hee desireth
not to take care for his
in this life, but
that his soule may
be heard after this
life.

d This affliction
ought to be in all
Gods children,
to hate wisdom
and things is not
grounded vpon
a iure illi in God
as deceitfull and
vaine.

e Large and sig-
nificant comfort,
as traine, for-
row and petill.
f Meaning, that
his sorrow and
trouble had continu-
ed a great while.

g Mine enemies
had drawn all
men to this part,
against me, then
my friends
h They wrote a
sland to shew me
as a token of
friendship.

i They that were
in authority, con-
demned me as a
wicked doer.

k I had this testi-
monie of consi-
science, that thou
wouldest defend
mine innocencie.
l Whatsoever
changes come,
thou governeest
them by thy pro-
vidence.

m Let death de-
stroy them to the
latest that they
may hurt no
more.

n The treasures
of Gods mercy
are always layd
vp in store for his
children, albeit at
all times they do
not enjoy them.
o *Thy life in the secret
of thy place.*

p That is, in a
place where they
shall have thy co-
fort and be hidde
safely from the
enemies pride.

q Meaning, there
was no cite so
strong to preserve
him as the defence
of Gods favour.

r And so by my rathnesse
and infidelitie deferred to have bene for-
saken. *For, as
that feele his mercies.*

s Be constant in your vocation, and God will confirme you
with heavenly strength.

5 Into thine e hand I commend my spirit: for
thou hast redeemed me, O Lord God of truth.

6 I have hated them that give themselves to
deceitfull vanities: for I trust in the Lord.

7 I will be glad and reioyce in thy mercy: for
thou hast sent me my trouble: thou hast knowen
my soule in adversities,

8 And thou hast not shut me vp in the hand of
the enemy, but hast set my feet at large.

9 Haue mercy vpon me, O Lord: for I am in
trouble: mine eye, my soule and my bellie are
confused with griefe.

10 For my life is wasted with heauinesse, and
my yeres with mourning: my strength faileth for
my paine, and my bones are consumed.

11 I was a reproch among all mine enemies,
but specially among my neighbours: and a feare
to mine acquaintance, who seeing mee in the
street, fled from me.

12 I am forgotten, as a dead man out of mind:
I am like a broken vessel.

13 For I have heard the railing of great men
feare me on euery side, while they conspired to-
gether against me, and consulted to take my life.

14 But I trusted in thee, O Lord: I said, Thou
art my God.

15 My tymes are in thine hand: deliuer mee
from the hand of mine enemies, and from them
that persecute me.

16 Make thy face to shine vpon thy seruant,
and saue me through thy mercie.

17 Let me not be confounded, O Lord: for I
have called vpon thee: let the wicked be put to
confusion, and to silence in the graue.

18 Let the lying lippes be made dumbe, which
cruelly, proudly, and pitifully spake against the
righteous.

19 How great is thy goodnesse, which thou
hast laid vp for them, that feare thee! and done
to them, that trust in thee, *as was before the sonnes
of men!*

20 Thou dost hide them from priuily in thy
presence from the pride of men: thou keepst
them secretly in thy Tabernacle from the insite of
tongues.

21 Blessed be the Lord: for hee hath shewed
his maruelous kindnesse toward me in a strong
cite.

22 Though I said in mine haste, I am cast out
of thy sight, yet thou heardest the voyce of my
prayer, when I cried vnto thee.

23 Loue thee the Lord all his Saints: for the
Lord preferreth the faithfull, and rewardeth abun-
dantly the proud doer.

24 All yee that trust in the Lord, be strong,
and he shall establish your heart.

PSAL. XXXII.

David punished with grievous sickness for his sinnes, counsell
them blessed to whom God doth in pitee their transgressions.
5 And after that he had confessed his sinnes, and ob-
tained pardon, 6 he exhorted the wicked men to line godly,
11 and the good to reioyce.

A Psalm of David to give an instruction.

Blessed is he whose wickednesse is forgivenen,
and whose sinne is couered.

And to be justified by faith, is to haue our sinnes freely remitted,
and to be reputed iust, Rom. 4. 6.

2 Blessed is the man, vnto whom the Lord im-
puteth not iniquitie, and in whose spirit there is
no guile.

3 When I held my tongue, my bones con-
fused, or when I roared all the day,

4 (For thine hand is heauie vpon me, day and
night: & my moisture is turned into the drouth
of Summer. Selah.)

5 Then I acknowledged my sinne vnto thee,
neither hid I mine iniquitie: for I thought, I will
confesse against my selfe my wickednesse vnto the
Lord, and thou forgavest the punishment of my
sinne. Selah.

6 Therefore shall euery one, that is godly,
make his prayer vnto thee in a time, when thou
mayest be found: surely in the flood of great wa-
ters they shall not come nere him.

7 Thou art my secret place: thou preferrest
me from trouble: thou compassedst me about with
ioyfull deliuerance. Selah.

8 I will instruct thee, and reach thee in the
way that thou shalt go, and I will guide thee with
mine eye.

9 Be yee not like an horse, or like a mule,
which vnderstand not: whose i mouths thou
dost binde, with bitte and bridle, lest they come
neere thee.

10 Many forswere shall come to the wicked:
but he, that trusteth in the Lord, mercy shall com-
passe him.

11 Be glad ye righteous, and reioyce in the
Lord, and be ioyfull all ye, that are vpright in
heart.

i If men can rule brute beasts, thinke they that God will not bridle and tame
their rage? k He sheweth that peace and ioy of conscience in the holy Ghost,
is the fruit of faith.

PSAL. XXXIII.

He exhorted good men to praise God for that he hath not only
created all things, and by his providence goereth with the iust,
but also is faithful in his promise, so he vnderstandeth mans
heart, and scattereth the counsel of the wicked, 16 so that
no man can be persecuted by any creature or mans strength:
but they, that put their confidence in his mercie, shall be pre-
served from all aduersities.

Reioyce in the Lord, O yee righteous: for it
becometh vpright men to be thankfull.

2 Praise the Lord with harpe: sing vnto him
with viole and instrument of ten strings.

3 Sing vnto him a new song: sing cheerfully
with a loud voyce.

4 For the word of the Lord is righteous, and
all his works are faithful.

5 He is loweth righteousnesse and iudgement:
the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens
made, and all the hoste of them by the breath of
his mouth.

7 Hee gathereth the waters of the sea to-
gether as vpon an heape, and layeth vp the depths
in his treasures.

8 Let all the earth feare the Lord: let all them
that dwell in the world, feare him.

9 For he saith, and it was done: he com-
manded, and it was fulfilled.

10 The Lord breaketh the counsel of the
heaven, and bringeth to nought the deuices of
the people.

lice and mercie. i By the creation of the beaues and beautifull ornament, which
the gathering alio of the waters, he leteeth forth the power of God: that all crea-
tures might feare him. *For, was created.* k No counsell can preuaile against
God, but he defeateth it, and it shall haue euill successe.

c Betwene hope
and despair.

d Neither by sil-
ence nor crying
found I ease: sig-
nifying, that be-
fore the sinnes
were reccited in
God, he feeleth a
perpetuall trou-
ment.

e Hee sheweth
that as Gods mer-
cie is the onely
cause of forgive-
nesse of sinnes, so
the merces them-
of are remembrance
and confession,
which proceed
of faith.

f When neces-
sities causeth him
to seke to thee for
helpe, *thou shalt
help him.*

g To wit, the
sinner, and good
man.

h David promi-
sed to make the
rest of Gods chil-
dren partakers of
the benefits, which
he felt, and that
he will diligent-
ly looke and take
care to direct the
in the way of sal-
uation.

a It is the desire
of the godly to
see forth the pro-
fit of God for his
mercy and power
thoward them.

b To sing on in-
struments was a
part of the cere-
moniall seruice
of the Temple,
which doeth re-
minder vnto vs, then
the sacrifices, censings
and lights.

c That is, coun-
sell or comman-
dement in govern-
ing the world.

d That is, the
effect and execu-
tion.

e How hee over
the world indgeth
of Gods works, yet
he doeth all things
according to in-
struction.

I prayed for them with inward affliction, as I would have done for my selfe: or I declared mine affliction with bowing down mine head.
 When they saw me ready to slip, & none that halted for infirmities.
 With their railing words.

The words signify cakes meaning that the proud courtiers at their deuine feastes scoffe, rail, and confound his death.

In token of contempt and mocking.
 The chief of the wicked meaning himselfe & others in their miserie.

They reioiced although they had now feared David overcome.

It is the iudice of God to giue to the oppressors iustificali detestment and to the oppressed aid & reliefe.

1. Thel. 6. f. Becauise wee haue that which we sought for, seeing he is deliuered.

1. Thus in at once, want they neuer in many or mightie.

1. This prayer shall alwayes be verified against them that persecute the faithfull.

1. Thus least I lose my right, though they be not able to helpe me.

1. He exhorteth the Church to praise God for the deliue.

1. rance of his seruants, and not for the destruction of his aduersaries.

and my prayer was turned vpon my bofome.

14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

15 But in mine aduersities they reioiced, and gathered themselves together: the abiectes, assembled themselves against mee, and I knewe not: they tare me and creased not.

16 With the false scoffers at bankses, gnashing their teeth against me.

17 Lord, how long wilt thou behold this? deliuer my soule from their tumult, & my soule desolate soule from the lions.

18 So will I giue thee thanks in a great Congregation: I will praye thee among much people.

19 Let not them that are mine enemies, vnjustly reioyce ouer mee, neither let them p winke with the eye, that hate me without a cause.

20 For they speake not as friends: but they imagine deceitfull wordes against the quiet of the land.

21 And they gaped on me with their mouths, saying, Aha, aha, 4 our eye hath scene.

22 Thou shalt see me it, O Lorde: keepe not silence: be not farre from me, O Lorde.

23 Arise and wake to my iudgement, & turn to my cause, my God, and my Lord.

24 Iudge me, O Lorde my God, according to thy righteousnesse, and let them not reioyce ouer me.

25 Let them not say in their heartes, f O our soule reioyce: neither let them say, We haue deuoured him.

26 Let them be confounded, and put to shame together, that reioyce at mine hurt: let them be clothed with confusion and shame, that lift vp themselves against me.

27 But let them be ioyfull and glad, & that loue my righteousnesse: yea, let them say alway, Let the Lorde be magnified, which loucheth the prosperitie of his seruant.

28 And my tongue shall vtter thy righteousnesse, and thy praise euery day.

1. He exhorteth the Church to praise God for the deliue.

1. rance of his seruants, and not for the destruction of his aduersaries.

P S A L. XXXVI.

1 The Prophet grievously vexed by the wicked, with complaints of their malicious wickednesse. 2. Therefore I am to consider the vniuersall goodnesse of God towards all creatures: 3. That specially towards his children, that by the faith thereof he may be comforted and assured of his deliuerance by this ordinary course of Gods working, 12. Who in the end destroyeth the wicked and saueh the iust.

¶ To him that excelleth, A Psalm of David, the seruant of the Lord.

Wickednesse sayth to the wicked man, euen in mine heart, that there is no feare of God before his eyes.

2 For hee flattereth himselfe in his own eyes, and his iniquitie is found worthy to be hated.

3 The wordes of his mouth are iniquitie and deceit: he hath left off to vnderstand and to doe good.

4 Hee imagineth mischief vpon his bed: he stretcheth himselfe vpon a way, that is not good, and doeth not abhorre euill.

1. Hee imagineth mischief vpon his bed: he stretcheth himselfe vpon a way, that is not good, and doeth not abhorre euill.

1. By describing at large the nature of the reprober, hee admonisheth the godly to beware of these vices.

5 Thy mercy, O Lord, reacheth vnto the heauens, and thy faithfullnesse vnto the cloudes.

6 Thy righteousnesse is like the 7 mightie mountaines: thy iudgements are like a great deepe: thou, Lord, dost saue man and beast.

7 How excellent is thy mercy, O God! therefore the children of men trust vnder the shadowe of thy wings.

8 They shall be satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuier of thy pleasures.

9 For with thee is the well of life, and in thy light shall we see light.

10 Extend thy louing kindnesse vnto them that knowe thee, and thy righteousnesse vnto them that are vpright in heart.

11 Let not y root of pride come against me, and let not the hand of y wicked man moue me.

12 There they are fallen that worke iniquities: they are cast downe, and shall not be able to rise.

and the 13 to come. 14 Hee sheweth who are Gods children, so wit, they that knowe him, and leade their liues vprightly. 15 Let not the proud aduance himselfe against me, neither the power of the wicked dring me away. 16 That is, in their pride wherein they flatter themselves.

P S A L. XXXVII.

1 This Psalm containeth exhortation and consolation for the weale, that are persecuted at the prosperitie of the wicked, and the affliction of the godly. 2. For how profperously flourisheth the wicked due for the time, hee doeth affirme their felicitie to be vaine and transitory, because they are not in the fauour of God, but in the end they are destroyed as his enemies. 3. And how miserably that the righteous flourish in the world, yet his end is peace, and hee is in the fauour of God, hee is deliuered from the wicked and persecuted.

A Psalm of David.

Ret not thy ielousie because of the wicked men, neither be enuious for the euill doers.

2 For they shall soone bee cut downe like grasle, and shall wither as the Greene berbe.

3 Trust thou in the Lord & do good: dwell in the land, and thou shalt be fed assuredly.

4 And delite thy selfe in the Lorde, and hee shall giue thee thine heartes desire.

5 Commit thy way vnto the Lorde, & trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousnesse as the light, and thy iudgement as the noone day.

7 Waite patiently vpon the Lorde, and hope in him: fret not thy selfe for him f which prospereth in his way: nor for the man that bringeth his enterprises to passe.

8 Cease from anger, and leaue off wrath: fret not thy selfe also to doe euill.

9 For euill doers shall be cut off, and they that wait vpon the Lord, they shall inherit the land.

10 Therefore yet a litle while and the wicked shall not appeare, and thou shalt looke after his place, and hee shall not be found.

11 But meeke men shall possess the earth, & shall haue their delight in the multitude of peace.

12 The wicked praeiseth against the iust, and gnaweth his teeth against him.

13 But the Lorde shall laugh him to scorn, for hee hath said that his day is coming.

14 The wicked haue drawn their sword, and haue bent their bowe, to cast downe

1. Meaning, except he moderate his afflictions, hee shall be led on as they do. 2. Hee correcteth the impatiencie of our nature, which cannot abide till the fulnesse of Gods time bee come. 3. Matt. 23. 1. The godly are assured that the power and craft of the wicked shall not preuaile against them, but fall on their owne peccers and therefore ought patiently to abide Gods time. 4. In the meane while beualls their sin, & offer vp their times as a sacrifice of their obedience.

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5 Though wickednesse seemeth to flourish all the world, yet by their heauensly prosperitie they shall be cut downe.

6 Hee sheweth who are Gods children, so wit, they that knowe him, and leade their liues vprightly. 7 Let not the proud aduance himselfe against me, neither the power of the wicked dring me away. 8 That is, in their pride wherein they flatter themselves.

9 The depth of thy providence governeth all things and directs them: albeit the wicked seeme to ouerwhelme the world.

10 Onely Gods children haue yough of all things, both concerning this life and the life to come.

11 Hee sheweth who are Gods children, so wit, they that knowe him, and leade their liues vprightly. 12 Let not the proud aduance himselfe against me, neither the power of the wicked dring me away. 13 That is, in their pride wherein they flatter themselves.

14 He admonisheth vs neither to vex our selues for the prosperitie of the wicked, nor to desire to be like them, so make our state y better.

15 For Gods iudgement cutteth downe their state in a moment.

16 To trust in God, and doe according to his will are two tokens that his providence will neuer faile vs.

17 Reuolted by thine owne wisdom, but obey God, and he will finish his worke in thee.

18 As the hope of the day light, so the iusts heart is not to be offended with the darkness of the night: so ought we patiently to trust that God will cleare our cause and restore vs to our right.

19 When God liueth, the wicked prospereth in the flesh, that hee fauourer their doings. Job. 21. 7. &c.

20 Meaning, except he moderate his afflictions, hee shall be led on as they do. 21 He correcteth the impatiencie of our nature, which cannot abide till the fulnesse of Gods time bee come. 22 Matt. 23. 1. The godly are assured that the power and craft of the wicked shall not preuaile against them, but fall on their owne peccers and therefore ought patiently to abide Gods time. 23 In the meane while beualls their sin, & offer vp their times as a sacrifice of their obedience.

24 The wicked haue drawn their sword, and haue bent their bowe, to cast downe

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the poore and needie, and to slay such as be of upright conversation.

15 But their sword shall enter into their owne heart, and their bowes shall be broken.

16 A small thing unto the iust man is better, then great riches to the wicked and mightie.

17 For the armes of the wicked shall be broken: but the Lord vprholdeth the iust man.

18 The Lord knoweth the dayes of vpright men, and their inheritance shall be perpetual.

19 They shall not be confounded in the perillous time, and in the dayes of famine they shall haue much.

20 But the wicked shall perish, and the enemies of the Lord shall be consumed as the fatte of lambs: *euen* with the smoke shall they consume away.

21 The wicked boroweth and payeth not againe: but the righteous is mercifull and giueth.

22 For such as he blest of God shall inherite the lande, and they that be curst of him, shall be cut off.

23 The pathes of man are directed by the Lord: for he loueth his way.

24 Though he fall, hee shall not bee cast off, for the Lord putteth vnder his hand.

25 I haue bene yong, and an old; yet I sawe neuer the righteous forsaken, nor his seede begging bread.

26 But hee is euer mercifull and lendeth, and his seede enuyeth the blessing.

27 Flee from euil and doe good, and dwell for euer.

28 For the Lord loueth iudgement, and forsaketh not his Saintes: they shall be preferred for euermore: but the seede of the wicked shall be cut off.

29 The righteous men shall inherite the land, and dwell therein for euer.

30 The mouth of the righteous will speake of wisdom, and his tongue will talke of iudgement.

31 For the Lawe of his God is in his heart, and his steppes shall not slide.

32 The wicked warcheth the righteous, and see keth to slay him.

33 But the Lord will not leaue him in his hand, nor condemne him, when he is iudged.

34 Waite thou on the Lord, and keepe his way, and he shall exalte thee, that thou shalt inherite the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree,

36 Yet he passed away, & loe, he was gone, and I sought him, but he could not be found.

37 Marke the vpright man, and behold the iust: for the end of *that* man is peace.

38 But the transgressours shall be destroyed together, and the ende of the wicked shall be cut off.

39 But the saluation of the righteous men shall be of the Lord: he shall be their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: he shall deliuer them from the wicked, and shall saue them, because they trust in him.

k For they are daily fed as with Manna from heauen, and haue sufficient, when the wicked haue neuer enough, but euer hunger.

l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.

m They shall vanish away suddenly: for they are fed for the day of slaughter.

n God to smite them with his blessing, that he is able to helpe others.

p God prospereth the faithful, because they walke in his wayes with an vpright conscience.

q When God doth exercise his faith with mercie tenacious.

r Though the iust man die, yet Gods blessings are extended to his posteritie, & though God suffer some iust man to lacke temporal benefites, yet he recompenseth him with spirituall treasures.

s They shall continually be preferred, vnder Gods wings, and haue at least inward rest.

t These three points are required of the faithful, that their talke be godly, that Gods lawe be in their heart, and that their life be vpright.

u For though it be sometimes to expedient both for Gods glory, and their saluation, yet he will approve their cause, and reuenge their wrong.

x So that the profane of the wicked is but as a cloud, which vanishes away in a moment.

y He reuerceth the faithful to make diligently the examples both of Gods mercies, and also of his iudgements.

z Hee sheweth that the patient hope of the godly is neuer in vaine, but in the ende haue good success, though for a time God proueth them by sundry temptations.

David being full of many griefes, and sorrowes, hee first to be chiefest of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. He uttereth the greatness of his griefe by many words, and confidence, as mounted with the arrows of Gods wrath, for the sinners, euil instead of his enemies. But in the end with firm confidence he commendeth his cause to God, and beseecheth for speede helpe at his hand.

A Psalm of David for a remembrance.

Lord, rebuke mee not in thine anger, neither chastise me in thy wrath.

2 For thine arrows haue light vpon me, and thine hand lyeth vpon me.

3 There is nothing found in my flesh, because of thine anger: neither is there rest in my bones, because of my sinne.

4 For mine iniquities are gone ouer mine head: and as a weightie burden they are too heauie for me.

5 My woundes are putrified, and corrupt because of my foolishnesse.

6 I am bowed, and crooked very sore: I go mourning all the day.

7 For my reins are full of burning, and there is nothing found in my flesh.

8 I am weakened, and sore broken: I roare for the very griefe of mine heart.

9 Lord, I powre my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart is panted: my strength faileth me, and the light of mine eyes, euen they are not mine owne.

11 My louers and my friends stand aside from my plague, and my kinsmen stand as farre off.

12 They also, that seeke after my life, lay snares, and they that go about to do me euil, talke wicked things and imagine deceit continually.

13 But I as a deafe man heard not, and as a dumme man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reproofes.

15 For on thee, O Lord, doe I wait, thou wilt heare me, my Lord, my God.

16 For I said, Heare me, lest they reioyce ouer me: for when my foot slippeth, they extol themselves against me.

17 Surely I am ready to halt, and my sorrow is euer before me.

18 When I declare my paine, and am sorry for my sinne,

19 Then mine enemies are aaine, & are mightie, and they that hate me wrongfully are many.

20 They also, that reward euill for good, are mine aduersaries, because I followe goodnesse.

21 Forsaue me not, O Lord: be not thou farr from me, my God.

22 Hee that to helpe mee, O my Lord, my saluation.

For that thou securre me not in time, they will mocke and triumphe: so though thou hadst forsaken me, I am without hope to recover my strength in mine great misery, they mocke reioyce. He had rather haue the hatred of all the world, then to faile in any part of his due to Godward. Which is the author of my saluation: and this declareth that hee prayed with true hope of deliuerance.

PSAL XXXIX.

David uttereth with what great griefs and bitterness of minde he was drunke in their unregiment complaints of his infirmities, for hee confesseth that where hee had determined himselfe, that hee should faste yettine wearie, that he would not through the greatness of his griefe, & then hee sheweth certain requestes which take of the infirmities of man, & aduise with them many prayers, but all that flowe from a

a To put himselfe and others in mind of Gods chastisement for sinne.

b He desireth not to be exempted from Gods rod, but that he would moderate his hand, that he might be able to beare it.

c They sickness, where with thou hast visited me.

d David acknowludgeth God to be iust in his punishments, because his finnes had deuiated much frome.

e Hee confesseth his finnes, Gods discipline, and maketh prayer herefor.

f That rather giue place to mine owne iudges, then to the will of God.

g Hee sheweth howe hee is afflicted and consumed with his griefe.

h This example warneth vs neuer to despayre, but the remembrance of his grates betwixt vs to reioyce in God.

i Hee sheweth howe hee is afflicted, and howe hee is afflicted, and howe hee is afflicted, and howe hee is afflicted.

k My fight shalbe not for very sorrow.

l Partly for leane and partly for pride, they deale aduersitie and friendship.

m For I can haue no audience, because mine and I haue no audience, because mine and I haue no audience.

n Hee sheweth howe hee is afflicted, and howe hee is afflicted, and howe hee is afflicted, and howe hee is afflicted.

o Hee sheweth howe hee is afflicted, and howe hee is afflicted, and howe hee is afflicted, and howe hee is afflicted.

p Which is the author of my saluation: and this declareth that hee prayed with true hope of deliuerance.

q Hee sheweth howe hee is afflicted, and howe hee is afflicted, and howe hee is afflicted, and howe hee is afflicted.

which wonderfully triumphed as it may plainly appear how he did brave wickedness against death and destruction.

To the excellent musician a Jeduthun.

A Psalm of David.

I Thought, I will take heed to my wayes, that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

I was dumme & spake nothing: I kept silence even from good, & my sorow was more stirred.

Mine heart was hote within me, and while I was musing, the fire kindled, and I spake with my tongue, *sayng,*

Lord, let me know mine end, and the measure of my dayes, what it is: let me knowe how long I have to live.

Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely every man in his best state is altogether a vanitie. Selah.

Doubletelle man walketh in a shadow, and disquieteth him selfe in vaine: he heareth vp riches, and cannot tell who shall gather them.

And nowe, Lorde, what wait I for? mine hope is cūen in thee.

Deliver me from all my transgressions, and make me not a relike unto the foolish.

I should have bene dumme, and not have opened my mouth, because I thou didst it.

Take thy plague away from me: for I am consumed by the stroke of thine hand.

When thou with rebukes dost chastise man for iniquitie, thou as a moth shalt bite him: he beautes to confume: surely every man is vanitie. Selah.

Hear my prayer, O Lord, & hearken vnto my cry: keepe not silence at my teares, for I am a stranger & wee, & a sojourner as all my fathers.

Stay thine anger from me, that I may recover my strength, & before I go hence and be not.

David being inwardly afflicted, blisseth them that praise his name. *9. And complaint of the trouble of his own friends and familiar, as came to passe in Iudas, ch. 13. 18. After he seeing the great mercies of God greatly chafing him, and not suffering his enemies to triumph against him, 13. Giveth most brave thanks vnto God.*

PSAL. XL.

David delivered from great danger, with magnificence and praise the grace of God for his deliverance, and commendeth his praises towards all mankind. *9. Then doth he promise to give himself wholly to Gods service, and so do the last verse.* *14. Afterward he giueth thanks and praise to God, and having complained of his enemies, with good courage he callith for aid and succour.*

To him that exalleth, A Psalm of David.

I waited patiently for the Lord, and he inclined vnto me, and heard my cry.

He brought me also out of the horrible pit, out of the myrie clay, and set my feete vpon the rocke, and ordered my goings.

And he hath put in my mouth a new song of praise vnto our God: many shall see it & feare, and shall trust in the Lord.

Blessed is the man that maketh the Lorde his trust, and regardeth not the proud, nor such as turne aside to lies.

O Lord my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts toward vs. I would declare, & speake of them, but they are more then I am able to expresse.

Sacrifice and offering thou dost not desire: of his providence over all, and everesth his countenance towards vs are farre above our capacities: we can not so much as tell them in order.

For mine ears hast thou prepared burnt offering and sinne offering: haile thou not required.

Then said I, Lo, I come: for in the rolle of the booke it is written of me.

I desired to doethy good will, O my God: yea, thy Lawe is within mine heart.

I haue declared thy righteousness in the great Congregation: loe, I will not reftaine my lippes: O Lord, thou knowest.

I haue not hid thy righteousness within mine heart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercie and thy truth from the great Congregation.

Withdrowe not thou thy tender mercie from me, O Lord: let thy mercie and thy truth alway preserue me.

For innumerable troubles haue compassed me: my finnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are more in number then the haire of mine head: therefore mine heart hath failed me.

Let it please thee, O Lord, to deliuer me: make haste, O Lord, to helpe me.

Let them be confounded & put to shame together, that fecke my soule to destroy it: let them be drinen backward and put to rebuke, that desire mine hurt.

Let them be destroyed for a reward of their flame, which say vnto me, Aha, aha.

Let all them, that fecke thee, reioyce and be glad in thee: and let them, that loue thy saluation, say alway, The Lord be praised.

Though I be poore and needie, the Lorde thinketh on me: thou art mine helper & my deliuerer: my God, make no taryng.

He defendeth that Gods mercie may contend for him against the rage of his enemies. *10. Let the same shame and confusion light vpon them, which they intended to haue brought vpon him.* *11. As the faithful alway praise God for his benefices: to the wicked mocke Gods children in their afflictions.*

PSAL. XLII.

David being inwardly afflicted, blisseth them that praise his name. *9. And complaint of the trouble of his own friends and familiar, as came to passe in Iudas, ch. 13. 18. After he seeing the great mercies of God greatly chafing him, and not suffering his enemies to triumph against him, 13. Giveth most brave thanks vnto God.*

To him that exalleth, A Psalm of David.

Blessed is he that judgeth wisely of the poore: the Lord shall deliuer him in y time of trouble.

The Lord will keepe him, & preserue him aliaie: he shall be blessed vpon the earth, & thou wilt not deliuer him vnto the wil of his enemies.

The Lord will strengthen him vpon y bed of sorow: thou hast turned all his bed in his sickness.

Therefore I saide, Lord haue mercie vpon me: heale my soule, for I haue sinned against thee.

Mine enemies speake euill of me, saying, When shall he die, and his name perish?

And if he come to see me, he speakeeth lies, but his heart heareth iniquitie within him, and when he cometh forth, he telleth it.

All they hate me, whisper together against me: euen against me do they imagine mine hurt.

A mischief is light vpon him, and he that lyeth, shall no more liue.

Yea, my familiar friend, whome I trusted, which did cate of my bread, hath lifted vp the heele against me.

David in his heart and depth thereof. *7. Therefore thought by his Dauid punishments, that God was become his mortall enemy.* *8. Hee, the man of my peace.* *9. As David felt his falsehood, and as it was chiefly accomplished in Christ, Ioh. 8. 12. & that his enemies continually persecuted him.*

Thou hast opened mine ears to vnderstand the spiritual meaning of the sacrifices: and here Dauid effectuallly the ceremony of the Law nothing in respect of the spiritual sense.

When thou hadst opened mine ears and heard, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end.

In the Church assembled in the Sanctuary.

David here numbereth 3. degrees of our salvation. Gods mercy, whereby he pitieth vs into this righteoussness, which

signifieth his continual propitiety and his truth, whereby appeareth his constant favour, so that hereof proceedeth our saluation.

As to reaching the judgement of the flesh, I was vnto the delict of all.

consequently, yet faith inwardly moored mine heart to pray.

Not condemning him as according to the flesh, when God doth visit, knowing that there are diuers causes, why God heareth vs.

And yet he heareth vs, and yet he heareth vs, and yet he heareth vs.

When for sorrow and griefe of mind he calteth himselfe vpon his bed.

Thou hast comforted him in his sickness and in his comfort.

That is, to wit, me, and can use none other than his own selfe.

For pretending to comfort me, hee comforteth me.

For pretending to comfort me, hee comforteth me.

For pretending to comfort me, hee comforteth me.

For pretending to comfort me, hee comforteth me.

For pretending to comfort me, hee comforteth me.

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For pretending to comfort me, hee comforteth me.

For pretending to comfort me, hee comforteth me.

For pretending to comfort me, hee comforteth me.

For pretending to comfort me, hee comforteth me.

h Meaning, either in prosperitie of life, or in the true feare of God against all tentations.
i Shewing me euident signes of thy fauourable providence.
k By this repetition, he sheweth vnto the faithful to praise God.

10 Therefore, O Lord, haue mercie vpon me, and raise me vp: for I shall reward them.
 11 By this I know that thou fauourest me, because mine enemies doth not triumph against me.
 12 And as for me, thou vpholdest me in mine integritie, & dost set me before thy face for cuer.
 13 Blessed be the Lord God of Israel worke without end. * So be it, euen fo be it.

PSAL. XLII.

a The Prophet grievously complaineth, that being led by his go shepherds, he could not be present in the Congregation of Gods people, protesting that although he was pained in body from them, yet his heart was thitherward afflicted.
 7 And lest of all be thirrest, that he was not to furre overcome with these sorowes and thoughts.
 8 But that he continually put his confidence in the Lord.

To him that excelleth. A Psalm to giue instruction, committed to the sonnes of Korah.

As the Hart brayeth for the riuers of water: so panteth my soule after thee, O God.

b My soule thirsteth for God, euen for the liuing God: when shall I come & appeare before the presence of God?

c My teares haue bin my meat day & night, while they daily say vnto me, Where is thy God?

d When I remembered these things, I powered out my very heart, because I had gone with the multitude, and led them into the House of God with the voyce of singing, and praise, as a multitude that keepeth a feast.

e Why art thou cast downe, my soule, and inuict within me? wait on God: for I will yet giue him thanks for the helpe of his preference.

f My God, my soule is cast downe within me, because I remember thee, from the land of Iordan, and Hermonim, and from the mount Mizar.

g One is deepe called another deepe by the noise of the water spoutes: all thy waies and thy floods are gone ouer mee.

h The Lord will grant his louing kindeste in the day, and in the night shall I sing of him, euen a prayer vnto the God of my life.

i I will say vnto God, which is my rocke, Why hast thou forgotten me? why goe I mourning, when the enimie oppresseth me?

k My bones are cut asunder, while mine enemies reproche me, saying daily vnto me, Where is thy God?

l Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I will yet giue him thanks: he is my present helpe, and my God.

a As a hart desireth to be kept of them, which were of the number of the Leuites.
b By their similitudes of thirst and panting, he sheweth his feruent desire to serue God in his Temple.
c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.
d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary fate, I die for sorowe.
e Though he suffered grievous assaults of the flesh to call him into despise, yet his faith grounded on Gods accustomed mercies, getteth the victorie.
f That is, when I remember thee in this land of my banishment among the mountains.
g Afflictions came to thicke vpon me, that I felt my selfe as ouerwhelmed, whereby he sheweth there is no end of our miserie till God be pacified, and send remedie. He asseureth himselfe of Gods helpe in time to come.
h That is, I am most grieuously tormented.
i This repetition doth declare that David did not overcome at once: to teach vs to be constant, for as much as God will certainly deliuer him.

PSAL. XLIII.

a He prayeth to be deliuered from them which conspire against him, that he might iustly praise God in his holy Congregation.

b Vnto thee, O God, and defend my cause against the vnumercifull people: deliuer me from the deceifull and wicked man.

c For thou art the God of my strength: why hast thou put me away? why goe I so mourning, when the enimie oppresseth me?

d Send thy light and thy truth: let them leade me: let them bring me vnto thine holy Mountaine and to thy Tabernacles.

e Then will I go vnto the altar of God, euen vnto the God of my ioy & gladnes: & vpon the harp will I giue thanks vnto thee, O God my God.

a He desireth God to vnderstand his cause against the enemies, but chiefly for that he would restore him to the Tabernacle.
b That is, the cruel companies of mine enemies.
c To wit, thy fauour, which appereth by the performance of thy promises.
d He promitteth to offer a solemne sacrifice of thanksgiving in token of his great deliuerance.

e Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I will yet giue him thanks, he is my present helpe, and my God.

stantly to waite on the Lord, though thy troubles be long and great.

PSAL. XLIIII.

a The faithful remembreth the great mercie of God toward his people.
 9 After they complained, because they felt it no more.
 17 All they allege the covenant made with Abrahams, for the keeping whereof they shew what growth things they iustified.
 23 Finally they pray vnto God not to remember their afflictions, listing the same unworthily to the contempt of his benediction.
 24 To him that excelleth. A Psalm to giue instruction, committed to the sonnes of Korah.

We haue heard with our cares, O God: our fathers haue told vs the workes, that thou hast done in their dayes, in the olde time:

2 How thou hast driuen out the heathen with thine hand, & planted them: how thou hast destroyed the people, & caused them to grow.

3 For they inherited not the land by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme, and the light of thy countenance, because thou didst fauour them.

4 Thou art my King, O God: send helpe vnto me Iakob.

5 Through thee haue we thrust backe our aduersaries: by thy Name haue we to den downe them that rose vp against vs.

6 For I did not trust in my bow, neither can my sword saue me.

7 But thou hast faued vs from our aduersaries, and hast put them to confusion that hate vs.

8 Therefore will we praise God continually, and will confesse thy Name for cuer. Selah.

9 But now thou art farre off, and putteth vs to confusion, and goest not forth with our armies.

10 Thou makest vs to turne backe fro vs aduersary, & they which hate vs, spoile vs for theshelues.

11 Thou giuest vs as sheepe to be eaten, and doest scatter vs among the nations.

12 Thou sellest thy people without gain, and doest not increase their price.

13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.

14 Thou makest vs a prouerbe among the nations, & a nodding of the head among people.

15 My confusion is daily before me, and the shame of my face hath couered me.

16 For the voyce of the slanderer & rebuker, for the enimie and auenger.

17 All this is come vpon vs, yet doe we not forget thee, neither deale we falsely concerning thy counaunt.

18 Our heart is not turned backe: neither our steps gone out of thy paths.

19 Albeit thou hast smitten vs downe into the place of dragons, and couered vs with the shadow of death.

20 If we haue forgotten the Name of our God, & holden vp our hands to a strange god.

31 Shall not God search this out? for hee knoweth the secret of the heart.

32 I dare not lift up mine hand for thine name, O Measuring, the proud and cruel tyrant.

33 They boast not of their vertue, but declare that they rest vpon God in the midst of their afflictions: who punished not now their finnes, but by hard afflictions called the consideration of the heavenly ioyes.

34 Or, whiles, meaning the customers (as of temptation), here we see the power of faith, which can be overcome by no perill.

35 They shew that they honoured God a night, because they trusted in him alone.

36 They take God to witnesse that they were vpright to himward.

a Whereby he admonisheth the faithful not to relent, but constantly to waite on the Lord, though thy troubles be long and great.

a This Psalm fresheth to haue bene said by some excellent Prophet for the vie of the people, when the Church was in extreme miserie, either at their returne from Babylon, or vnder Antiochos, or in such like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods freewill and loue is the onely fountaine and beginning of the Church, Deut. 32.
g Because thou art our King, therefore deliuer thy people from their miserie.
h Because they and their forefathers made both one Church, they apply that to themselves, which before they did attribute to their fathers.
i As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his fault in judgement.
j For as their pleasure.
k Rom 8. 34.
l Knowing God to be author of this calamitie, they murmure not, but seeke remedie in his hands, who wounded them.
m As flames which are sold for a low price, neither knowest thou how much that offereth more, but takest the least chapman.
n I dare not lift up mine hand for thine name, O Measuring, the proud and cruel tyrant.

1 The faithfull make this their comfort, that the wicked punish them not for their finnes; but for Gods cause, Matt. 5. 10. Ps. 14. 1. There is no hope of recoverie, except thou put to thee hand and ruff vs 7p.

2 Which is the only and sufficient ransom to deliver both body and soule from all kinde of flaccie and misery.

22 Surely for thy fake we are slain continually, and are counted as sheepe for the slaughter.
23 Vp, why sleepest thou, O Lord? awake, be not aslee for ever.
24 Wherefore hiddest thou thy face? and forgettest our misery and our affliction?
25 For our soule is beaten downe vnto the dust: our belly cleaueth vnto the ground.
26 Rise vp for our succour, and redeeme vs for thy mercies sake.

27 Which is the only and sufficient ransom to deliver both body and soule from all kinde of flaccie and misery.

PSAL. XLV.

1 The maiesty of Salomon, his honour, strength, beauty, riches, and power are praised; & also his marriage with the Egyptian king an heathen woman a blisful, so if that they can recover her people and the love of her country, and give her self wholly to her husband, Under the which figure, the wonderful maiesty and increase of the kingdom of Christ and the Church his spouse now taken of the Gentiles is described.

¶ To him that excelleth on a Psalmum a song of love to give instruction, committed to the sonnes of Korah.

My heart will utter forth a good matter: I will intreate in my workes of the King: my tongue is as the pen of a swift writer.

2 Thou art fairer then the children of men: grace is power in thy lips, because God hath blessed thee for ever.

3 Gird thy sword vpon thy thigh, O most mightie, to war, thy worship and thy glory,

4 And prosper with thy glory: ride vpon the worde of truth and of meekenes and of righteousness: for thy right hand shall teach thee terrible things.

5 Thine arrowes are sharpe to pierce the heart of the Kings enemies: therefore the people shall fall vnder thee.

6 Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a scepter of righteousness.

7 Thou iouest righteousness, and hatest wickednesse, because God, when thy God hath favoured thee with the oyle of gladnes about thy fellows.

8 All thy garments smell of myrrhe and aloes, and cassia, when thou comest out of the yuorie palaces, & where they haue made thee glad.

9 Kings daughters are among thee honourable wives: vpon thy right hande did stande the Queen in a vesture of gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine eare: forget also thine owne people and thy fathers house.

11 So shall the king haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And the daughter of Tyre with the rich of the people shall doe homage before thy face with presents.

13 The Kings daughter is all glorious within: her clothing is of broidered gold.

14 She shall be brought vnto the King in rayment of needfull worke: the virgins that follow after her, and her companions shall be brought vnto thee.

15 With ioy & gladnes shall they be brought,

and shall enter into the Kings palace.

16 In stead of thy fathers shall thy children bee: thou shalt make them princes a through all the earth.

17 I will make thee O Name to be remembered through all generations: therefore shall the people giue thanks vnto thee world without ende.

¶ To him that excelleth on a Psalmum a song of love to give instruction, committed to the sonnes of Korah.

1 A song of triumph or thanksgiving for the deliuerance of Ierusalem after Sennacherib with his armie was driven away, or iust as other like sudden and marvelous deliuerance by the mightie hand of God. 2 Whereby the Prophet commending the great benefit, doth exhort the faithfull to give thanks wholly into the hand of God, shaking nothing but that under his protection they shall be safe against all the assaults of their enemies, because this is his desire to affigne the rage of the wicked, when they are most busie against the iust.

¶ To him that excelleth on a Psalmum a song committed to the sonnes of Korah.

God is our hope and strength, and helpe in troubles, ready to be found.

2 Therefore will not wee be feare, though the earth be moued, and though the mountaines fall into the middes of the sea.

3 Though the waters thereof rage and bee troubled, and the mountaines flake at the surges of the same. Selah.

4 Yet there is a River, whose streame shall make glad the Citie of God: even the Sanctuary of the Tabernacles of the most High.

5 God is in the middes of it: therefore shall it not be moued: God shall helpe it very earely.

6 VVhen the nations raged, and the kingdoms were moued, God thundered, and the earth melted.

7 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

8 Come, and behold the workes of the Lord, what desolations he hath made in the earth.

9 He maketh warre to cease vnto the ends of the world: he breaketh the bowe and cutteth the speare, and lurneth the chariots with fire.

10 Bee still and knowe that I am God, I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

¶ To him that excelleth on a Psalmum a song committed to the sonnes of Korah.

1 The Prophet exhorteth all people to the worship of the true and living God, commending the mercie of God towards the posteritie of Iakob: And after propheticall of the kingdom of Christ in this time of the Gospel.

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1 All people clap your hands: sing loud vnto God with a ioyfull voyce.

2 For the Lords high, and terrible: a great King ouer all the earth.

3 He hath subdued the people vnder vs, and the nations vnder our feete.

4 Hee hath chosen our inheritance for vs: even the glory of Iakob whom he loued. Selah.

m They shall have greater graces then their fathers.

n He signifieth the great compasse of Christs kingdom, which shall

be sufficient to enrich all his members. o This must onely be referred to Christ and not to Salomon.

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a This was a certaine tune or an instrument.

b Of that perfect love that ought to be betwene the husband and the wife.

c Salomons beautie and eloquence to winne fauour with his people, and his power to overcome his enemies, is here described.

d He aludeth to them that ride in chariots in their triumphes, shewing that the quiet state of a kingdom flourisheth in truth, meekenes and iustice, not in worldly pompe and vanitie.

e Vnder this figure of this kingdom of Christ

f Hath established thy kingdom as the figure of Christ, which is the peace and ioy of the Church.

g In the which people the people made thee ioyful to see them give thanks and reioyce for thee.

h Though he had many Kings daughters among his wives, yet hee loved Pharaohs daughter best.

i Vnder the figure of Pharaohs daughter he sheweth that the Church must cast off all carnall affections to obey Christ only.

k He signifieth that diuers of them that be rich, shall be benefactors to the Church, albeit they give not perfect obedience to the Gospel.

l There is nothing fained, nor hypocritical, but there is glorious both within and without: and how be it the Church hath not at all times this outward glory, the fault is to be imputed onely to their ingratitude.

m They shall have greater graces then their fathers.

n He signifieth the great compasse of Christs kingdom, which shall be sufficient to enrich all his members. o This must onely be referred to Christ and not to Salomon.

¶ To him that excelleth on a Psalmum a song committed to the sonnes of Korah.

a Which was either a musical instrument or a solemn tune, vnto the which this psalme was sung.

b In all manner of troubles God sheweth his speedie mercie and power in defending his.

c That is, we will not be overcome with leaze.

d Though the afflictions rage neuer so much, yet the rivers of Gods mercies bring sufficient comfort to his.

e The river of Shiloah, which passed through Ierusalem, meaning, though the defence comes neuer so small, yet if God haue appointed it, it is sufficient.

f Always when we neede reioyce, I have sent his voyce.

g They are assured that God can and will defend his Church from all dangers and enemies. h He sheweth them that persecute the Church, to cease their cruelty: for elath they shall feele that God is too strong for them, against whom they fight.

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4 Hee hath chosen our inheritance for vs: even the glory of Iakob whom he loued. Selah.

the Iewes, who were the keepers of the Lawe and Prophetes, knoweth that the Gentiles, that they should with gladnes obey them. c God hath chosen vs above all other nations to enjoy a most glorious inheritance.

e Because God had chosen it to have his Name there called upon; & also his image thine there in the doctrine of the Law, d As when God gave his Law in mount Sinai, appeared terrible with thunder and tempest, so will be appeare terrible to take account for the keeping thereof.

f As witnesses against his hypocrites, f God in respect of his elect, calleth the whole body, holy Saints, and his people.

g Which should know that sacrifices are feales of y covenant between God and his people, and not let religion therein, h For I passe not for sacrifices, except y true vie be there, which is to continue your faith in my promises.

i Though he did delight in sacrifice, yet had he no need of man's helpe therunto, k Though mans life for the infirmities thereof hath need of God, yet God, whose life quickeneth all the world, hath no need of such means, l Shew thy selfe mindefull of Gods benefits by thanksgiving.

m Why dost thou saie to be of my people & takest of my covenant, seeing thou art but an hypocrite? n And to live according to my word.

o He sweareth where the fruits of them that condemne Godsword, p He noteth the cruelty of hypocrites, which pure not in their talke or iudgment their owne motives foune, q I will write all thy wicked deedes in a rolle, and make thee to read and acknowledge them whether thou wilt or no.

r Under the which is contained faith and innovation, f As God hath appointed, t That is, declare my telte to be his Saviour.

2 Out of Zion, which is the perfection of beautie, hath God iudged.

3 Our God shall come, & shall not keepe silence: a fire shall deuoure before him, & a mighty tempest shall be moued round about him.

4 He shall call the heauen above, and the earth to iudge the people.

5 Gather my Saints together vnto me, those that make a councaine with me with a sacrifice.

6 And the heauens shall declare his righteousness: for God is iudge him selfe. Selah.

7 Heare, O my people, & I will speake: heare, O Israel, and I will testify vnto thee: for I am God, saith the Lord.

8 I will not reprove thee for thy sacrifices, or thy burnt offerings, that haue not bene continually before me.

9 I will take no bullocke out of thine house, nor goates out of thy foldes.

10 For all the beasts of the forest are mine, and the beastes on a thousand mountains.

11 I know all the foules on the mountains: and the wilde beasts of the field are mine.

12 If I be hungry, I will not tell thee: for the world is mine, and all that therein is.

13 Will I cate the flesh of bulles? or drinke the blood of goates?

14 Offer vnto God praise, & I pay thy voves vnto the most High.

15 And call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.

16 But vnto the wicked said God, What hast thou to do to declare mine ordinances, that thou shouldst take my councaine in thy mouth,

17 Seeing thou hatest? to be reformed, and hast cast my wordes behind thee?

18 For when thou seest a thiefe, thou runnest with him, & thou art partaker with y adulterers.

19 Thou giuest thy mouth to cull, and with thy tongue thou forgett deceite.

20 Thou sittest, and speakest against thy brother, and slanderest thy n others fonne.

21 These thinges hast thou done, and I held my tongue: so reuerce thou thoughtest that I was like thee: but I will reprocue thee, and I set them in order before thee.

22 Oh consider this, ye that forget God, least I care you in peeces, and there be none that can deliuer you.

23 He that offereth y praise, shall glorifie me: and to him that disposeth his way aright, will I shew the saluation of God.

PSAL. LI.

a When David was rebuked by the Prophet Nathan, for his great offence, for did not early acknowledge the same to God with protestation of his natural corruption and iniquitie, but also left a remembrance thereof to his posteritie, y Therefore first he askech God to forgive his finnes, as And to rease to him his holy Spirit, 12 With promise that he will not be remiuesfull of thine graces, 18 Finally praying that God would punish the whole church for his sinne, he requaeth that he would rather mercie his graces, and send the same, g To him that excelleth. A Psalm of David, when the Prophet Nathan came vnto him, after he had gone in to Bath-sheba.

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H Aue mercy vpon me, O God, according to thy louing kindnes: according to the multitude of thy mercies, b As his finnes were manifold and great, so he requaeth that God would give him the feeling of his excellent and abundant mercie.

tude of thy compassions put away mine iniquities.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sinne.

3 For I know mine iniquities, and my sinne is euer before me.

4 Against thee, against thee only have I sinned, and done euill in thy sight, that thou mayest be iust when thou speakest, and pure when thou iudgest.

5 Beholde, I was borne in iniquitie, and in sinne hath my mother conceiued me.

6 Behold, thou louest truth in the inward parts: therefore hast thou taught me wisdom in the secret of mine heart.

7 Purge me with hyssope, & I shall be cleane: wash me, and I shall be whiter then snow.

8 Make me to heare ioy and gladnesse, that the bones, which thou hast broken, may reioyce.

9 Hide thy face from my finnes, and put away all mine iniquities.

10 Create in me a cleane heart, O God, and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thine holy Spirit from me.

12 Reforce to me the ioy of thy saluation, & stablish me with thy free Spirit.

13 Then shall I teach thy wayes vnto the wicked, and finnes shall be conuerted vnto thee.

14 Deliuer me from blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousness.

15 Open thou my lippes, O Lorde, and my mouth shall shew forth thy praise.

16 For thou desirest no sacrifice, though I would giue it: thou desirest not in burnt offering.

17 The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

18 Be fauourable vnto Zion for thy good pleasure: build the walles of Ierusalem.

19 Then shalt thou accept y sacrifice of righteousness, euen the burnt offering and oblation: then shall they offer calues vpon thine altar.

20 The others that were slaine with him, Sam. i. 17. n By giving me occasion to praise thee, when thou shalt forgive my finnes, o Which is a wounding of the heart proceeding of faith, which stretch vnto God for mercie, p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement, q That is, iust and lawfull, applied to their right end, which is the exercise of faith and repentance.

PSAL. LII.

a David describeth the arrogant tyrannie of his aduersarie Doeg, who by false iurymes, caused Achimelech with the rest of the Priests to be slaine, y David prophesizeth in this Psalm, b And encourageth the faithful to put their confidence in God, who is iudgement, are vnto shew, as against his aduersaries, c And finally he requaeth thanks to God for his iudgement, In this Psalm a hearty set forth the kingdom of Antichrist.

d To him that excelleth. A Psalm of David to give instruction. When Doeg the Edomite came and shewed Saul, & said to him, David is come to the house of Achimelech.

e Hy boasteth thou thy selfe in thy wickednesse, O man of power? the louing kindnesse of God endureth not.

2 Thy tongue imagineth y mischief, and is like a sharpe razor, that cutteth deceitfully.

3 Thou dost loue couell more then good, and lies more then to speake the truth. Selah.

4 Thou lovest all words that may deliuey: O deceitfull tongue!

5 So shall God deliuey thee for euerye that thou shalt say, yet at length he will recompence thy falsehood.

f He sweareth where the fruits of them that condemne Godsword, p He noteth the cruelty of hypocrites, which pure not in their talke or iudgment their owne motives foune, q I will write all thy wicked deedes in a rolle, and make thee to read and acknowledge them whether thou wilt or no.

r Under the which is contained faith and innovation, f As God hath appointed, t That is, declare my telte to be his Saviour.

u He sweareth where the fruits of them that condemne Godsword, p He noteth the cruelty of hypocrites, which pure not in their talke or iudgment their owne motives foune, q I will write all thy wicked deedes in a rolle, and make thee to read and acknowledge them whether thou wilt or no.

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c My finnes sicken so fast in me, that I have need of some singular kinde of washing.

d My conscience accuseth me, so that I can have no rest, till I be reconciled.

e When thou giuest sentence against finnes, they must needs confesse thee to be iust, and themselves finnes.

f He comforteth that God, who lo- ueth penitents of his heart, may iustly deliuey man, who of nature is a sinner, much more him whom he had instructed in his heavenly wisdom.

g He meaneth Gods comfortable mercies towards repentant sinners.

h By the bones he vnderstandeth all strength of soule and body, which by care & mourning are consumed.

i He comforteth that when Gods Spirit is cold in vs, to haue it againe reuined, is as a new creation.

k Which may assure me that I am drawn out of the slauerie of sinne.

l He promisth to endure that others by his example may come to God.

m From the murder of Uriah, and the others that were slaine with him, Sam. i. 17. n By giving me occasion to praise thee, when thou shalt forgive my finnes, o Which is a wounding of the heart proceeding of faith, which stretch vnto God for mercie, p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement, q That is, iust and lawfull, applied to their right end, which is the exercise of faith and repentance.

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q Under the which is contained faith and innovation, f As God hath appointed, t That is, declare my telte to be his Saviour.

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d Albeit thou
seem to be neuer
so fure feild.
e For the eyes of
the reprobate are
shot vp in Gods
ingemits.
f Withio fall
reuerence, seeing
that he taketh
their part against
the wicked.
g Or, in his
flour.
h He reioyeth to
know a place a-
mong the seruants of God, that he may grow in the knowledge of godlinesse.
i Executed this vengeance.

take thee and plucke thee out of thy tabernacle,
& 4 roote thee out off land of the liuing. Selah.
6 The righteous alfo shall see it, & feare,
and shall laugh at him, saying.
7 Beholde the man that tooke not God for
his strength, but trusted vpon the multitude of his
riches, & put his strength in his malice.
8 But I shall be like a greene olive tree in
the house of God: for I trusted in the mercie of
God for cuer and euer.
9 I will alway praise thee, for that thou hast
done ^{to me} ^{righteous}, and I will hope in thy Name, because
it is good before thy Saints.
10 For he may grow in the knowledge of godlinesse,
h Executed this vengeance. ^{For, waite vpon thy grace and promise.}

PSAL. LIII.

¹ He desirede to be crucified nature, ² The crucible, ³ And
punishment of the wicked, where they shall not for it, ⁴ And
desire to the death, & of the guilty, that they may reioyce together
To him that excellen in Mahalah, A Psalm
of David to giue instruction.

The foole hath said in his heart, There is no
God: they haue corrupted & done abomin-
able wickednesse: there is none that doth good.
2 God looked down from heauen vpon the
children of men, to see if there were any that
would vnderstand, and seeke God.
3 Every one is gone backe: they are altogether
corrupt: there is none y^e doth good, no not one.
4 Doe not the workers of iniquitie knowe
that they cate vpon my people as they cate bread?
they call not vpon God.
5 There they were afraid for feare, where no
feare was: for God hath scattered the bones of
him that belieged thee: thou hast put them to
confusion, because God hath cast them off.
6 Oh giue saluation vnto Israel out of Zion:
when God turneth the captiuitie of his people,
then Iacob shall reioyce, and Israel shall be glad.
7 They cruelly deuote them, & VWhen they thought there was none occasion to
feare, the sudden vengeance of God lighted vpon them: Be the enemies power
neuer so great, nor the danger to fearefull, yet God deliuereth him in due time.

PSAL. LIIII.

¹ David brought into great danger by the wrath of the Zi-
phims, ² Calist upon the Name of Gods death by his merit,
6 Promising sacrifice & free offerings for his great assurance.
To him that excellen in Neguib, A Psalm of
David to giue instruction. Where the Ziphims came
and said vnto Saul, Is not David hid among vs?

SAUE me, O God, by thy Name, and by thy
power iudge me.
2 O God, heare my prayer: hearken vnto the
wordes of my mouth.
3 For strangers are risen vp against me, and
tyrants seeke my soule: they haue not set God
before them. Selah.
4 Behold, God is mine helper: the Lord is
with them that vphold my soule.
5 He shall reward guilt vnto mine enemies:
O heate them off in thy truth.
6 Then I will sacrifice freely vnto thee: I
will praise thy Name, O Lord, because it is good.
7 For he hath deliuered me out of all trouble, &
mine eye hath seene my desire vpon mine enemies.
8 I will praise thy Name for my defence. For hypocrites seue
God for feare, & vpon condition. 9 VV as may lawfully reioyce for Gods
iudgements against the wicked if our afflictions be pure.

PSAL. LV.

¹ David bring in great heaviness & distress, complaints of
the cruelty of Saul, & of the hardness of his heart against
him, ² Uttering most ardent affections to none but the Lord to
pray him, ³ After being assured of his saluation, he finisheth
the grace of God as though he had alway obtained his request.

To him that excellen in Neguib, A Psalm
of David to giue instruction.

HEARE my prayer, O God, and hide not thy
selfe from my supplication.
2 Harken vnto me, & answer me: I mourne
in my prayer, and make a noyse.
3 For the voice of the enemy, & for the
 vexation of the wicked, because they haue
brought iniquity vpon me, and furiously hate me.
4 Mine heart trembleth within me, and the
terrors of death are fallen vpon me.
5 Feare and trembling are come vpon mee,
and an horrible feare hath covered me.
6 And I said, Oh that I had wings like a dove:
then would I flee away and rest.
7 Beholde, I would take my flight farre off,
and lodge in the wilderness. Selah.
8 He would make haile for my deliurance
from the stormie wind and tempest.

9 Delroy, O Lord, & diuide their tongues:
for I haue seene crueltye and strife in the cite.
10 Day and night they goe about it vpon the
walles thereof: both iniquitie and mischief
are in the middes of it.
11 Wickednesse is in the middes thereof: de-
ceit and guile depart not from her treasures.
12 Surely mine enemy did not defame me:
for I could haue borne it: neither did mine ad-
uersarie exalt himselfe against me: for I would
haue hid me from him.
13 But it was thou, O man, euen my com-
panion, my guide and my familiar:
14 Which delisted in consulting together, and
went into the house of God as companions.
15 Let death cease vpon them: for when I go
downe quicke into the graue: for wickednesse is
in their dwellings, euen in the middes of them.
16 But I will call vnto God, and the Lorde
will faue me.
17 Euening and morning, and at noone will I
pray, & make a noyse, & he will heare my voice.
18 He hath deliuered my soule in peace fro the
battel, that is against me for many were wth me.
19 God shall heare and afflict them, euen hee
that reigne of olde, Selah, because they haue
no changes, therefore they feare not God.
20 Hee p^{ro} layed his hand vpon such as be at
peace with him, and he brake his covenant.
21 The wordes of his mouth were softer then
butter, yet warre was in his heart: his words were
more gentle then oyle, yet they were swordes.
22 Cast thy burden vpon the Lord, and hee
shall nourish thee: he will not suffer the righteous
to fall for y^e cuer.
23 And thou, O God, shalt bring them downe
into the pit of corruption: the bloodie and de-
ceitfull men shall not laue y^e halfe their dayes: but
I will trust in thee.

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PSAL. LVI.

¹ David being brought in great danger by the wrath of Saul, & Sam. 11.
12, comp^{ar}ed of his enemies, deniesth succour, 3 Pau-
trish his trust in God and in his prayse, 11 And promiseth
to performe his vowes, which he had taken vpon him, where-
of this was the effect to pray God in his Church.
To him that excellen. A Psalm of David on
Micham, concerning the Philistines done in a for-
eign country, when the Philistines took him in Gath.
A strange country he was as a dumme dooe, not seeking reuengeance.

a The earnestnesse
of his praier de-
clareth the vehem-
ency of his grieue,
inasmuch as he is
compelled to buist
out into cries.
b For the threat-
nings of Saul and his
aduersaries.
c They haue de-
famed me as a wicked
person: or they haue
imagined my delin-
quation.
d There was no
part of him that
was not afflicted
with extreme
feare.

e Feare had driuen
him to great di-
stress, y^e he wished
to be hid in some
wildernes, where he
could be bamfild from
that kingdom, which
God had
promised that he
should enioy.
f From the cruell
rage and tyrannie
of Saul.
g As in the con-
fusion of Babylon,
when y^e wicked co-
spired against God
h All lawes and
good orders are
broken, and only
vice and dissolu-
tion reigneth vnder
Saul.
i If mine open
enemy had sought
mine hurt, I could
the better haue
anyed him,
k Which was not
only toyed to
his friendship
and comell in
worldly matters,
but also in religio.
l As Korah, Da-
than and Abiram,
m Which signifi-
eth a feruent mind
& fure trust to ob-
teine his petition,
which thing made
him earnest at all
times in pray-
n Euen the Angels
of God sought
my side against
mine enemies.
o Kings 6. 26.
p Or but their
personall ill will
continues.
q I did not pre-
ssole him, but was at
peace with him, yet
he made warre against
me. 10. 20.
r As y^e wis-
dom should shew
that God should giue
thigh, for though for
their sin, yet their life
is caused of God, yet
repent, and worke then
my death.

a Being chased by
the fure of his
enemies into a
strange country
he was as a dumme
doe, not seeking
revengeance.

b He sheweth
that it is either
now time or ne-
ver that God help
him for all the
world is against
him and ready to
downe him.
c He sheweth his
confidence vpon
Gods promises,
though he see not
present helpe.
d All my coun-
sels haue coul suc-
cess, and tunc to
mine owne iudice.
e As all the world
against one man,
and cannot be fa-
cile, except they
haue my life.
f They thinke not
only to escape
punishment, but
the more wicked
they are the more
impudent they
waue.
g If God keepe
the teares of his
Saints in store,
much more will he
remember their
blood to avenge
it, and though ty-
rants burde the
bones, yet can they
not blot the teares
and blood out of
Gods register. h
Having receiued that
which I required, I
am bound to pay my
owne of thankes
giving as I promised.
i As merciful of his
great mercies, and
giving him thanks
for the same. k
That is in this light
of the sunne.

BE merciful vnto me, O God, for man would
swallow me vp: he fighteth continually and
vexeth me.

2 Mine enemies would fight swallow me vp:
for many fight against me, O thou most High.

3 When I was afraid, I trusted in thee.
4 I will reioyce in God, because of his word.
I trust in God, and will not feare what flesh can
doe vnto me.

5 Mine owne d wordes grieue mee daily: all
their thoughts are against me to doe me hurt.
6 They gather together, and keepe them-
selves close: they marke my steps, because they
waite for my foule.

7 They thinke they shall escape by iniquitie:
O God, cast these people downe in thine anger.
8 Thou hast counted my wanderings: put my
steares into thy bottell: are they not in thy register?

9 When I cry, then mine enemies shall turne
backe: this I know, for God is with me.

10 I will reioyce in God, because of his word:
in the Lord will I reioyce because of his word.

11 In God do I trust: I will not be afraid what
man can doe vnto me.

12 Thy vowes are vpon mee, O God: I will
render praises vnto thee.

13 For thou hast deliuered my soule from
death, and also my feete from falling, that I may
walke before God in the light of the liuing.

P S A L. LVII.

*David being in the depth of Ziph, where the inhabitants did
hate him, and as he lay in the lower cave with Saul, a Cal-
lick which was his vnder God with full confidence, that he
would not forsake him, nor forsake his cause in honor. 1. Al-
so that he will bring his glory in the heauen, and the earth a-
gainst his cruel enemies. 2. Therefore doeth he render laude
and praise.*

TO him that excelleth, a Destroy not. A
Psalm of David in Micham. When
he fled from Saul in the cave.

HAUE mercie vpon mee, O God, haue mercie
vpon mee: for my soule trusteth in thee, and in
the shadowe of thy wings will I trust, till these
afflictions ouerpass.

2 I will call vnto the most high God, *euert*
to the God, that per formeth his promises toward me.

3 Hee will sende from d heauen, and saue mee
from the reprofe of him that would swallow me.
Selah. God will send his mercie, and his truth.

4 My soule is among lyons: I lie among the
children of men, that are set on fire: whose teeth
are speeres and arrowes, & their tongue a sharpe
sword.

5 Exalt thy selfe, O God, about the heauen,
and let thy glory be vpon all the earth.

6 Let thy hand layde a net for my steps: 8 my
soule is pressed downe: they haue digged a pit be-
fore me, and are fallen into the midst of it. Selah.

7 Mine heart is prepared, O God, mine heart
is prepared: I will sing and giue praise.

8 Awake my tongue, awake lytle and harpe:
I will awake early.

9 I will praise thee, O Lorde, among the peo-
ple, and I will sing vnto thee among the nations.

10 For thy mercie is great vnto the heauens,
and thy truth vnto the clouds.

11 Exalt thy selfe, O God, about the heauens,
and let thy glory be vpon all the earth.

P S A L. LVIII.

*He describeth the malice of his enemies, the flatters of Saul,
who both secretly and openly sought his death, and from
whence they speake to Gods iudgements, so shewing that
the iust shall triumphe, when they see the punishment of the
wicked to the glory of God.*

TO him that excelleth. Destroy not. A
Psalm of David on Micham.

1 Is it true? O Congregation, speake ye iustly? O
sonnes of men, iudge ye vprightly?

2 Yea, rather ye imagine mischief in your
heart: b your handes execute crueltie vpon the
earth.

3 The wicked are strangers from the wombe:
euen fro the belly haue they erred, & speake lies.

4 Their poyson is euen like the poyson of a
serpent: like y deaf addar that stoppeth his eare.

5 Which heareth not the voice of the inchan-
ter, though he be most expert in charming.

6 Brake their teeth, O God, in their
mouthes: brake the iawes of the yong lyons, O
Lorde.

7 Let them smelt like the waters, let them
passe away: when hee flooteth his arrowes, let
them be as broken.

8 Let them consume like a snail that melteth,
and like the vntimely fruit of a woman that hath
not scene the funne.

9 As my flesh before your pots feeble the fire
of thornes: so let him carry them away as with a
whirlewinde in his wrath.

10 The righteous shall reioyce when hee
feeth the vengeance: hee shall wash his feete in the
blood of the wicked.

11 And men shall say, Verily there is fruit
for the righteous: doubtlesse there is a God that
iudgeth in the earth.

*the pot before the water feeth: hee doeth fresh God to destroy
before they bring them so passe. h With a pure affliction. i Their punishment
and slaughter shall be great. k Seeing God gouerneth all by his prouidence,
he must neede put difference betwene the godly and the wicked.*

P S A L. LIX.

*David being in great danger of Saul, who had to slay him in his
le propheth vnto God: 2. Declareth his innocencie, and their
fury. 3. Desiring God to destroy all such that haue of malice
in their hearts. 4. In which though hee hath layd a time to
revenge his people, yet in the end he will confound them in his
wrath. 5. That he may be knowne to be the God of Israel
in the case of the world. 6. For this hee singeth praises to
God, and of his mercie.*

TO him that excelleth. Destroy not. A Psalm of
David on Micham. When Saul sent and
they did watch the house to kill him.

O My God, b deliuer mee from mine enemies:
defend me fro them that rise vp against me.

2 Deliuer me from the wicked doers, and saue
me from the bloodie men.

3 For loe, they haue layde waite for my soule:
the mightie men are gathered against me, not for
mine offence, nor for my sinne, O Lord.

4 They runne and prepare themselves with-
out a fault on my part: arise therefore to assist me,
and helpe.

5 Euen thou, O Lord God of hosts, O God of
Israel awake to visite all the heathen, and bee not
merciful vnto al transgressors maliciously. Selah.

k Thy mercies
doe not gely ap-
peraine to the
Iewes but also to
the Gentiles.

a Ye counsellors
of Saul, who van-
der pretence of
conscience for the
common wealth
conspire my death
being in innocencie.
b Ye are not allow-
ed to execute
that crueltie pub-
licly, which ye
haue imagined in
your hearts.
c That is, enemies
to the people of
God, euen from
their birth.
d They passe in
malice and sub-
tillie the craftie
serpent, which
could peruerse
himselfe by flou-
ring his eare from
the inchanter.
e Take away all
occasions and
meanes whereby
they kill.
f Considering
Gods diuine pow-
er, he sheweth that
God in a moment
can destroy their
force whereof
they bragge.
g As he hath
raue out of the
earth their enemies
that were
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a This was either
the beginning of
a certain songe
the wordes which
David vntured
when hee layed
his affliction.
1. Sam. 24.4.
b David was
in the cave.

c Hee comparth
the afflictions,
which God layeth
vpon his children,
to a storme that
cometh and
goeth.

d Who leaue
not his workers
begun vnto
d He would
rather deliuer me
by a miracle, then
that I should be
ouercome.

e Hee meaneth
their calumnies
and false reports.
f Suffer me not
to be destroyed
of the contempt
of thy Name.

g For very feare,
seeing the great
dangers on all
sides. h That is,
wholy bent to
give thee praise
for my deliuerance.
i Hee
sheweth that both
his heart shall praise
God, and his tongue
shall confesse him.
and. No that he
will vnto other
meanes to proue
himselfe forward
to the same.

e He compareth their cruelty to hungry dogs, shewing that they are meere weas in doing euil.
f They boast openly of their wicked desires, and enuery word is a sword: for they neither feare God, nor are ashamed of men.
g Though Saul haue neuer so great power, yet I know that thou dost bridle him: the more will I patiently hope on thee.
h He will not faile to discover me when neede requieth.
i Altogether, but by litle and litle, that the people seeing of euillies thy iudgements, may be misfall of thee.
k That in their misery and shame they may be as glaffes and examples of Gods vengeance.

1 When thy time shall come, and when they haue sufficiently feared for an example of thy vengeance vnto other. m He nocketh at their vaine enterprise, being assured that they shall not bring their purpose to passe.
n Which didd vnder the policie of a weaker vnto to confound the enemies strength, as 1 Sam. 19. 12.

o Confessing himselfe to be voyde of all vertue and strength, he attibuteth the whole to God.

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6 They goe to and fro in the evening: they bayke like dogs, and goe about the ciue.

7 Behold, they brag in their talke, & swords are in their lips: for Who, say they, doeth heare?

8 But thou, O Lord, dost heare them in derision, and thou shalt laugh at all the headmen.

9 As hee is thong: but I will waite vpon thee: for God is my defence.

10 My mercifull God will preuent me: God will set mine eyes desire vpon mine enemies.

11 Slay them: no, I will waite vpon thee: but scatter them abroad by thy power, and put them downe, O Lord our shield.

12 For the sinne of their mouth, and the words of their lips: & let them be taken in their pride, euen for their peritrie and lies, that they speake.

13 Confound them in thy wrath: confound them that they bee no more: and let them knowe that God ruleth in Iakob, vnto the endes of the world. Selah.

14 And in the evening they shall goe to and fro, and bayke like dogs, and goe about the ciue.

15 They shall iunge here and there for meate: and surely they shall not be satisfied, though they tary all night.

16 But I will sing of thy power, and will praise thy mercy in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee, O my strength, will I sing: for God is my defence, and my mercifull God.

18 When thy time shall come, and when they haue sufficiently feared for an example of thy vengeance vnto other. m He nocketh at their vaine enterprise, being assured that they shall not bring their purpose to passe.
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will I cast out my shoe: 1 Palestina shew thy selfe ioysfull for me.

9 Who will leade me into the strong citie? who will bring me into Edom?

10 Wilt not thou, O God, which haddest cast vs off, and diddest not goe forth, O God, with our armies?

11 Gie vs help against trouble: for vaine is the helpe of man.

12 Though God we shall doe valiantly: for he shall read downe our enemies.

PSAL. LXI.

1 *Wilt thou that he were in danger of the Ammonites, or being pursued of Alalam, here he crieth to be heard & deliuered.*

2 *And conuenies in his kingdom.* 8 *His promises purpose shall prosper.*

9 *To him that exelleth on Deginoth.*

A Psalm of David.

Hear my cry, O God: giue care vnto my prayer.

2 From a the endes of the earth will I cry vnto thee: when mine heart is opprest, bring mee vpon the rocke that is higher then I.

3 For thou hast bene mine hope, and a strong tower against the enemy.

4 I will dwell in thy tabernacle for euer, and my trust shall be vnder y covering of thy wings. Selah.

5 For thou, O God, hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the King a long life: his yeeres shall be as many ages.

7 Hee shall dwell before God for euer: prepare mercy and faithfulness: that they may presecute him.

8 So will I alway sing praise vnto thy Name in performing dayly my vowes.

9 For the stabilitie of my Kingdome standeth in thy mercie and truth.

PSAL. LXII.

This Psalm partly consisteth meditations, whereby David encouraged himselfe to trust in God against the assaults of temptation. And because our misdeeds are easily drawn from God by the allurements of the world, he sharply reproveth this vanity, to the intent he might cause faith in the Lord.

9 *To the excellent Musitian. Jeduthun.*

A Psalm of David.

YEt as my soule keepeth silence vnto God: of him commeth my saluation.

2 Yet hee is my strength and my saluation, and my defence: therefore I shall not much be moued.

3 How long will ye imagine mischief against a man? ye shall all staine: ye shall be as a bowed wall, or as a wall shaken.

4 Yet they consule to cast him downe from his dignitie: their delight is in lies, they blasse with their mouths, but curse with their hearts. Selah.

5 Yet my soule keepe thou silence vnto God: for my hope is in him.

6 Yet is he my strength, and my saluation, and my defence: therefore I shall not be moued.

7 In God is my saluation and my glory, the rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: & powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vannie, the suddenly deit of yon.

10 David was greatly moued with these troubles, therefore he thrusteth himselfe to trust in God. 11 These verses must be necessary to strengthen his faith against the horrible assaults of Satan.

12 He admonisheth vs of our wicked nature, which rather hide our grow, and bur on the bridle, then vnto our griefe to God to obaine remedy.

chiefe

1 For thou wilt diffemble, & false as though thou werest glad.
m He was assured that: God would giue him the strong cities of his enemies whereto they thought themselves sure.

a From the place where I was banished, being driven out of the citie and Temple by my ioune Abilom.

b Vnto the which without thy helpe I cannot arriue, as there is nothing that doeth more strengthen our faith, then the remembrance of Gods fauour in times past.

c This chiefly is referred to Christ, who liueth eternally not onely in himselfe, but also in his members.

* 1 Chron. 16. 41.

a Though Satan tempted him to murmur against God, yet he brided his afflictions, and reffering vpon Gods promises, beate his croffe patiently.

b It appeareth by the oft repetition of this word, that the Prophet abode manifold temptations, but by resting on God, and by patience he ouercame them all.

c He meaneeth himselfe being the man whom God had appointed to the kingdome.

d Though ye seeme to be in honour, yet God will suddenly deit of you.

e David was greatly moued with these troubles, therefore he thrusteth himselfe to trust in God. 11 These verses must be necessary to strengthen his faith against the horrible assaults of Satan.

12 He admonisheth vs of our wicked nature, which rather hide our grow, and bur on the bridle, then vnto our griefe to God to obaine remedy.

h Give your felnes wholly to God by putting away all things: y are contrary to his Law.
i He hath plainly borne witness of his power, so that none needeth to doubt thereof.
k So that the wicked shall feeble thy power, & the godly thy mercie.

chief men are lies: to lay them vpon a balance, they are altogether lighter than vanitie.
10 Trust not in oppression nor in robbery: he not vaine: if riches increase, feare not your heart thereof.

11 God speake once or twice, I have heard it, that power becometh vnto God.

12 And to thee, O Lord, mercy: for thou rewardest euery one according to his work.

PSAL. LXIII.

1 David after he had been in great danger by Saul in the desert of Ziph, made this Psalm, 2 wherein he thanks to God for his wonderful assistance, in whole mercies he trusted, euen in the midst of his miserie, 3 prophesying the destruction of Gods enemies: 11 and contrariwise his promise to all them that trust in the Lord.

g A Psalm of David. When he was in the wilderness of Iudah.

O God, thou art my God, carely will I seeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a barren and drie land without water.

2 Thus c I beholde thee as in the Sanctuary, when I beholde thy power and thy glory.

3 For thy louing kindnesse i better than life: therefore my lips shall praise thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy name.

5 My soule shall be satisfied, as with marrow and fatnesse, and my mouth shall praise thee with ioyfull lippes.

6 When I remember thee on my bedde, and when I thinke vpon thee in the night watches.

7 Because thou hast b mine helper, therefore vnder the shadow of thy wings will I reioyce.

8 My soule c cleaueth vnto thee: for thy right hand i upholdeth me.

9 Therefore they that seeke my soule to destroy it, they shall go into the lowest parts of the earth.

10 They shall cast him downe with the edge of the sword, and they shall eate a portion for foxes.

11 But the king shall reioyce in God, and all that s swear by him shall reioyce in him: for the mouth of them that speake lies, shall be stopped.

PSAL. LXVIII.

1 David prayeth against the furie and false reports of his enemies. 2 He declares their punishment & destruction, so to the comfort of the iust and the glory of God.

g To him that excelleth. A Psalm of David.

Hear me a voice, O God, in my prayer: preserve my life from feare of the enemy.

1 Hide me from the b conspiracie of the wicked, and from the c rage of the workers of iniquitie.

2 Which haue their thought like a sword, and thot for their arrowes d bitter words:

3 They shoot at the vpright in secret: they shoot at him suddenly, and s feare not.

4 They encourage themselves in a wicked purpose: they commune together to lay snares priuily, and say, Who shall see them?

5 They haue taught our iniquities, and haue accomplished that which they taught out, euen euery one s his secret thoughts, and the depth of his heart.

6 But God will shoot an arrow at them suddenly, and they in oppressing them. 7 There is no way to seeke and subtil to do hurt, which they inuented not for his destruction.

denly: their strokes shall be at once.

8 They shall cause their owne tongue to fall vpon them: and whosoever shall see them, shall b flee away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous i shall be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

PSAL. LXV.

1 A praise and thanksgiving vnto God by the faithful, who are signified by Zeru, 2 for the changing, profusion and governance of them, 3 and for the plentiful blessing poured forth vpon all the earth, but specially towards his Church.

g To him that excelleth. A Psalm or song of David.

O God, a praise waiteth for thee in Zion, and vnto thee shall the vow be performed.

2 Because thou hearest the prayer, vnto thee shall all b flesh come.

3 Wicked deede c haue preuailed against me: but thou wilt be mercifull vnto our transgressions.

4 Blessed is he, whom thou chusest and causest to come to thee: he shall dwell in thy courts, and we shall be satisfied i with the pleasures of thine House, euen of thine holy Temple.

5 O God of our saluation, thou wilt d answer vs with fearful signes in thy righteousness, O thou the hope of all the ends of the earth, and of them that are farr off in the e sea.

6 He stablisheth the mountains by his power: and is girded about with strength.

7 He appeareth e the noise of the seas, and the noise of the waues thereof, and the murmurs of the people.

8 They also that dwell in the vtremost parts of the earth, shall be afraid of thy signes: thou shalt make t the East and the West to reioyce.

9 Thou s visitest the earth, and waterest it: thou makest it very rich, the b ruer of God is full of water: thou preparest them come: for so thou appointest it.

10 Thou k waterest abundantly the furrowes thereof: thou causest the raine to descend into the valleys thereof: thou makest it soft with snowes, and blessest the bud thereof.

11 Thou crownest the yeere with thy goodness, and thy steps drop fatnesse.

12 They drop vpon the pastures of the wilderness: & the hills shall be compassed with gladnes.

13 The pastures are clad with sheepe: the valleys also shall be couered with corne: therefore thy shout for ioy, l and sing.

14 He sheweth that all y order of nature is as a testimonie of Gods love towards vs, who cauleth all creatures to serue our necessitie. 15 That is, the dumb creature shall not only reioyce for a time for Gods benefits, but shall continually sing.

PSAL. LXVI.

1 He proueth all men to praise the Lord, and to consider his works. 6 He setteth forth the power of God to affray the great, to and sheweth how God hath delivered Israel from great bondage and afflictions. 15 He proueth to give sacrifice, 16 and proueth all men to reue what God hath done for him and to praise his Name.

g To him that excelleth. A song or Psalm.

Reioyce in God, a all ye inhabitants of the earth.

2 Sing forth the glory of his name: make his praise glorious.

3 Say vnto God, How terrible art thou in thy works: through the greatness of thy power shall

h To fee Gods braue ingredients against them, and how hee hath caught them in their owne snare. i When they shall consider that hee will be favourable to them as he was to his servant David.

a Thou giuest daily new occasions to thy Church to praise thee. b Not only the Lewes but also the Gentiles in the Kingdom of Christ.

c He impeteth to his sinners and to the sinners of the people, that God who was scorned to assist them, withdreweth his favour to them.

d Thou wilt declare thy felte to be the pretious of thy Church in destroying thine enemies, as thou didst in the red Sea.

e As of all barbarous nations and farr off.

f He sheweth that there is no part nor creature in the world, which is not gouerned by Gods power and providence.

g The going forth of the morning, and of the evening.

h To wit, with raine.

i That is, Shiloh, or the raine.

k Thou hast appointed the earth to bring forth food to man.

l By this description he sheweth that all y order of nature is as a testimonie of Gods love towards vs, who cauleth all creatures to serue our necessitie. 15 That is, the dumb creature shall not only reioyce for a time for Gods benefits, but shall continually sing.

a He prophesieth that nations that come to the knowledge of God when they were once known in ladies.

b As the faithful shall obey God willingly: so the iusts: is for fear shall overcome themselves to be subd.

c He toucheth the foolishness of man, who is cold in the consideration of Gods works.

d His providence is wonderful in maintaining their estate.

e He pilleth that God will extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.

f He figuratively speaks of the benefit, that God had shewed to his Church of the Jews, in delivering them from some great danger: whereof or otherwise like he prometh that the Gentiles shall be partakers.

g The condition of the Church is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

h The doctrine of the faithful is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

i The doctrine of the faithful is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

k The doctrine of the faithful is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

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p The doctrine of the faithful is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

q The doctrine of the faithful is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

r The doctrine of the faithful is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

s The doctrine of the faithful is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

t The doctrine of the faithful is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

u The doctrine of the faithful is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

v The doctrine of the faithful is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

w The doctrine of the faithful is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

x The doctrine of the faithful is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

y The doctrine of the faithful is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

z The doctrine of the faithful is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

aa The doctrine of the faithful is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

ab The doctrine of the faithful is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

ac The doctrine of the faithful is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

ad The doctrine of the faithful is here described which is to be led by Gods providence into troubles to be subd vnder tyrants, and to enter into manifold dangers.

shall thine enemies be in subjection vnto thee.

4 All the world shall worship thee, and sing vnto thee, *even* giving thy Name. Selah.

5 Come and behold the works of God: he is terrible in his doing toward the sonnes of men.

6 He hath turned the Sea into drie land: they passed thorow the river on foot: there did we reioyce in him.

7 He ruleth the world with his power: his eyes behold the nations: the rebellious shall not exalt themselves. Selah.

8 Praise our God, ye people, and make the voice of his praise to be heard.

2 Which holdeth our soules in life, and suffereth not our feet to slip.

10 For thou, O God, hast proued vs, thou hast tried vs as silver is tried.

11 Thou hast brought vs into the snare, and layd a strait *chain* vpon our loynes.

12 Thou hast caused men to ride ouer our heads: we went into fire & into water, but thou broughtest vs out into a wealthy place.

13 I will goe into thine house with burnt offerings, and will pay thee my tithes.

14 Which my lips haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee burnt offerings of fat rammes with incense: I will prepare bullocks and goats. Selah.

16 Come and hearken, all ye that feare God, and I will tell you what hee hath done to my soule.

17 I called vnto him with my mouth, and hee was exalted with my tongue.

18 k If I regard wickednesse in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voice of my prayer.

20 Praised be God, which hath not put backe my prayer, nor his mercie from me.

a Prayer of the Church to whom the sinners of God are to be subd with his constraine, 2. To the end that his way and iudgements may be knowne throughout the earth, 7. And finally to declare the kingdom of God, which should be universally erected as the coming of Christ.

g To him that excelleth on Neginorh. A Psalm of Iong.

God be mercifull vnto vs, and blesse vs, and cause his face to shine among vs. (Selah)

2 That they may know thy way vpon earth, and thy saving health among all nations.

3 Let the people praise thee, O God: let all the people praise thee.

4 Let the people be glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase, and God. *even* our God shall blesse vs.

7 God shall blesse vs, and all the ends of the earth: shall feare him.

a That is, those who have hearts with his holy Spirit, that we may see his favour to regard vs.

b That both Jewes and Gentiles may know Gods covenant made with them.

c By their often repetitions here sheweth, that the people can neuer be sufficiently thankful for the great benefits that they should receive under the kingdom of Christ.

d He sheweth that where God favoureth there shall be abundance of all other grs.

e When they see his great benefits both spiritual and corporall towards them.

P S A L. LXVIII.

In this Psalm David steth forth as in a glasse the wonderful mercies of God toward his people: 4. Vnto by all means and most frange forers declared himselfe to them. 15. And therefore Gods Church by reason of his promises, graces, and victories doth excell without comparison all worldly things. 24. He exhorteth therefore all vnto to praise God for ever.

g To him that excelleth. A Psalm of Iong of David.

God will arise, and his enemies shall be feared: they also that hate him, shall flee before him.

2 As the smoke vanisheth, so shall thou drive them away: and as waxe melteth before the fire, so shall the wicked perish at the presence of God.

3 But the righteous shall be glad, and reioyce before God: yea, they shall leape for ioy.

4 Sing vnto God, and sing prayes vnto his name: exalt him that rideth vpon the heavens, in his Name: O Lah, and reioyce before him.

5 He is a Father of the fatherless, and a Judge of the widowes, *even* God in his holy habitation.

6 God maketh the solitary to dwell in families, and delivereth them that were prisoners in stocks: but the rebellious shall dwell in a dry land.

7 O God, when thou wentest forth before thy people: when thou wentest thorow the wilderness, (Selah)

8 The earth shooke, and the heavens dropped at the presence of this God: *even* Sinai was moved at the presence of God, *even* the God of Israel.

9 Thou, O God, sendest a gracious raine vpon thine inheritance, and thou diddest refresh it when it was wearie.

10 Thy Congregation dwelled therein: for thou, O God, hast thy goodness prepared it for the poore.

11 The Lord gaue matter to the women to tell of the great armie.

12 Kings of the armies did flee: they did flee, and the that remained in the house, diuided the spoyle.

13 Though ye haue lien among pots, yet shall ye be as the wings of a dove that is covered with silver, and whose feathers are like yellow golde.

14 When the Almighty scattered kings in it, it was white as the snow in Zalmon.

15 The mountaine of God is like the mountaine of Basan: it is an high mountaine, as mount Basan.

16 Why leape ye, ye high mountaines? as for this mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for euer.

17 The charrets of God are twentie thousand thousand Angels, and the Lord is among them, in the Sanctuaries of Sinai.

18 Thou art gone vpon high: thou hast led captiuitie captiue, and receiued gifts for men: yea, *even* the rebellious shall bow down, that the Lord God might dwell there.

19 Praised be the Lord, *even* the God of our saluation, which leadeth vs daily with benefits. Selah.

a Canaan, where his Church was, in Zion the Church of God doth excell all worldly things not in pompe & outward shew, but by the inward grace of God, which there remained because of his dwelling there.

b Why boast ye of your enemies if this Church tooketh them prisoners, & made them tributaries: in Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberal gifts of his Spirit, Ephes. 8.

a The Prophet sheweth that also if God suffereth the wicked tyrants to oppress his Church for a time, yet at length he will be reuenged of them.

b He sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which praise him therefore.

c Lah and Iehonah are the names of God, which do signify his essence and maiestie incomprehensible: so thereby is declared that all idols are but vanities, and that the God of Israel is the only true God.

d He giueth children to them that be childlesse, and increaseth their families.

e Which is borne of Gods blessings which before they had abused.

f He teacheth that Gods sanctuaries peculiarly belongeth to his church, as appeareth by their wonderfull deliverance out of Egypt.

g God blessed the land of Canaan because hee had chosen that place for his Church: the fashion then was that women sang songs after the victorie, as Miriam, Deborah, Judith and others.

i The prayer is so great, that not onely the soldiers, but women also had part thereof.

k Though God suffer his Church for a time to lie in blacke darkness, yet hee will restore it, and make it most shining and white.

l In the land of

p In most extreme danger: God hath infinite wayes to deliver his. **q** As he delivered his Church once from of Babylon, and other tyrants, and from the dangers of the red Sea, so will he still doe as oft as needeth require. **r** That is in the blood of that great slaughter, where dogges shall lappe blood. **s** That is howe thou which art chief King, comest out with thy people to warre, and givest them the victory. **t** He describeth the order of the people, when they went to the Temple to give thanks for the victory. **u** Which come of the Patriack Iacob. **v** Benjamin is called here, because he was the youngest issue of Iacob. **w** Who was some chief ruler of the tribe. **x** Declare out of thine holy palace thy power for the defence of thy Church Ierusalem. **y** Hee desireth that the pride of the mightie may be destroyed, which accustomed to garnish their shoes with silur, and therefore for their glittering pompe thought themselves above all men. **z** He prophesieth that the Gentiles shal come to the true knowledge and worship of God. **a** By his terrible thunders hee will make him selfe to be knowne the God of all the world. **b** In shewing fearful iudgements against thine enemies for the saluation of thy people. **c** He shalldeth to the Tabernacle which was diuided into three parts.

20 This is our God, *new* the God that sanctify us: and to the Lorde God *belong* the Passes of death.

21 Surely God will wound the head of his enemies, and the haire pate of him that walketh in his finnes.

22 The Lord hath said, I will bring my people againe from *1* Babylon: I will bring them againe from the depths of the Sea.

23 That thy foote may be dipped in blood, and the tongue of thy dogges in the blood of the enemies, *even* in it.

24 They haue sene, O God, thy goings, the goings of my God, and my King, *which art* in the Sanctuary.

25 The fingers went before, and the players of instruments after: in the mids *were* the maides playing with timbrels.

26 Praise ye God in the assemblies, and the Lord, *ye that are* of the fountaine of Israel.

27 There was a *like* Benjamin with their ruler, and the princes of Iudah with their assemble, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath appoynted thy strength: stablish, O God, that, *which* thou hast wrought in vs,

29 Out of thy Temple vpon Ierusalem: and Kings shall bring presents vnto thee.

30 Destroy the company of the fyre caremen, and multitude of the mightie bulles with fyre calues of the people, that tread vnder feete pieces of filer: scatter the people that delight in warre.

31 Then shall the princes come out of Egypt: Ethiopia shall haste to stretch their handes vnto God.

32 Sing vnto God, O yee Kingdomes of the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpon the most high heauens, *which were* from the beginning, beholde, he will send out by his voyce a mightie sound.

34 Ascribe the power to God: for his maiestie vpon Israel, and his strength in the cloudes.

35 O God, thou art terrible out of thine holy places: the God of Israel is he that giveth strength and power vnto the people: prayest he God.

36 He prophesieth that the Gentiles shal come to the true knowledge and worship of God. **c** By his terrible thunders hee will make him selfe to be knowne the God of all the world. **d** In shewing fearful iudgements against thine enemies for the saluation of thy people. **e** He shalldeth to the Tabernacle which was diuided into three parts.

PSALM. LXIX.

1 The complaint, prayer, lament, and great anguish of Dauid (as forth as a figure of Christ and his members. **2** The malicious crueltie of the enemies, **3** And their punishment also. **4** Where Iudas and such traitors are accusid. **5** Hee gathereth courage in him a sinner, and offereth praise vnto God. **6** Which are more acceptable than all sacrifices: whereof all the afflicted may take comfort. **7** Finally he doth prouoke all creatures to praise, and praising of the kingdom of Christ, and the resurrection of the Church, where all the just shall, **37** And their seruants shall dwell for ever.

g To him that exalteth vpon a Siohannim
A Psalm of Dauid.

SAUE mee, O God: for the waters are entred vnto my soule.

2 I sticke fast in the deepe myre, where no staie is: I am come into deepe waters, and the streames runne ouer me.

3 I am wearie of crying: my throte is drie mine eyes faile, whiles I waite for my God.

4 They that hate mee without a cause, are more then the haire of mine heade: they that would destroy me, and are mine enemies: falsely, are mightie, so that I reioiced that which I tooke not.

5 O God, thou knowest my foolishnesse, and my fautes are not hid from thee.

6 Let not them that trust in thee, O Lorde God of hostes, be ashamed for mee: let not those that seeke thee, bee confounded through mee, O God of Israel.

7 For thy sake haue I suffred reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers finnes.

9 For the reule of thine house hath eaten mee, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a pro-curbie vnto them.

12 They that I sate in the gate, spake of mee, and the drunkards sang of me.

13 But Lorde, I make my prayer vnto thee in an acceptable time, *euen* in the multitude of thy mercie: O God, heare me in the truth of thy saluation.

14 Deliuer mee out of the myre, that I sinke not: let mee be deliuered from them that hate me, and out of the deepe waters.

15 Let not the water flood drowne mee, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kindnes is good: turne vnto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy seruant, for I am in trouble: make haste and heare me.

18 Draw neere vnto my soule and redeeme it: deliuer me because of mine enemies.

19 Thou hast known my reproofe and my shames, and my dishonour: all mine p aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauines, and I looked for some to haue pitie on mee, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meate, and in my thirst they gaue me vinegar to drinke.

22 Let their table bee a snare before them, and their prosperitie their ruine.

23 Let their eyes be blinded that they see not, and make their foynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 Let their habitation be voyde, and let none dwell in their tents.

26 For they persecute him, whome thou hast smitten: and the adde vnto the sorowe of them, whom thou hast wounded.

27 Lay in iniquitie vpon their iniquitie, and that our comfort only dependeth of God: for man rather increaseth our sorowes, then diminisheth them, Iohn 19. 32. **28** Hee desired God to execute his iudgements against the reprobate, which cannot by any means be turned, Rom. 9. 11. **29** Take both iudgement and power from them. **30** After 1. 30. **31** Punish not onely them but their posteritie, which shall bee like vnto them. **32** By their continuance and increasing in their finnes let it be knowne that the y be of the reprobate.

d Though his flesh failed him, yet his faith was constant and encouraged him still to pray.

e Condemning ne guiltlesse.

f The iudged me poore innocent as a thiefe, and gave my goods to others as though I had stolen them.

g Though I be guiltie to thee, ward yet am I innocent toward them.

h Let not mine euill inuention of the enemies be an occasion, that the faithfull fall from thee.

i When I sawe thine enemies pretending thy Name onely in mouth, and in their life denie the same, thine holy Spirit thrust me forward, to reprove them, and defend thy glorie.

k My zeale moued me to lament and pray for my saluation.

l The more he sought to winne them to God, the more they were against him both poore and rich.

m Knowing that albeit I suffer now, to morrow they shall haue a time, when in thou shalt appoyne my assistance.

n He sheweth a lively faith in that that he ascribeth himselfe, that God is favourable to him, when he seeth him to be angry: and at hand, when he seeth him to be faine off.

o Not that he feared that God would not heare him, but that care made him to thinke that God deferred long.

p Thou seest that I am beset as a sheepe among many wolves.

q He sheweth that it is in vaine to put our trust in men or in our great necessities, but

x They which seemed by their profession to have bene wise in their booke, yet by their follies proue the contray, let them be known as reprobate.

y There is no sacrifice, which God more esteemeth, then thanksgiving for his benefices.

z For as he deliuered his servant David so will he doe all that are in distress, and call vpon him.

a Vnder the temporall promise of the land of Canaan he comprehended the promise of life everlasting to the faithfull and their posteritie.

let them not come into thy righteousness.

28 Let them be put out of the ² booke of life, neither let them be written with the righteous.

29 When I am poore and in heauineſſe, thine helpe, O God, shall exalt me.

30 I will praise the Name of God with a song, and magnifie him with thanksgiving.

31 Thou also shalt please the Lord better then a yong bullocke, that hath hornes and hooves.

32 The humilitie shall feare thee, and they that seeke God, shall be glad, and your heart shall liue.

33 For the Lord heareth the poore, and despiseth not his ² prisoners.

34 Let heaven and earth praise him: the seas and all that moueth in them.

35 For God will saue Zion, and build the cities of Iudah, that men may dwell there and haue it in possession.

36 The seed also of his seruants shall inherit it: and they that loue his name, shall dwell therein.

PSAL. LXX.

¹ Hee prayeth to be lighted freely deliuered. ² He desireth the house of his enemies. ³ And the ioyfull comfort of all that seek the Lord.

To him that exelleth. A Psalm of David to put in remembrance.

O God, ¹ heſſe thee to deliuer mee: make haſte to helpe me, O Lord,

2 Let them be ² confounded & put to ſhame, that ſeek my ſoule: let them be turned backward and put to rebuke, that deſire mine hurt.

3 Let them be turned backe for a reward of thier ³ ſhame, which ſaid, Aha, aha.

4 But let all thoſe that ſeek thee, bee ioyfull and glad in thee, and let all that loue thy ſaluation, ſay alwayes, God be prayed.

5 Nowe I am ⁴ poore and needie: O God, make haſte to me: thou art mine helper, and my deliuerer: O Lord, make no tarying.

6 Hereby we are taught not to mocke at others in their miſerie, leſt the ſame fall on our own necke. ⁷ Becauſe he had felt Gods helpe before, he groundeth on experience and boldly ſeeketh vnto him for ſuccour.

PSAL. LXXI.

¹ Hee prayeth in faith, ſtaſſified by the words of the promiſe. ² And confirmed by the works of God from his youth. ³ He complaineth of the crueltie of his enemies. ⁴ And deſireth God to conſume his grace toward him. ⁵ Promiſing to be mindfull and thankfull for the ſame.

N ¹ a thee, O Lorde, I truſt: let me neuer be aſhamed.

2 Reſcue me and deliuer me in thy ² righteouſneſſe: Incline thine eare vnto me and ſaue me.

3 Be thou my ſtrong rocke, whereunto I may alway reſort: thou ³ haſt giuen commandment to ſaue me: for thou art my rocke, & my ſtreſſe.

4 Deliuer me, O my God, out of the hand of the wicked: out of the hand of the cruell and cruell man.

5 For thou art mine hope, O Lord God, ⁴ euen my ⁵ truſt from my youth.

6 Vpon thee haue I bene ſtayed from the wombe: thou art he y⁶ tooke me out of my mothers bowels: my prayſe ſhall be alwayes of thee.

7 I am become as a ſonne of man: vnto many: but thou art my ſure truſt.

8 He ſtrengtheneth his faith by the experience of Gods benefices, who did not only preferre him in his mothers belly, but tooke him thence and euer ſince haſt preferred him. ⁹ All the world wondereth at me becauſe of my miſeries, alſo they in authoritie as the common people, yet being aſſured by thy fauour remaine ſtedfaſt.

8 Let my mouth be filled with thy prayſe, and with thy glory euer day.

2 Call me not off in the time of ² age: forſake me not when my ſtrength faileth.

10 For mine enemies ſpeake of mee, and they that lay waite for my ſoule, take thier counſell together.

11 Saying, ³ God hath forſaken him: purſue and take him, for there is none to deliuer him.

12 Goe not farre from me, O God: ⁴ my God, haſte thee to helpe me.

13 Let the ⁵ be confounded & ⁶ conſumed that are againſt my ſoule: let them be couered with reproofe and confuſion, that ſeek mine hurt.

14 But I will waite continually, and will praise thee more and more.

15 My mouth ſhall dayly rehearſe thy righteouſneſſe, and thy ſaluation: ⁷ for I knowe not the number.

16 I will goe forward in the ſtrength of the Lord God, and will make mention of thy righteouſneſſe, ⁸ euen of thine only.

17 O God, thou haſt taught mee from my youth: euen vntill now: therefore will I tell of thy wonderous works,

18 ⁹ Yea, euen vnto mine olde age and gray head, O God: forſake me not, vntill I haue declared thine arme vnto ¹⁰ the generation, & thy power to all them that ſhall come:

12 And thy ¹¹ righteouſneſſe, O God, I will exalt on high: for thou haſt done great things: O God, who is like vnto thee!

20 Which haſt theued me great troubles and ¹² aduerſities, but thou wilt returne, and reſcuer me, and wilt come againe, and take mee vp from the depth of the earth.

21 Thou wilt increaſe mine honour, and returne and comfort me.

22 Therefore will I praise thee, for thy ¹³ faithfullneſſe, O God, vpon inſtrument and viol: vnto thee will I ſing vpon the harpe, O Holy one of Iſrael.

23 My lippes will reioyce when I ſing vnto thee, and my ¹⁴ ſoule which thou haſt deliuered.

24 My tongue alſo ſhall talke of thy righteouſneſſe dayly: for they are confounded and brought vnto ſhame, that ſeek mine hurt.

that his long tariance was well recompenced, when God performed his promiſe. ¹⁵ For there is no true praying of God, except it come from the heart: and therefore he promiſeth to deliue in nothing but wherein God may be glorified.

PSAL. LXXII.

¹ He prayeth for the proſperous ſtate of the Kingdom of Salomon, who was the ſigne of Chriſt. ² Vnto whom ſhall be reſtored the peace and ſilence. ³ To whom all Kings and all nations ſhall owe homage. ⁴ Whose name and power ſhall endure for euer, and in whom all nations ſhall be bleſſed.

A Psalm of Salomon.

Give thy ¹ iudgements to the King, O God, and thy righteouſneſſe to the Kings ² ſonne.

2 Then ſhall hee iudge thy people in righteouſneſſe, and the poore with equitie.

3 The ³ mountains and the hills ſhall bring peace to the people by iuſtice.

4 He ſhall iudge the poore of the people: he ſhall ſaue the children of the needie, and ſhall ſubdue the oppreſſor.

5 They ſhall ⁴ feare thee as long as the ſunne ſhall ſhine, and the moon ſhall be ſee.

6 He ſheweth therefore the ſword is committed to kings: to wit, to defend the innocent, and ſuppreſſe the wicked. ⁵ The people ſhall embrace thy true religion, when thou ſhalt ſet a king, that ruleth according to thy word.

g That thou didſt helpe me in my youth, when I had more ſtrength, helpe me now in mine olde age and weakneſſe.

h Thus the wicked both blaſpheme God, and triumph againſt his Saints, as though he had forſaken them, if he ſuffer them to fall into their hands.

i In calling him his God, he putteth backe the falſe reportes of the aduerſaries, that ſaid, God had forſaken him.

k Becauſe thy benefices toward me are innumerable, I cannot but continually meditate & rehearſe them.

l I will remayne ſtedfaſt being vnder the power of God. m He deſireth that as he hath begun, he would ſo continue his benefices, that his liberality may haue perſeuerance.

n Thy iuſt perſonance of thy promiſe.

o His faith breake through all ſtrictions, and by this exclamation he prayeth the power of God.

p Aſſe confeſſeth that God is the only author of his deliuerance: ſo he acknowledgeth that theſe evils were ſent vnto him by Gods proudneſſe.

q He confeſſeth that his long tariance was well recompenced, when God performed his promiſe.

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and

g As this is true in all godly kingdome, so is it chiefly verified in Christ, who with his heavenly dew maketh his Church come to flourish.

h That is, from the red Sea to the sea called Sylicum, from Egiptus forward: meaning, that Christ kingdome should be large and victorious.

i O Cilicia, and of all other countries beyond the sea, which are menaced by the sea.

k That is, of Arabia the rich country, whereof Sheba was a part bordering upon Ethiopia.

l Though tyrants passe not to their blood, yet this godly king shall preserve his subjects from all kinde of wrong.

m God will both prosper his life, & also make the people most willing to obey him.

n Under such a king shall be great plenty, both of fruit and also of the increase of mankind.

o They shall pray to God for his continuance and know that God doth prosper them for his sake.

p He confesseth that concept God miraculously preserve his people, that neither the King nor the kingdome can continue, q Conceding his sonne Salomon.

and moone endure, from generation to generation.

6 He shall come & downe like the raine vpon the mowen graffe, and as the showers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall be so long as the moone endureth.

8 His dominion shall be also from sea to sea, and from the river vnto the ends of the land.

9 They that dwell in the wildernesses, shall kneele before him, and his enemies shall like the dust.

10 The Kings of Tarshish & of the isles shall bring presents: the Kings of Sheba and Seta shall bring gifts.

11 Yea, all Kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 He shall be mercifull to the poore and needy, and shall preserve the foules of the poore.

14 He shall redeeme their soules from deceit and violence, and i deare shall their blood be in his sight.

15 Yea, he shall liue, and vnto him shall they giue of the gold of Sheba: they shall also pray for him continually, and daily blesse him.

16 An handfull of come shall be sowne in the earth, & euery in the toppes of the mountains, and the trees thereof shall shake like the trees of Lebanon: and the children shall flourish out of the citie like the graffe of the earth.

17 His name shall be for euer: his name shall endure as long as the sunne: all nations shall blesse o him, and be blessed in him.

18 Blessed be the Lord God, euen the God of Israel, which only doth woondrous things.

19 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE END THE 4 prayers of Dauid, the sonne of Ithai.

THESE 4 prayers of Dauid, the sonne of Ithai.

PSAL. LXXIII.

1 The Prophet teacheth by his example that wither the world, y prosperitie of the vngodly, 24 nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements, 25 for as much as the wicked turne away, 26 and the godly enter into his resting place, 28 in hope whereof he reioiceth himselfe into Gods hands.

2 A Psalme committed to Asaph.

YEt God is good to Israel: euen, to the pure in heart.

3 As for me, my feet were almost gone: my steps had well nere slipped.

4 For I fretted at the foolish, when I saw the prostitute of the wicked.

5 For there are no bonds in their death, but they are lustie and strong.

6 They are not in trouble as other men, neither are they plagued with sorrow.

7 Therefore pride is as a cleane vnto them, and clemencie couereth them as a garment.

8 Their eyes stand out for fatnesse: for they haue more then heart can with.

9 They are licentious, and speake wickedly of their oppressor: they talke presumptuously.

10 They glory in their pride, as some doe in their chains, and in cuthie as some doe in apparel. For, they passe the dayes of the deare.

9 They 4set their mouth against heaven, and their tongue walketh thotow the earth.

10 Therefore his people turne hither: for waters of a full cup are wrung out to them.

11 And they say, How doth God know it? or is there knowledge in the most High?

12 Loe these are the wicked, yet prosper they alway, and increase in riches.

13 Certainly I haue cleansed mine heart in vaine, and washed mine hands in innocencie.

14 For daily haue I bene punished, and chastised euery morning.

15 If I say, I will iudge thus, behold the generation of thy children: I haue trespassed.

16 Then thought I to know this, but it was too painfull for me,

17 Vntill I went into the Sanctuary of God: then vnderstood I their end.

18 Surely thou hast fet them in slippery places, and callest them downe into desolation.

19 How suddenly are they destroyed, perished and horribly consumed,

20 As a dreame when one awaketh! O Lord, when thou raisest vs vp, thou shalt make their image despid.

21 Certainly mine heart was vexed, and I was pricked in my reines:

22 So foolish was I & ignorant: I was a beast before thee.

23 Yet I was alway with thee: thou hast holden me by my right hand.

24 Thou wilt guide me by thy counsell, and afterward receiue me to glory.

25 Whom haue I in heaven but thee? and I haue desired none in the earth with thee.

26 My flesh faileth and mine heart also: but God is the strength of mine heart, and my portion for euer.

27 For loe, they that withdraw themselves from thee, shall perish: thou destroyest all them that goe auhoring from thee.

28 As for mee, it is good for mee to draw nere to God: therefore I haue put my trust in the Lord God, that I may declare all thy works.

reason to secke out Gods iudgements, the more doth he declare himselfe a beast. m By faith I was assured that thy prouidence did watch alwayes ouer me to preserve me. n He taught neither helpe nor comfort of any face of God only. o He teacheth vs to desire our felicitie, to haue God our whole satisfaction, and ouerly contentment. p That is, forsake thee to secke others. q Though all the world shinke in God, yet he promiseth to stand in him, and to ingulf his works.

PSAL. LXXIII.

1 The first of all complaints of the Church and her religion, 2 under the name of Zion, and the temple destroyed: 31 And testifying the might and free mercie of God, 32 by his clemencie, 33 they require helpe for the glory of Gods holy Name, for the saluation of his poore afflicted seruaunts, 33 and the confusion of his proud enemies.

2 A Psalme to giue instruction, committed to Asaph.

O God, a why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

3 Thinke vpon thy congregation, which thou hast possessed of olde, and on the rod of thine inheritance, which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

4 Lift vp thy strokes, that thou mayest for euer destroy euery enemy that doeth euill to the Sanctuary.

5 Thinke not that hast measured out for thy felle as with a line of vnde.

d They blaspheme God, and are not his power, & rule vpon men, because they esteeme them selfe as gods.

e Not only the reprobate, but also the people of God often times fall backe, seeing the prosperous estate of the wicked, and are overwhelmed with sorrow, thinking that God conuicteth not right the state of the godly.

f Thus the flesh moueth enen the godly to dispute with God touching their poore estate and the prosperitie of the wicked.

g I giue place to my wicked thought, I offend against thy prouidence, seeing thou disposdest all things most wisely, and prouidently thy children in their great dangers.

h Vntill I eued into thy school, and I learned by thy word and holy Spirit, that thou orderdest all things most wisely, and iolly.

i By thy farewell iudgements.

k When thou openest our eyes to consider thy heavenly felicitie, we contemne all our vaine pompe.

l For the more that man goeth about by his owne

reason to secke out Gods iudgements, the more doth he declare himselfe a beast. m By faith I was assured that thy prouidence did watch alwayes ouer me to preserve me. n He taught neither helpe nor comfort of any face of God only. o He teacheth vs to desire our felicitie, to haue God our whole satisfaction, and ouerly contentment. p That is, forsake thee to secke others. q Though all the world shinke in God, yet he promiseth to stand in him, and to ingulf his works.

1 The Church of God being oppressed by the tyrannie either of the Babylonians, or of the teachers, prayeth to God by which hand this yoke was layd vpon them for their sinnes.

2 Which tyrannie thou hast measured out for thy felle as with a line of vnde.

3 These

a As it were betweene hope and despair he bursteth forth into this affliction, being assured that God would continue his fauour toward such as were godly in deed, and not hypocrites.

b The wicked in this life live in pleasure, and are not drawn to death like prisoners: that is, by sickness, which is deathes messenger.

c They glory in their pride, as some doe in their chains, and in cuthie as some doe in apparel. For, they passe the dayes of the deare.

d They blaspheme God, and are not his power, & rule vpon men, because they esteeme them selfe as gods.

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k When thou openest our eyes to consider thy heavenly felicitie, we contemne all our vaine pompe.

l For the more that man goeth about by his owne

c They have destroyed thy true religion, and spread their banners in sign of defiance.

d He commendeth the temple for the costly matter, the excellent workmanship and beaute thereof, which notwithstanding the enemies did destroy.

e They encouraged one another to cruelty, that not only Gods people might be destroyed, but also his religion vicerly in all places suppressed.

f They lament that they have no Prophet among them to long their misery should endure.

g They joyne their delivrance with Gods glory and power, knowing that the punishment of the enemy should be their delivrance.

h Meaning in the sight of all the world.

i To wit, Pharaohs armie.

k Which was a great monster of the sea or whale, meaning Pharaoh.

l His destruction did rejoyce them as men themselves the body.

m Seeing that God by his providence governeth and disposeth all things, he gathereth that he will take care chiefly for his children.

n He meant the Church of God, which is exposed as a prey to the wicked.

o That is, all places where thy word shineth not, there reigneth tyranny and ambition.

p He sheweth that God cannot suffer his Church to be oppressed, except he loke his owne right.

q To him that excelleth, a Destroyer.

r Or sung committed to Asaph.

s We will praise thee, O God, we will praise thee, for thy Name is here: therefore they will declare thy wonderous works.

t c When I shall take a convenient time, I will judge righteously.

u The earth and all the inhabitants thereof will praise thee.

v When I see my time (saith God), to help your miseries, I will come and set all things in good order.

w He that excelleth, a Destroyer.

x Or sung committed to Asaph.

y We will praise thee, O God, we will praise thee, for thy Name is here: therefore they will declare thy wonderous works.

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af c When I shall take a convenient time, I will judge righteously.

ag The earth and all the inhabitants thereof will praise thee.

ah When I see my time (saith God), to help your miseries, I will come and set all things in good order.

4 Thine adversaries roare in the midst of thy Congregation, & set vp their banners for signes.

5 He that lifted the axes vpon the thicke trees, was removed, as one, that brought a thing to perfection:

6 But now they breake downe the carved worke thereof with axes and hammers.

7 They haue cast thy Sanctuary into the fire, and raised it to the ground, and haue defiled the dwelling place of thy Name.

8 They said in their hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth how long.

10 O God, how long shall the aduersarie reproch thee? shall the enemy blaspheme thy Name for euer?

11 Why withdrawest thou thine hand, when thy right hand? draw it out of thy bosome, and consume them.

12 Euen God is my king of olde, working saluation in the middes of the earth.

13 Thou diddest diuide the sea by thy power: thou brakest the heads of the dragons in the waters.

14 Thou brakest the head of Leviathan in pieces, and gauest him to be meat for the people in wilderness.

15 Thou brakest vp the fountaine and ruer: thou driedst vp mighty riuers.

16 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

17 Thou hast fet all the borders of the earth: thou hast made Summer and Winter.

18 Remember this, that the enemy hath reproched the Lord, and the foolish people hath blasphemed thy Name.

19 Give not the soule of thy turtle dove vnto the beast, and forget not the Congregation of thy poore for euer.

20 Consider thy covenant: for o the daikie places of the earth are full of the habitations of the cruell.

21 Oh let not the oppressed returne ashamed, but let the poore and needie praise thy Name.

22 Arise, O God: mainteine thine owne cause: remember thy daily reproch by the foolish man.

23 Forget not the voice of thine enemies: for the tumult of them, that rise against thee, ascendeth continually.

24 He sheweth that God cannot suffer his Church to be oppressed, except he loke his owne right.

25 To him that excelleth, a Destroyer.

26 Or sung committed to Asaph.

27 We will praise thee, O God, we will praise thee, for thy Name is here: therefore they will declare thy wonderous works.

28 c When I shall take a convenient time, I will judge righteously.

29 The earth and all the inhabitants thereof will praise thee.

30 When I see my time (saith God), to help your miseries, I will come and set all things in good order.

31 He that excelleth, a Destroyer.

32 Or sung committed to Asaph.

33 We will praise thee, O God, we will praise thee, for thy Name is here: therefore they will declare thy wonderous works.

34 c When I shall take a convenient time, I will judge righteously.

are dissolved: but I will establish the pillars of it. Selah.

4 I sayd vnto the foolish, Bee not so foolish, and to the wicked, Lift not vp the horn.

5 Lift not vp your home on high, neither speake with a stiffe necke.

6 For to come to preferment is neither from the East, nor from the West, nor from the South,

7 But God is the iudge: he maketh lowe and he maketh high.

8 For in the hand of the Lord is a cup, and the wine is red: it is full mixt, and he powreth out of the fame surely all the wicked of the earth shall wring out and drinke the dregges thereof.

9 But I will declare for euer, and sing praises vnto the God of Iakob.

10 All the hornes of the wicked also will I breake: but the hornes of the righteous shall be exalted.

11 The godly shall better prosper by their innocent simplicitie, than the wicked shall by all their craft and subtiltie.

PSAL. LXXXVI.

1 This Psalm setteth forth the power of God and care for the defence of his people in Jerusalem, in the destruction of the armie of Sennacherib: 11 and exhorteth the faithful to be thankful for the same.

2 To him that excelleth on Nagineth. A Psalm or song committed to Asaph.

3 God is known in Iudah: his Name is great in Israel.

4 For in Shalem is his Tabernacle, and his dwelling in Zion.

5 There brake he the arrowes of the bow, the shield and the sword and the battell. Selah.

6 Thou art more bright & puissant, then the mountains of pray.

7 The stout hearted are spoyled: they haue slept their sleepe, and all the men of strength haue not found their hands.

8 At thy rebuke, O God of Iakob, both the charet and horse are cast asleepe.

9 Thou, when thou art to be feared: and who shall stand in thy sight, when thou art angry?

10 Thou diddest cause thy iudgement to be heard from heauen: therefore the earth feared and was still.

11 When thou, O God, arose to iudgement, to helpe all the meeke of the earth. Selah.

12 Surely the rage of man shall turne to thy praise: the remnant of the rage shall thou re- strain.

13 Vow and performe vnto the Lord your God, all ye that be round about him: let them bring presents vnto him that ought to be feared.

14 He shall cut off the spirit of princes: he is terrible to the kings of the earth.

15 He bringeth to passe: also thou shalt bridle their rage, that they shall not compass their purpose. To wit, the Levites that dwell about the Tabernacle, or the people among whom he doth dwell. i The Hebrew word signifies to vintage, or gather grapes: meaning that he will make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL. LXXXVII.

1 The Prophet in the name of the Church reherceth the greatness of his affliction, and his grievous troubles, & where- by he was driven to this end to confesse his former courtesie, 11 and the continual course of Gods works in the preservation of his servants, and so he confirmeth his faith against these scituation.

2 To the excellent musician. A Psalm committed to Asaph.

3 My voice came to God, when I cried: my voice came to God, and he heard me.

4 In

d Though all things be brought to ruine, yet I can restore and preserve them.

e The Prophet warneth the wicked that they would not set themselves against Gods people, knowing that God at his time destroyeth them that are wicked.

f Gods wrath is compared to a cup of strong and delicate wine, where- with the wicked are made to drinke, that by drinking till they come to the very dregges, they are vicerly destroyed.

g He declareth that Gods power is evidently seen in preserving his people and destroying his enemies.

h Which afterward was called Ierusalem.

i He compareth the kindness of God to a mountain, that are full of reuening beasts.

k God hath taken their spirits and strength from them, as though their hands were cut off.

l God with a looke is able to destroy all the power and subtiltie of the enemies, were they neuer so many or mightie.

m To reuenge the wrongs done to thy Church.

n For the end that they that the enemy was able to

o The Prophet in the name of the Church reherceth the greatness of his affliction, and his grievous troubles, & where- by he was driven to this end to confesse his former courtesie, 11 and the continual course of Gods works in the preservation of his servants, and so he confirmeth his faith against these scituation.

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r In

s My voice came to God, when I cried: my voice came to God, and he heard me.

t In

u My voice came to God, when I cried: my voice came to God, and he heard me.

v In

w My voice came to God, when I cried: my voice came to God, and he heard me.

x In

y My voice came to God, when I cried: my voice came to God, and he heard me.

z In

aa My voice came to God, when I cried: my voice came to God, and he heard me.

ab In

ac My voice came to God, when I cried: my voice came to God, and he heard me.

ad In

ae My voice came to God, when I cried: my voice came to God, and he heard me.

af In

ag My voice came to God, when I cried: my voice came to God, and he heard me.

ah In

ai My voice came to God, when I cried: my voice came to God, and he heard me.

glory of thy Name, and deliuer vs, and be mercifull vnto our finnes for thy Names sake.

10 Wherefore should the heathen say, Where is thy God? let him be known among the heathen in our fight by the vengeance of the blood of thy seruants that is shed.

11 Let the fighting of the prisoners come before thee: according to thy mightie arme presene k the children of death.

12 And render to our neighbours seven fold into their bosome their reproch, wherewith they haue reproched thee, O Lord.

13 So we thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation l we will fet forth thy praise.

P S A L M LXXX.

1 A lamentable prayer in God to hope the miseries of his Church, 8. Desiring him to consider their first estate, when his favour shined towards them, so the intent that he might finally that work which he had begun.

2 To him that excel'th on Shophaniam Edith. A Psalm committed to Asaph.

1 H EARE O thou Shepherd of Israel, thou that leadest Ioseph like sheepe: shew thy brightness, thou that sittest betweene the Cherubims.

2 Before Ephraim & Benjamin, and Manasse stirre vp thy strength, and come to helpe vs. 3 Turne vs againe, O God, and cause thy face to shine that we may be faued.

4 O Lord God of hostes, how long wilt thou be angry against the prayer of thy people? 5 Thou hast fedde them with the bread of teares, & giuen them teares to drinke with great measure.

6 Thou hast made vs a strife vnto our neighbours, and our enemies laugh at vs among themselves. 7 Turne vs againe, O God of hostes: cause thy face to shine, and we shall be faued.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. 9 Thou madest rouse for it, & diddest cause it to take roote, and it filled the land.

10 The mountains were covered with the shadow of it, and the boughes thereof were like the fig goodly cedars. 11 She stretched out her branches vnto the Sea, and her boughes vnto the River.

12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her? 13 The wilde i bore out of the wood hath destroyed it, and the wilde beastes of the field haue eaten it vp.

14 Returne we beseech thee, O God of hostes: looke downe k from heauen and behold and visite this vine, 15 And the vineyard that thy right hand hath planted, and the yong vine, which thou madest strong for thy selfe.

16 It is burnt with fire and cut downe: and they perish at the rebuke of thy countenance. 17 Let thine hand be vpon the mim of thy right hand, and vpon the fountaine of man, whome thou madest strong for thine owne selfe.

18 Let thine hand be vpon the mim of thy right hand, and vpon the fountaine of man, whome thou madest strong for thine owne selfe.

19 That is, as well they that haue our religion, as they that haue our persons. 20 They gane not place to temptation, knowing that albeit there were no help in earth, yet God was able to succour them from heauen. 21 So that no power can preuaile against it, and which as a yong bond thou raisest vp againe as out of the barren hills. 22 Only when thou art angry & not with the sword of the enemy. 23 That is, vpon this vine, or people, whome thou hast planted w thy right hand, that they should be as one man or one body.

18 So will not we go backe from thee: we will loue thee vs, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: cause thy face to shine and we shall be faued.

P S A L M LXXXI.

1 An exhortation to praise God both in heart and voyce for his benefits, 8. And to worship him only. 11 God commendeth their trust, and 12 And sheweth what great benefits they haue had from him.

2 To him that excel'th vpon a Gissib, A Psalm committed to Asaph.

1 SING joyfully vnto God our strength: sing shloude vnto the God of Iacob.

2 Take the song and bring forth the timbrel, the pleasant harpe with the viole.

3 Blowe the trumpeter in the newe moone, euen in the time appointed at our feast day.

4 For this is a statute for Israel, and a Law of the God of Iacob.

5 He set this in Ioseph a testimonie, when he came out of the land of Egypt, where I heard a language, that I vnderstood not.

6 I haue withdrawn his shoulder from the burden, and his hands haue left the pots.

7 Thou calledst in affliction and I deliuered thee, and answered thee in the secret of the thunder: I procured thee at the waters of y Meribah. Selah.

8 Heare, O my people, & I will protest vnto thee: O Israel, if thou wilt hearken vnto me,

9 And wilt haue no strange god in thee, neither worship any strange God,

10 (For I am y Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.)

11 But my people would not heare my voice, and Israel would none of me.

12 So I gaue them vp vnto y hardnes of their heart, & they haue walked in their own counsels.

13 Oh that my people had hearkened vnto me, and Israel had walked in my wayes,

14 I would soone haue huddled their enemies, and turned mine hand against their aduersaries.

15 The haters of the Lord should haue bene subiect vnto him, and their time should haue endured for euer.

16 And God would haue fed them with the fruit of wheate, and with honic out of the rocke would I haue satisfied thee.

17 To the same. 18 God scytheth their incredulitie, because they called not their mouths to receive Gods benefits in such abundance as he pow'reth them out, k. God by his words call'd all, but his secret election appointeth who shall haue with fruit. 19 If their times had not letted, as if the Israelites had not broken covenant with God: he would haue giuen them victorie against their enemies. 20 That is, with most fine wheate and abundance of loafe.

P S A L M LXXXII.

1 The Prophet declaring God to be present among the Judges and Magistrates, 2 Representing their partialitie, 3 And exhorting them to doe iustice. 4 But seeing some amendment. 8 He desireth God to be merciful to the matter and cause iustice himselfe.

2 A Psalm committed to Asaph.

1 G O D standeth in the assemblie of gods: hee giudgeth among gods.

2 Howe long will ye hedge vs, and accept the persons of the wicked? Selah.

3 Do right to the poore and fatherlesse: doe iustice to the poore and needie.

4 Deliu'er the poore and needie: saue them from indignement, when the cause of the poore cannot be heard. 5 Not onely when they cry for helpe, but when their cause requieth ayde and support.

Ce from

10 For none can call vpon God, but such as are raised vp as it were from death, to be regenerate by the holy Spirit.

11 An influence of miserie brought from Geih.

12 It is meant that this Psalm was appointed for some leues and assemblies of the people, to whom for a time these ceremonies were ordered, but nowe vnder the Gospel are abolished.

13 Vnder this shall be comprehended all other solemne dayes.

14 That is, in Israel: for Iosephs familie was counted the chief before that Israh was preferred.

15 God speaketh in the person of the people, because he was their leader.

16 If they were neuer able to giue sufficient thanks to God for this deliverance from corporal bondage, how much more are we indebted to him for our spirituall deliverance from the yoke of Saran and Sin.

17 By a figure, 18 Contrasting, 19 Exord. 17. 20 He condemneth all assembling where the people are not attending to heare Gods voyce, and so are obedient.

21 He desireth not their mouths to receive Gods benefits in such abundance as he pow'reth them out, k.

22 God by his words call'd all, but his secret election appointeth who shall haue with fruit.

23 If their times had not letted, as if the Israelites had not broken covenant with God: he would haue giuen them victorie against their enemies.

24 That is, with most fine wheate and abundance of loafe.

25 To the same. 26 God scytheth their incredulitie, because they called not their mouths to receive Gods benefits in such abundance as he pow'reth them out, k.

27 God by his words call'd all, but his secret election appointeth who shall haue with fruit.

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30 To the same. 31 God scytheth their incredulitie, because they called not their mouths to receive Gods benefits in such abundance as he pow'reth them out, k.

32 God by his words call'd all, but his secret election appointeth who shall haue with fruit.

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35 To the same. 36 God scytheth their incredulitie, because they called not their mouths to receive Gods benefits in such abundance as he pow'reth them out, k.

37 God by his words call'd all, but his secret election appointeth who shall haue with fruit.

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40 To the same. 41 God scytheth their incredulitie, because they called not their mouths to receive Gods benefits in such abundance as he pow'reth them out, k.

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50 To the same. 51 God scytheth their incredulitie, because they called not their mouths to receive Gods benefits in such abundance as he pow'reth them out, k.

52 God by his words call'd all, but his secret election appointeth who shall haue with fruit.

53 If their times had not letted, as if the Israelites had not broken covenant with God: he would haue giuen them victorie against their enemies.

54 That is, with most fine wheate and abundance of loafe.

^d That in all things
are out of order,
either by their
ranks, or careless
negligence.

^e No title of honour
shall exalte
you, but you shall
be subject to Gods
judgement, and
render account as
well as other men.

^f Therefore no tyrant shall plague thy right hand and authority from thee.

PSAL. LXXXIII.

¹ The people of Israel pray unto the Lord to deliver them from their enemies both at home and sure off, which imagined nothing but their destruction. ² And they desire that all such wicked people may, according as God was accustomed, be stricken with the stormie tempest of Gods wrath, so that they may know that the Lord is most high upon the earth.

³ A song, or Psalm committed to Asaph.

⁴ Keep ^a not thou silence, O God: be not still, and cease not, O God.

⁵ For loe, thine ^b enemies make a tumult: and they that hate thee, have lifted up the head.

⁶ They have taken craftie counsell against thy people, and have consulted against thy secret ones.

⁷ They have said, Come and let vs cut them off from being a nation: and let the name of Israel be no more in remembrance.

⁸ For they have consulted together in heart, and have made a league against thee:

⁹ The tabernacles of Edom, and the Ishmaelites, Moab and the Agarims:

¹⁰ Gehal and Ammon, and Amalech, the Philistines with the inhabitants of Tyus:

¹¹ Asihur also is joyned with them: they have bene an arme to the children of Lot Selah.

¹² Doe thou to them as vnto the Midianites: as to Sifera and as to Iabin at the river of Kihlon.

¹³ They perished at En-dor, and were i dung for the earth.

¹⁴ Make them, ^a even their princes like ^b Oreb and like Zeeb: yea, all their princes like Zeeb and like Zalmona.

¹⁵ Which have said, Let vs take for our possession the habitations of God.

¹⁶ O my God, make them like vnto a wheele, and as the stubble before the winde.

¹⁷ As the fire burneth the forest, and as the flame leeteth the mountains on fire:

¹⁸ So persecute them with thy tempest, and make them afraid with thy storme.

¹⁹ Fill their faces with shame, that they may seeke thy Name, O Lord.

²⁰ Let them be confounded and troubled for ever: yea, let them be put to shame and perill,

²¹ That they may knowe that thou, which art called Iehouah, art alone, ^a even the most High over all the earth.

PSAL. LXXXIII.

¹ David driven forth of his country, a distress most ardent, to come againe to the tabernacle of the Lord, and the assembly of the Saints to praise God, & pronouncing these things that may be done, & then he praiseeth the courage of the people, that passe through the wilderness to assemble themselves in Zion. To finally with praise of this matter and confidence of Gods goodness be under the Psalm.

² To him that exalteth upon Githib. A Psalm committed to the sonnes of Korah.

³ Lord of hostes, howe amiable are thy Tabernacles!

⁴ My soule longeth, yea, and fainteth for the courtes of the Lord: for mine heart & my flesh reioyce in the liuing God,

⁵ Yea, the sparowe hath found her an house, and the swallowe a nest for her, where she may lay her yong: ^a even by thine altars, O Lord of hostes, my King and my God.

⁶ Blessed are they that dwell in thine house: they will euer praise thee, Selah.

⁷ Blessed is the man, whose strength is in thee, and in whose heart are thy wayes.

⁸ They going through the vale of Baca, make welles therein: the raine also couereth the pools.

⁹ They goe from strength to strength, till eury one appeare before God in Zion.

¹⁰ O Lord God of hostes, heare my prayer: hearken, O God of Iakob, Selah.

¹¹ Beholde, O God, our shilde, and looke vpon the face of thine Anointed.

¹² For a day in thy courtes is better then a thousand ^a elsewhere: I had rather be a doore keeper in the House of my God, then to dwell in the Tabernacles of wickednesse.

¹³ For the Lord God is the summe, and I shilde vnto vs: the Lord will giue grace and glory, and no good thing will he withhold from them that walke vprightly.

¹⁴ O Lord of hostes, blessed is the man that trusteth in thee.

¹⁵ They come to Gods house. ¹⁶ That is, for Christ like, whose figure I represent, he would with to live but one day rather in Gods Church, then a thousand among the worldlings. ¹⁷ But will from time to time increase his blessings, to wardes his more and more.

PSAL. LXXXV.

¹ Because God witheld not his roote from his Church after their returne from Babylon, first they put him in memory of their deliverance, to the intent that he should not leave the work of his grace vnsupplied. ² Next they complaine of their long afflictions: ³ And thirdly they reioyce in hope of future promised. ⁴ For their deliverance was a figure of Christs kingdom, under the which should be persue fictitious.

⁵ To him that exalteth. A Psalm committed to the sonnes of Korah.

⁶ Lord, thou hast bene ^a fauourable vnto thy Land: thou hast brought againe the captiuitie of Iakob.

⁷ Thou hast forgiven the iniquitie of thy people, and ^b couered all their sinnes, Selah.

⁸ Thou hast withdrawn all thine anger, and hast turned backe fro the fiercenes of thy wrath.

⁹ Turne vs, O God of our saluation, and re-leate thine anger towards vs.

¹⁰ Wilt thou be angry with vs ^a for ever? & wilt thou prolong thy wrath from one generation to another?

¹¹ Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

¹² Shewe vs thy mercie, O Lord, and graunt vs thy saluation.

¹³ I will hearken what the Lord God will say: for he will speake peace vnto his people, and to his Saintes, that they turne not againe to folly.

¹⁴ Surely his saluation is neere to them that God, that according to his nature he would be mercifull vnto them.

¹⁵ He con-fesseth that our saluation cometh onely of Gods mercie. ¹⁶ He will find all persuerie to his Church when he hath sufficiently corrected it: also by his punishments faithful shall learne to be ware that they returne not to like offences.

^a David complaine that he can not have access to the Church of God to make profession of his faith, and to profite in religion.

^b For none but the Priestles could enter into the Sanctuary, and the rest of the people into the courts.

^c So that the poore bidden have more liberie then I.

^d Who trusteth nothing in himself, but in three only, and leaseth of him to rule his life.

^e That is, of mul-tie trees, which was a barren place: so that they which passed through, must dig pits for water, signifying that no less can dwell in them that are fully bent to come to Christs Church, neither yet that God will euer forsake them.

^f They are neuer wearie, but increase in strength and courage, till figure I represent.

^g I represent, then a thousand.

^h I represent, then a thousand.

ⁱ I represent, then a thousand.

^j I represent, then a thousand.

^k I represent, then a thousand.

^l I represent, then a thousand.

^m I represent, then a thousand.

ⁿ I represent, then a thousand.

^o I represent, then a thousand.

^p I represent, then a thousand.

^q I represent, then a thousand.

^r I represent, then a thousand.

^s I represent, then a thousand.

^t I represent, then a thousand.

^u I represent, then a thousand.

^v I represent, then a thousand.

^w I represent, then a thousand.

^x I represent, then a thousand.

^y I represent, then a thousand.

^z I represent, then a thousand.

^{aa} I represent, then a thousand.

^{ab} I represent, then a thousand.

^{ac} I represent, then a thousand.

^{ad} I represent, then a thousand.

^{ae} I represent, then a thousand.

^{af} I represent, then a thousand.

^{ag} I represent, then a thousand.

^{ah} I represent, then a thousand.

^{ai} I represent, then a thousand.

^{aj} I represent, then a thousand.

g Though for a time God thus ex-
erciseth them with his rods, yet under
the kingdome of Christ they should
have peace & joy. h Justice shall then
forth & have free coure & passage
in every place.

fear him, that glory may dwell in our land.
10 Mercie and truth shall meete, righteouf-
nesse and peace shall kiss *us another.*
11 g Truth shall bud out of the earth, and
righteousnes shall looke downe from heaven.
12 Yea, the Lord shall give good things, and
our land shall give her increase.
13 h Righteousnesse shall goe before him, and
shall set her steps in the way.

PSAL. LXXXVL

1 David fore afflicted and forsaken of all, prayeth fervently for
deliverance: sometimes rebuking his unbelief, 2 sometimes
the mercies received. 11 He singeth also to be assisted of
the Lord, that he may praise him and glorify his Name. 14
He complaineth also of his alarmes, and requesteth to be
delivered from them.

A Prayer of David.

1 Ncline thine ear, O Lord, and heare me: for
I am poore and needie.

2 Prefume thou my soule, for I am b mercifull:
my God, save thou thy servant, y trusteth in thee.
3 Be mercifull vnto me, O Lord: for I cry vp-
on thee continually.

4 Reioyce the soule of thy servant: for vnto
thee, O Lord, doe I lift vp my soule.

5 For thou, Lorde, art good and d mercifull,
and of great kindnesse vnto all them, that call
vpon thee.

6 Giue care, Lord, vnto my prayer, and e hear-
ken to the voyce of my supplication.

7 In the day of my trouble I will call vpon
thee: for thou hearest me.

8 Among the gods there is none like thee, O
Lorde, and there is none that can doe like thy
works.

9 All nations, y whom thou hast made; shall
come and worship before thee, O Lord, and shall
glorifie thy Name.

10 For thou art great and doest wonderous
things: thou art God alone.

11 b Teache mee thy way, O Lorde, and I will
walke in thy truth: y knit mine heart vnto thee,
that I may feare thy Name.

12 I will praise thee, O Lorde my God, with all
mine heart: yea, I will glorifie thy Name for euer.
13 For great is thy mercy toward me, and thou
hast deliuered my soule from i the lowest graue.

14 O God, the proud are risen against me, and
the assemblies of violent men haue k fought my
soule, and haue not set thee before them.

15 But thou, O Lorde, art a pitifull God and
mercifull, slow to anger and great in kindnesse
and truth.

16 Turne vnto me, and haue mercy vpon me;
giue thy strength vnto thy seruaut, and save the
sonne of thine handmaid.

17 Shew a token of thy goodnes toward me,
that they which hate mee, may see it, and be asha-
med, because: thou, O Lorde, hast holpen me and
comforted me.

PSAL. LXXXVII.

1 The holy Ghost promitteth that the confusion of the Church,
which was to miserie after the captiuitie of Babylon, should
be restored to great excellencie. 4 So that there should be
nothing more confusable: them to be numbered among the
miracles thereof.

J A Psalm or song committed to the

singers of Korah.

G Od layd his foundations among the holy
mountaines.

2 The Lorde loueth the gates of Zion about
all the habitations of Iacob.

3 b Glorious things are spoken of thee, O ci-
tie of God, Selah.

4 I will make mention of e Rahab and Babel
among them that know mee: beholde Palestina
and Tyrus with Ethiopia, f There is he borne.

5 And of Zion it shall be sayde, g Many are
borne in her: and hee, euen the most High shall
stablish her.

6 The Lord shall count, when he f writeth the
people, He was borne there. Selah.

7 Aswell the fingers as the players on instru-
ments shall praise thee: all my strings are in thee.

8 Out of all quarters they shall come into the Church, and be counted as ci-
zens. f When he calleth by his worde them into the Church, whom hee had
elected and written in his booke. g The Prophet setteth his whole affections
and comfort in the Church.

PSAL. LXXXVIII.

1 A grievous complaint of the faithfull, fore said by Isai-
ah, persecution, and aduersity. 7 Bring up is more lift of
Goe without my consolation: 12 The Lord calleth on God for
succour, and strength against oppression. 13 Complaining him-
self to be forsaken of all earthly helpe.

J A song or Psalm of * Herman the Exchante
to giue instruction, committed to the singers
of Korah for him that excelleth vpon
an Malash = Leannoth.

O Lorde God of my saluation, I cry day and
night b before thee.

2 Let my prayer enter into thy presence, in-
cline thine ear vnto my cry.

3 For my soule is filled with euils, and my life
draweth neere to the graue.

4 I am counted among them that goe downe
vnto the pir, and am as a man without strength:

5 Free among the dead, like the staine lying
in the graue, whose thou rememberest no more,
and they are cut off from thine e haue.

6 Thou hast layd mee in the lowest pit, in
darkenes, and in the deepe.

7 Thine indignation lieth vpon me, and thou
hast vexed me with all thy e waues. Selah.

8 Thou hast put away mine f acquaintance
farre from mee, and made mee to be abhorred
of them: f I am thine vpon, and cannot get forth.

9 b Mine eye is for euill through mine aspi-
ration: Lord, I call dayly vpon thee: f I stretch out
mine handes vnto thee.

10 Wilt thou shew i a miracle to the dead? or
shalt the dead rise and praise thee? Selah.

11 Shall thy louing kindnesse be declared in
the graue? or thy faithfullnesse in destruction?

12 Shalt thy wonderous works be known in
the dyke? and thy righteousness in the land k of
oldtime?

13 But vnto thee haue I cryed, O Lorde, and
early shall my prayer come before thee.

14 Lorde, why dost thou reiect my soule, and
hidest thy face from me?

15 I am afflicted and at the point of death:

of my sorrows. h Mine eyes and face declare my sorrows, h Mine eyes
that the time is more conserued for God to help, when men call vnto him in their
dangers, then to say till they be dead, and then raise them up againe. i That
is in the game, where only the body lieth without all liue and remembrance

g God did chuse
that place among
the hills, to esta-
blish Ierusalem
and his Temple.
h Though thy
glorious class
for no eyes ap-
peare, yet waite
with patience and
God will accom-
plish his prom-
ises.

i That is, Egypt
and these other
countries shall
come to the
knowledge of
God.

k It shall be said
of him, that is re-

generate and come to the Church, that he is as one that was borne in the Church.

l Out of all quarters they shall come into the Church, and be counted as ci-
zens.

m When he calleth by his worde them into the Church, whom hee had
elected and written in his booke.

n The Prophet setteth his whole affections
and comfort in the Church.

o That is, Egypt
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ing prayer with his

h Seeing mans life is short, and thou hast created man to be lowe thy benefites vpon him, except thou haile to helpe death will prevent thee. i He meaneth that Gods enemies did not onely slander him behinde his backe: but also mocked him to his face and as it were call their iniuries in his bofome. k So he calleth them that persecute the Church. l They laugh at vs, which patiently

47 Remember ^h of what time I am: wherefore shouldst thou create in vaine all the children of men? 48 What man liueth, and shall not see death? shall he deliuer his soule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, which thou swarest vnto Dauid in thy truth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my ⁱ bofome of all the mightie people.

51 For ^j thine enemies haue reproched thee, O Lord, because they haue reproched ^k thy footsteps of thine Anointed.

52 Praised ^l be the Lord for euermore. So be it, euenso be it.

53 ^m They patiently waite for the coming of thy Christ.

PSAL XC.

1 ⁿ Moyses in his prayer ^o saith before vs the eternal favour of God toward vs, 2 ^p Who are neither afflicted by the remembrance of their life, 3 ^q Nor by his plagues in to be thankful, 12 Therefore Moyses prayeth God to loose their hearts and continue his mercies toward them, and their posteritie for euer.

¶ A prayer of Moyses, the man of God.

L ord, thou hast bene our habitation from generation to generation.

2 Before the ^r mountaines were made, and before thou hadst formed the earth, & the world, euens from euercasting to euercasting thou art our God.

3 Thou ^s turnest man to destruction: againe thou sayest, Returne ye fountes of Adam.

4 For a thousand yeeres in thy sight are as yesterday when it is past, & as a watch in ^t y night.

5 Thou hast ^u ourfrowled them: they are as a sleepe: in ^v y morning he groweth like the graffe: 6 In the morning it flourisheth and groweth, but in the evening it is cut downe and withereth.

7 For we ^w are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret finnes in the light of thy countenance.

9 For all our dayes are past in thine anger: we haue ^x spent our yeeres as a thought.

10 The time of our life is threecore yeeres & ten, and if they be of strength, ^y fourecore yeeres: yet their strength is but labour and sorrow: for it is cut off quickly, and we flee away.

11 Who knoweth the power of thy wrath? for according to thy feare is thine anger.

12 Teach vs so to number our dayes, that we may apply our hearts vnto ^z wisdom.

13 Returne (O Lord, how long?) and be ^a pacified toward thy seruants.

14 Fill vs with thy mercie in the morning: so shall we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, and according to the yeeres that we haue bene euill.

16 Let thy worke be scene toward thy seruants, and their glorie vpon their ^b children.

17 And let the ^c beautie of the Lord our God be vpon vs, & direct thou ^d y worke of our hands vpon vs, euens direct the worke of our hands.

18 Let thy worke be scene toward thy seruants, and their glorie vpon their children. 17 And let the beautie of the Lord our God be vpon vs, & direct thou y worke of our hands vpon vs, euens direct the worke of our hands. 18 Let thy worke be scene toward thy seruants, and their glorie vpon their children. 19 And let the beautie of the Lord our God be vpon vs, & direct thou y worke of our hands vpon vs, euens direct the worke of our hands. 19 And let the beautie of the Lord our God be vpon vs, & direct thou y worke of our hands vpon vs, euens direct the worke of our hands.

¶ There is described in what assurance by David that patient his whole trust in God, and committeth his life wholly to his protection in all tribulation. 16 A promise of God to those that trust him, that he will and shall in time, to deliver them, and give them eternal glorie.

W Ho fo dwellst in the ^a secret of the most High, shall abide in the shadowe of the Almightie.

2 I will say vnto the Lord, O mine hope, and my fortresse: be ^b my God, in him I trust.

3 Surely he will deliuer thee from the snare of the hunter, and from the noyome penitence.

4 He will couer thee vnder his wings, and thou shalt be safe vnder his feathers: his ^c trust shall be thy shield and buckler.

5 Thou shalt not be afraid of the feare of the night, nor of the arrowe that flyeth by day:

6 Nor of the penitence that walketh in the darkenesse: nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and tenne thousand at thy right hand, but it shall not come neere thee.

8 Doubtlesse with thine ^d eyes shalt thou beholde, and see the reward of the wicked.

9 For thou ^e hast said, The Lord ^f my hope: thou shalt set the most High for thy refuge.

10 There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle.

11 For he shall giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lyon and aspe: the ^g yong lyon and the dragon shalt thou tread vnder feet.

14 Because he hath loued me, therefore will I deliuer him: I will exalt him because he hath known my Name.

15 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With ^h long life will I satisfie him, and shewe him my salvation.

¶ Thou shalt not only be preferred from euill, but overcome it whether it be secret or open. 1 To assure the faithfull of Gods protection, he bringeth in God to confirme the same. k For he is contented with that life, that God giueth: for by death the shortness of this life is recompensed with immortallitie.

PSAL XCII.

¶ This Psalm was made by David, on the Sabbath, in answer to the people to acknowledge God's grace in his house. The Prophet reuieweth therein, 6 But the wicked is not able to confesse that the vngodly, when he is most lowe, shall most freely perish. 12 In the end is described the felicitie of his last, planted in the house of God to praise the Lord.

¶ A Psalm or song for the Sabbath day.

It is a good thing to praise the Lord, & to sing vnto thy Name, O most High.

2 To declare thy louing kindeesse in the morning, and thy truth in the night,

3 Vpon an ⁱ instrument of ten strings, and vpon the viose with the song vpon the harpe.

4 For thou, Lord, hast made me glad by thy ^j workes, and I will reioyce in the workes of thine hands.

5 O Lord, how glorious are thy workes! thy thoughts are very deepe.

6 An ^k vnwise man knoweth is not, and a Christs comming abolished. 8 He sheweth what is the use of the Sabbath day: to wit, to meditate Gods workes. e That is, the wicked confesse not Gods workes, nor his iudgements against them, and therefore most fully perish.

a He that maketh Gods defence and truth, shall perseuer in his protection to be a most sure helpe. b Being assured of this protection, he prayeth vnto the Lord. c That is, Gods helpe is most ready for vs, whether Satan assaile vs secretly, he calleth a snare: or openly, which is here meant by the penitence. d Thus, is his full keeping of promise to helpe thee in thy need.

e The care that God hath ouer his most innocent to defend them from all dangers.

f The goodly that haue some experience of Gods iudgements against the wicked, even in this life, but finally they shall see vs at that day, when all things shall be created.

g God hath appointed euery man one Angel, but many to be ministers of his providence to defend him and keep them in their vocation, which is the way to walke in without templing.

h God hath appointed euery man one Angel, but many to be ministers of his providence to defend him and keep them in their vocation, which is the way to walke in without templing.

i Which teacheth, that the use of the Sabbath day is to praise God, and not only in ceasing from worldly workes.

j For Gods much cleaue and shining in his promises toward his, kinde them no promise him continually both day and night.

k These instruments were then permitted, but a Christs comming abolished.

l He sheweth what is the use of the Sabbath day: to wit, to meditate Gods workes. e That is, the wicked confesse not Gods workes, nor his iudgements against them, and therefore most fully perish.

f Thy iudgements are most constant against the wicked, and passe our reach.

g Thou wilt strengthen them with all power, and bleste them with all felicity.

h Though the faithful seeme to wither and be cut downe by the wicked: yet they shall grow againe and flourish in the Church of God as the Cedars doe in mount Lebanon.

i The children of God shall haue a power aboue nature, and their age shall bring forth most fresh fruites.

a As God by his power and wisdom hath made and gouerneth the world: so mult the same be our defence against all enemies and dangers.

b Wherein thou fittest and gouernest the world. e Godd power appeareth in ruling the furious waters.

d Besides Gods power and wisdom in creating and gouerning, his great mercie also appeareth in that he hath giuen his people his word and covenant.

a Whole offence it is to take vengeance on the wicked.

b Shew by effect that thou art iudge of the world to punish the wicked.

c That is, praye of their crueltie and oppression: or effectment thereof lesse aboue all other.

d Seeing the Church was then so free oppressed, it ought not to be more strait to vs, if we see it in now, and therefore we must call to God, to take our case in hand.

e He sheweth that they are desperate in malice, forasmuch as they feared not God, but gave themselves wholly to doe wickedly. f He sheweth that it is impossible, but God should heare, & vnderstand their wickednesse. g If God punish whole nations for their sinnes, it is impie folly for any one man, or ch a shew, to thinke that God will spare them.

foole doeth not vnderstand this,

7 (When the wicked grow as the grasse, and all the workers of wickednesse doe flourish) that they shall be destroyed for euer.

8 But thou, O Lord, art ^e most High for euermore.

9 For loe, thine enemies, O Lord, for loe, thine enemies shall perish: all the workers of iniquitie shall be destroyed.

10 But thou shalt exalt mine home, like the vnicornes, and I shall be anointed with fresh oyle.

11 Mine eye also shall see my desire against mine enemies: and mine eares shall heare my wish against the wicked, that rise vp against me.

12 The righteous shall flourish like a palme tree, and shall grow like a cedar in Lebanon.

13 Such as be planted in the house of the Lord, shall flourish in the courtes of our God.

14 They shall still bring forth fruit in their age: they shall be fat and flourishing.

15 To declare that the Lorde my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

1 He praefeth the power of God in the creation of the world, and sheweth downe all people which lift them vp against his Majesty. 2 And prometh to confound his enemies.

THe Lord reigneth, and is clothed with maiestie: the Lord is clothed, and girded with power: the world also shall be established, that it cannot be moued.

2 Thy throne is established of olde: thou art from curuelating.

3 The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce: the floods lift vp their waues.

4 The waues of the sea are marueilous through the noyse of many waters, yet the Lord on High is more mightie.

5 Thy testimonies are very sure: holinesse becometh thine House, O Lord, for euer.

6 Besides Gods power and wisdom in creating and gouerning, his great mercie also appeareth in that he hath giuen his people his word and covenant.

PSAL. XCIII.

1 He praefeth vnto God against the violence and arrogancie of tyrants. 2 Warning them of Gods iudgements. 3 Then sheweth to comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did for his others, and by the ruine of the wicked. 4 Whom the Lord will destroy.

O Lord God is the auenger, O God the auenger, shew thy selfe b clearly.

2 Exalt thy selfe, O Iudge of the world, and render a reward to the proude.

3 Lord, how long shall the wicked, how long shall the wicked triumph?

4 They prate and speake fiercely: all the workers of iniquitie vaunt them selves.

5 They d smite downe thy people, O Lord, and trouble thine heritage.

6 They slay the widow and the stranger, and murder the fatherlesse.

7 Yet they say, The Lord shall not see: neither will the God of Iakob regard it.

8 Vnderstand ye vnwisdom of the people: and ye fooles, when will ye be wiser?

9 He that planted the eare, shall hee not heare? or he that formed the eye, shall hee not see?

10 Or he that chastiseth the nations, shall hee

not correct? he that teacheth man knowledge, shall hee not know?

11 The Lord knoweth the thoughts of man, that they are vanitie.

12 Blessed is the man whom thou b chastisest, O Lord, and teachest him in thy Law,

13 That thou mayest giue him rest from the dayes of euill, whiles the pit is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forsake his inheritance.

15 For iudgement shall returne to iustice, & all the vpright in heart shall followe after it.

16 Who will rise vp with me against the wicked? or who will take my part against the workers of iniquitie?

17 If the Lord had not b holpen me, my soule had almost dwelt in silence.

18 When I said, My foote slideth, thy mercie, O Lord, stayed me.

19 In the multitude of my m thoughts in mine heart, thy comforts haue reioyced my soule.

20 Hath the throne of iniquitie b Fellowship with thee, which forged wrong for a Lawe?

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And he will recompense them their wickednes, and d destroy them in their owne malice, yea, the Lord our God shall destroy them.

sheweth of God. o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

PSAL. XCV.

1 An earnest exhortation to praise God. 2 For the government of the world, and the election of his Church. 3 An admonition vs to follow the reuelation of the old fathers, that tempted God in the wilderness: 4 For the which they might not enter into the land of promise.

COME, let vs reioyce vnto the Lord: let vs sing a aloude vnto the rocke of our saluation.

2 Let vs come before his face with praise: let vs sing loud vnto him with Psalms.

3 For the Lord is a great God, and a great King aboue all b gods.

4 In whose hand are the deepe places of the earth, and the heights of the mountains are his:

5 To whome the Sea belongeth: for he made it, and his hands formed the drie land.

6 Come, let vs d worship and fall downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his e hand: to day, if e will heare his voyce,

8 Harden not your heart, as in Meribah, & as in the day of Massah in the wilderness.

9 Where your fathers tempted me, though they had seene my worke.

10 Fourtie yeeres haue I contended with this generation, and said, They are a people that serue in heart, for they haue not known my wayes.

11 Wherefore I sware in my wrath, saying, Surely they shall not enter into my b rest.

Rocke: that is, if they heare his voyce. f By the contemning of Gods worde, i In a story, whereof the place was called, Mer, temptation, made Exodus 17.26. Genesis 17.22. Numbers 14.22. g They were without iudgement and reason.

h That is into the land of Canaan, where he promised them rest.

PSAL.

b God hath care ouer his, and chastiseth them for their wealth, that they should not perish for euer with the wicked. i God will reforme the state and gouernment of things to their right vie, and then the godly shall followe him cheerfully.

k He complaineth of his tribulation, which would not helpe him to resist the enemies: yet was assured that Gods helpe would not faile. l When I thought there was no way but death.

m In my trouble and distress, I once found thy great helpe.

n Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that so perfect iudgement as thou hast.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of prais and thanksgiving.

b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idoles which mans braine inuenteth.

c All things are gouerned by his providence. d By these three wordes he signifies one thing: meaning, that they must wholly giue them selves to serue God.

e That is, the flocke whome he gouerneth with his owne hand. He sheweth wherein they are Gods

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PSAL.

PSAL. XCVI.

1. An exhortation both to the Jews and Gentiles to praise God, for his mercies. And this psalm is to be referred to the kingdom of Christ.

Sing vnto the Lord a new song: sing vnto the Lord all the earth.

2 Sing vnto the Lord, and praise his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is great and much to be praised: he is to be feared above all gods.

5 For all the gods of the people are idols: but the Lord made the heavens.

6 Strength and glory are before him: power and beautie are in his Sanctuary.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

8 Giue vnto the Lord the glory of his Name: bring in offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth.

10 Say among the nations, The Lord reigneth: surely the world shall be stable, and not moue, and he shall iudge the people in righteousness.

11 Let the heavens reioyce, and let the earth be glad: let the sea roar, and all that therein is.

12 Let the field be ioyfull, and all that is in it: let all the trees of the wood then reioyce.

13 Before the Lord: for he cometh, for hee cometh to iudge the earth: he will iudge the world with righteousness and the people in his truth.

14 Hee shall see that they worship him onely. g Hee prophesie that the Gentiles shall be partakers with the Jews of Gods promises. h He shall reioyce them a new with his Spirit, and reioyce them in the image of God. i If the inferiour creatures shall haue cause to reioyce, when God appeareth, much more we, from whom he hath taken malice and sinne.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the coming of the kingdom of Christ. 2 Desires all to reioyce and sing, and to reioyce in the just, who are exulting in innocence.

3 To reioyce and sing in the just.

4 Hee shall see that they worship him onely. g Hee prophesie that the Gentiles shall be partakers with the Jews of Gods promises. h He shall reioyce them a new with his Spirit, and reioyce them in the image of God. i If the inferiour creatures shall haue cause to reioyce, when God appeareth, much more we, from whom he hath taken malice and sinne.

5 The Lord reigneth: let the earth reioyce: let the multitude of the yles be glad.

6 Clouds and darkenes are round about him: righteousness and iudgement are the foundation of his throne.

7 There shall goe a fire before him, and burne vp his enemies round about.

8 His lightnings gaue light vnto the world: the earth saw it, and was affaide.

9 The mountains melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

10 The heauens declare his righteousness, and all the people fee his glory.

11 Confounded be all they that serue grauen images, and that glory in idols: worshipping him fall ye gods.

12 Zion heard of it, and was glad: and the daughters of Iudah reioycied, because of thy iudgements, O Lord.

13 For thou, O Lord, art most high above all the earth: thou art much exalted above all gods.

14 Ye that loue the Lord, hate euill: hee profenieth the foules of his Sains: he wil deliuer them from the hand of the wicked.

15 Light is shewn for the righteous, and ioy for the vpright in heart.

16 For thou, O Lord, art most high above all the earth: thou art much exalted above all gods.

17 Ye that loue the Lord, hate euill: hee profenieth the foules of his Sains: he wil deliuer them from the hand of the wicked.

18 Light is shewn for the righteous, and ioy for the vpright in heart.

19 For thou, O Lord, art most high above all the earth: thou art much exalted above all gods.

20 Ye that loue the Lord, hate euill: hee profenieth the foules of his Sains: he wil deliuer them from the hand of the wicked.

21 Light is shewn for the righteous, and ioy for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thanks for his holy remembrance.

PSAL. XCVIII.

1. An earnest exhortation to all to reioyce in praise the Lord for his power, mercie and faithfulness in his promises by Christ. 2. To reioyce for hath communicated his saluation to all nations.

A Psalm.

Sing vnto the Lord a new song: for he hath done maruelous things: his right hand, and his holy arme haue gotten him the victorie.

2 The Lord declared his saluation his righteousness hath he reuelled in the fight of the nations.

3 Hee hath remembered his mercie and his truth towards the house of Israel: all the ends of the earth haue seene the saluation of our God.

4 All the earth, sing ye loude vnto the Lord: cry out and reioyce, and sing praises.

5 Sing praise to the Lord vpon the harpe, vpon the harpe with a singing voyce.

6 With halles and founte of trumpets sing loude before the Lord the King.

7 Let the sea roar, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountains reioyce together.

9 Before the Lord: for hee is come to iudge the earth: with righteousness shall hee iudge the world, and the people with equite.

10 Hee shall see that they worship him onely. g Hee prophesie that the Gentiles shall be partakers with the Jews of Gods promises. h He shall reioyce them a new with his Spirit, and reioyce them in the image of God. i If the inferiour creatures shall haue cause to reioyce, when God appeareth, much more we, from whom he hath taken malice and sinne.

PSAL. XCIX.

1 Hee commeth with the power, equite, and excellencie of the kingdom of God by Christ ouer the Jewes and Gentiles. 2 And proueth them to magnifie the same vnto the Lord. 3 And following the example of the ancient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayer.

4 Hee shall see that they worship him onely. g Hee prophesie that the Gentiles shall be partakers with the Jews of Gods promises. h He shall reioyce them a new with his Spirit, and reioyce them in the image of God. i If the inferiour creatures shall haue cause to reioyce, when God appeareth, much more we, from whom he hath taken malice and sinne.

5 The Lord reigneth, let the people tremble: the fitteth betweene the Cherubims, let the earth be moued.

6 The Lord is great in Zion, and he is high above all the people.

7 They shall praise thy great and fearefull Name (for it is holy).

8 And the Kings power, that Ioueth iudgement: for thou hast prepared equite: thou hast executed iudgement and iustice in Iakob.

9 Exalt the Lord our God, and fall down before his footstool: for hee is holy.

10 Moses and Aaron were among his Priests: and Samuel among such as call vpon his Name: theee called vpon the Lord, and hee heard them.

11 Hee spake vnto them in the cloudie pillar: they kept his testimonies, and the Lawe that hee gaue them.

12 Thou heardest him, O Lord our God: thou wast a fauourable God vnto them, though thou didst take vengeance for their intentions.

13 Exalt the Lord our God, and fall down before his holy Mountain: for the Lord our God is holy.

14 Hee shall see that they worship him onely. g Hee prophesie that the Gentiles shall be partakers with the Jews of Gods promises. h He shall reioyce them a new with his Spirit, and reioyce them in the image of God. i If the inferiour creatures shall haue cause to reioyce, when God appeareth, much more we, from whom he hath taken malice and sinne.

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12 Be mindful of his benefice, and our trust in his delence.

13 That is some song newly made in taken of their wonderful deliuerance by Chr.

14 Ps. 116.

15 Hee preieth his Church mutually.

16 For the deliuerance of his Church.

17 God was moved by none other means to gather his Church of the Jewes and Gentiles, but because he would performe his promise.

18 By this repetition and earnest exhortation to giue praises with instruments, and also of the domine creatures, hee figuratiue.

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128 Ps. 116.

129 Hee preieth his Church mutually.

130 For the deli

3 Know ye that euen the Lorde is God : hee hath ^b made vs, and not we our selues: we are his people, and the sheepe of his pasture.
4 Enter into his gates with prayse, and into his courtes with reioycing : praise him and blefse his Name.
5 For the Lorde is good : his mercie is ^d euerlasting, and his truth ^e from generation to generation.
 a He chiefly meaneth, touching the spirital regeneration, whereby we are his sheepe and people.
 c He sheweth that God will not be worshipped, but by that means, which he hath appointed. **d** He declareth that we ought neuer to bee wearie in praying him, seeing his mercies towards vs last for euer.

PSAL. CI.

1 David describeth what government hee will observe in his house and kingdomes. 5 He will punish and correct, by rooting forth sin wicked, 6 And chastising the godly persons.

7 A Psalm of David.

1 Will I sing mercie and iudgement : vnto thee, **10** Lord, will I sing.
2 I will doe wisely in the perfitte way, but thou comest to me : I will walke in the vprightnes of mine heart in the middes of mine house.
3 I will not be wicked thing before mine eyes : I hate ^c the worke of them that fall away : it shall not cleaue vnto me.
4 A froward heart shall depart from me : I will know none euil.
5 Him that priuily ^d slandereth his neighbour, will I destroy : him that hath a proude looke and hie heart, I cannot suffer.
6 Mine eyes ^e shall vnto the ^f faithfull of the land, that they may dwell with me : he that walketh in a perfitte way, he shall serue me.
7 There shall no deceiuefull person dwell with in mine house : hee that telleth lies, shall not remaine in my sight.
8 Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the Citie of the Lord.
 a David considereth what manner of King he would be, when God should place him in the throne, promising openly, that he would be mercifull and iust.
 b Though as yet thou desirest to place me in the Kingly dignitie, yet will I giue my selfe to wisdom and vprightnes being a private man.
 c He sheweth that magistrates doe not their duties, except they be enemies to all vice.
 d In promising to punish these vices, which are most pernicious in them that are about Kings, hee declareth that hee will punish all.
 e He sheweth what is the true vie of the sword : to punish the wicked, and to maintain the good. **f** Magistrates must immediatly punish vice, least it growe to further inuincement, and if heauenly Magistrates are bound to doe this, howe much more they that haue the charge of the Church of God?

P.S.A.L. CII.

1 He sheweth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of God to be published vnto all posteritie. 22 The comfort of the Gentiles. 28 And the stability of the Church.

7 A prayer of the afflicted, when he shall be in distresse, and pouere forth his meditation before the Lord.

O Lorde, heare my prayer, and let my ^b cry come vnto thee.
2 Hide not thy face from mee in the time of my trouble: encline thine eares vnto me : when I call, make hast to heare me.
3 For my dayes are ^c consumed like smoke, and my bones are burnt like an herth.
4 Mine heart is smitten and withereth like grasse, because I forgate ^d to eate my bread.
5 For the voyce of my groming my bones do cleaue to my skinned.
6 I am like ^e a pelican of the wilderness : I am like an owle of the deserts.
7 I watch and am as a sparrow alone vpon the house toppe.
8 Mine enemies reuile me dayly, and they that rage against me, haue ^f sworn against me.
 a Whereby is signified, that albein we be in neuer so great misery, yet there is euil place left for prayer.
 b He declareth that in our prayer we must liuely feele that, which we desire and stedfastly beleeue to obtaine.
 c Their excessive kindnes of speech sheweth howe much the affliction of the Church ought to wound the hearts of the godly.
 d My forswore were so great, that I passed not for mine ordinarie food.
 e Hee conspired my death.

9 Surely I haue ^a eaten ashes as bread, and mingled my drinke with weeping.
10 Because of thine ^b indignation and thy wrath: for thou hast heaued me vp, and cast me downe.
11 My dayes are like a shadowe that faderth, and I am withered like grasse.
12 But thou, O Lord, doe not remaine for euer, and thy remembrance from generation to generation.
13 Thou wilt arise and haue mercie vpon Zion: for the time to haue mercie thereon, for the appointed time is come.
14 For thy seruants delight in the stones thereof, and haue pite on the dust thereof.
15 Then the heathen shall feare the Name of the Lord, and all the Kings of the earth thy glory.
16 When the Lorde shall build vp Zion, and shall appeare ^c in his glory,
17 And shall turne vnto the prayer of the desolate, and not despise their prayer.
18 This shall be written for the generation to come: and the people, which shall bee ^d created, shall praise the Lord.
19 For he hath looked downe from the height of his Sanctuaries: out of the heauen did the Lord behold the earth,
20 That hee might heare the mourning of the prisoner, and deliuer the ^e children of death:
21 That they may declare the Name of the Lord in Zion, and his praise in Ierusalem.
22 When the people shall be gathered together, and the Kingdomes to serue the Lord.
23 Hee ^f abated my strength in the way, and shortened my dayes.
24 And I said, O my God, take me not away in the middes of my dayes: thy yeres endure from generation to generation.
25 Thou hast aforetime layde the foundation of the earth, and the heauens are the worke of thine hands.
26 They shall perish, but thou shalt endure: euen they all shall waxe olde as doth a garment: as a vesture shalt thou change them, and they shall be changed.
27 But thou art the same, and thy yeres shall not faile.
28 The children of thy seruants shall continue, and thy feede shall stand ^g fast in thy sight.
 a I haue not risen out of my mourning to take my recreation.
 b He sheweth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods displeasure.
 c How often we be miserable yettye prayes are free and the remembrance thereof of shall comfort vs for euer.
 d That is, the newe species, which by the Prophet Ieremie thou diddest appoint, Iere. 31. 12.
 e The more that the Church is in misery and desolation, the more ought the faithfull to loue & prize it.
 f That is, when he shall haue drawn his Church out of the darkness of death.
 g The deliuerance of the Church is a most excellent benefit, and therefore hee compareth it to a new creation: for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created a newe.
 h Who now in their banishment could looke for nothing but death.
 i He sheweth that Gods Name is neuer more prayed, then when religion flourisheth and the Church increaseth: which thing is chiefly accomplished vnder the Kingdome of Christ.
 k The Church lament that they see not the time of Christ, which was promised, but haue ben leaue and short dayes.
 l If thou shalt perish, much more shall perish: but the Church by reason of Gods promise dureth for euer.
 m Seeing thou hast chosen thy Church out of the world, and ioyned it to thee, it cannot but continue for euer: for thou art euerglasting.

P.S.A.L. CIII.

1 He prometheth all to pray the Lorde, which haue persecuted him from destruction, and giue him assistance of all good things. 10 Then he addeth the tender mercie of God, which hee sheweth like a most tender Father towards his children. 14 The fruit of many life. 20 An exhortation to men and Angels to praise the Lord.

7 A Psalm of David.

My soule, praise thou the Lorde, and all that is within me, praise his holy Name.
2 My soule, praise thou the Lorde, and forget not all his benefites.
3 Which ^a he forgeth all thine iniquitie, and healeth all thine infirmities.
4 Which redeemeth thy life from the grave, and crowneeth thee with mercy and compassions.
5 Which

6 I haue not risen out of my mourning to take my recreation.
7 He sheweth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods displeasure.
8 How often we be miserable yettye prayes are free and the remembrance thereof of shall comfort vs for euer.
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15 The Church lament that they see not the time of Christ, which was promised, but haue ben leaue and short dayes.
16 If thou shalt perish, much more shall perish: but the Church by reason of Gods promise dureth for euer.
17 Seeing thou hast chosen thy Church out of the world, and ioyned it to thee, it cannot but continue for euer: for thou art euerglasting.
18 He sheweth his deuotion to praise God, shewing that both vaderstanding and affections, minde and heart are too little to set forth his praise.
19 This is the beginning and chiefest of all benefites, remission of sinne.
20 For before that wee haue remission of our finnes, we are as dead men in this present world.
21 Which

d As the eagle,
when he brake
outrough with fac-
tious blood, and
is renewed in
God miraculously
girth strength to
his Church above
all mans expecta-
tion.

e As to his chief
ministers and
next to his people.
f He sheweth first
his severe iudg-
ment but so soon
as the sinner is
humbled, he re-
ceiveth him to
mercy.

g We have pro-
ved by continual
experience, that his
mercies hath ever
prevailed against
our offences.

h As great as the
world is, so full
is it of signes of
Gods mercy to-
ward his faithful
when he hath re-
moued their sin-
nes.

i He declareth
that man hath no-
thing in himselfe
to moune God to
mercy, but only
the confession of
his inimitie and
miserie.

k His iust & faith-
full keeping of his
promise.

l To whom be gi-
ueth grace to feare
him, and to obey
his word.

m In that that we,
which naturally are
slow to praise God, exhort the Angels, which willingly do it,
we shew vs our felues to consider our dute, and awake out of our sluggish life.

a The Prophet
sheweth that we
need not to enter
into the heauens
to seeke God, for-
asmuch as all the
order of nature,
with the proprie-
ties and placing of
the elements, are
most lively mir-
rors to see his
mercie in.

b As the Prophet
here sheweth that
all visible powers
are ready to serue
God: so the Apo-
stle to the Ebrs.
7. beholdest in
this world how the
very Angels also
are obedient to
his commande-
ment.

c Thou makest the
seate be an orna-
ment vnto the earth,
d If by thy power thou diddest not bridle the rage of the
waters, it were not possible, but the whole world should be destroyed.

5 Which satisfieth thy mouth w good things:
and thy youth is renewed like the eagles.

6 The Lord executeth righteousness & iudg-
ment to all that are oppressed.

7 He made his wayes known vnto Moyses,
and his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy,
slow to anger and of great kindeesse.

9 He will not alway chide, neither keepe his
anger for euer.

10 He hath not dealt with vs after our sinnes,
nor rewarded vs according to our iniquities.

11 For as he is as the heauen is about the earth,
so great is his mercy toward them that feare him.

12 As farre as the East is from the West: so
farre hath he remoued our sinnes from vs.

13 As a father hath compassion on his chil-
dren, so hath the Lord compassion on them that
feare him.

14 For he knoweth whereof we be made: he
remembereth that we are but dust.

15 The dayes of a man are as grasse: as a flower
of the field, so flourisheth he.

16 For the winde goeth ouer it, & it is gone,
and the place thereof shall know it no more.

17 But the louing kindnes of the Lord endu-
rath for euer and euer vpon them that feare him,
and his righteousness vpon childrens children,

18 Vnto them that keepe his couenant, and
thinke vpon his commandments to do them.

19 The Lord hath prepared his throne in hea-
uen, and his kingdom ruleth ouer all.

20 Praise the Lord, ye his Angels that excell
in strength, that by his commandment in obey-
ing the voyce of his word.

21 Praise the Lord all ye his hostes, ye his ser-
uants that do his pleasure.

22 Praise the Lord, all ye his workes, in all places
of his dominion: my soule, praise thou the
Lord.

PSAL. CIII.

1 An exultum. Psalm to praise God for the creation of the
world, and the governance of the same by his marvellous pro-
vidence. 35 Wherein the Prophet prayeth against the wicked,
who are occasions that God diminisheth his blessings.

MY soule, praise thou the Lord: O Lord my
God, thou art exceeding great, thou art
clothed with glorie and honour.

2 Which couereth himselfe with light, as with
a garment, and spreadeth the heauens like a cur-
taine.

3 Which layeth the beames of his chambers
in the waters, and maketh the clouds his charet,
and walketh vpon the wings of the winde.

4 Which maketh his spirits his messengers,
and a flaming fire his ministers.

5 He set the earth vpon her foundations, so
that it shall neuer moue.

6 Thou couerdest it with the deepe as with
a garment: the waters would stand about the
mountaines.

7 But when thy rebuke they flee: at the voyce of
thy thunder they haste away.

8 And the mountaines ascend, and the valleys
descend to the place which thou hast established
for them.

9 But thou hast set them a bound, which they
shall not passe: they shall not returne to couer
the earth.

10 Hee sendeth the springs into the valleys,
which runne betweene the mountaines.

11 They shall giue drinke to all the beasts of
the field, and the wilde asses shall quench their thirst:

12 By these springs shall the foules of the
heauen dwell, and sing among the branches.

13 Hee watereth the mountaines from his
chambers, and the earth is filled with the fruit
of thy workes.

14 He causeth grasse to grow for the cattell,
and herbe for the vse of man, that he may bring
forth bread out of the earth,

15 And wine that maketh glad the heart of
man, and oyle to make the face to shine, and
bread that strengtheneth mans heart.

16 The high trees are satisfied, euen the cedars
of Lebanon, which he hath planted,

17 That the birds may make their nests there:
the stork dwelleth in the firs trees.

18 The high mountaines are for the jagoats:
the rocks are a refuge for the conies.

19 He appoynted the moone for certaine
seasons: the sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night,
wherein all the beasts of the forest creep forth.

21 The lions roare after their pray, and seeke
their meat at Gods hand.

22 When the sunne rieth they retire, & couch
in their dens.

23 Then goeth man forth to his worke, and
to his labour vntill the euenig.

24 O Lord, how manifolde are thy workes!
in wisdom hath thou made them all: the earth
is full of thy riches.

25 So is the sea great and wide: for therein
are things creeping innumerable, both small
beasts and great.

26 There goe the ships, yea, that Leviathan,
whom thou hast made to play therein.

27 All these wait vpon thee, that thou mayst
giue them food in due season.

28 Thou giuest it to them, and they gather it:
thou openest thine hand, and they are filled with
good things.

29 But if thou hide thy face, they are trou-
bled: if thou take away their breath, they die and
returne to their dust:

30 Against thou send forth thy spirit, they
are created, & thou renewest the face of the earth.

31 Glory be to the Lord for euer: let the
Lord reioyce in his workes.

32 He looketh on the earth and it trembleth:
he toucheth the mountaines, and they smoke.

33 I will sing vnto the Lord all my life: I will
praise my God, while I liue.

34 Let my words be acceptable vnto him: I
will reioyce in the Lord.

35 Let the sinners be consumed out of the
earth, and the wicked til there be no more: O my
soule, praise thou the Lord. Praise ye the Lord.

of our Creator. O Gods mercifull face giue strength to the earth, but his severe
countenance burneth the mountaines. I who infect the world, and it cause
God that he cannot reioyce in his workes.

e If God provide
for the very beasts,
much more will he
extend his pro-
vident care to man.
f There is no part
of the world so
barren, where most
evident signes of
Gods blessing
appear not.

g From y clouds,
he sendeth his
showres. Gods pro-
vident care ouer man,
who doth not on-
ly provide neces-
sary things for
him, as herbs and
other meate: but
also things to re-
ioyce and comfort
him, as wine & oile
or other meate.

h As to separate
the night from the
day, and to once
dayes, months and
yeres.

i That is, by his
countenance. In
our words, I mean
Summer, Winter,
and other seasons.

k That is, they can
finde meate ac-
cording to Gods
providence, who
careth euen for
the bruite beasts.

l To wit, when
the day springeth
for the light, as
as were a shield
to defend man
against the tyrannie
and fiercenesse of
beasts.

m Hee confesseth
that no tongue is
able to expresse
Gods workes, we
endeuour to com-
prehend them.

n As a small
nourishing Father,
who provideth
for all creatures
their daily food,
p As by thy pro-
vidence all things
haue life: so, if
thou withdraw thy
blessings, they all
perish.

q As the death of
creatures the which
we see nothing
of our selues in
their generation
declareth that we
receiue all things
of our Creator. O Gods mercifull face giue strength to the earth, but his severe
countenance burneth the mountaines. I who infect the world, and it cause
God that he cannot reioyce in his workes.

PSAL. CV.

1 He prayeth the singular grace of God, who hath of all
people in the world chosen a peculiar people to himselfe
having chosen them, neuer ceased to shew them grace, and
his promise sake.

Praise

a Forasmuch as the Israelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet willeth them to shew themselves mindfull by acknowledging.
b By the strength and Iache meane b Arke where God declared his power and his presence.
c Which he hath wrought in the deliverance of his people.
d Because his power was thereby as lively declared, as if he should have declared it by mouth.
e The promise which God made to Abraham to be his God, and the God of his seed after him, he renewed and repeated it againe to his seed after him.
f He sheweth that they should not enjoy the land of Canaan by any other means, but by reason of his covenant made to their fathers.
g That is, the king of Egypt, and the king of Gerar, Gen. 12. 17. and 20. 1.
h Those whom I have sanctified to be my people.
i Meaning the old fathers, to whom God shewed himself plainly, and who were fathers forth of his word.
k Either by sending famine, or by taking away the strength and nonishment thereof.
l So long he suffered adulterie as God had appointed, and till he had tried sufficiently his patience.
m That the very princes of the country should be as Iosephs commandment and learne wisdom at him.
n So it is in God, either to move the hearts of the wicked to love or to hate Gods children.
o Meaning Moses and Aaron.
* Exod. 16. * Exod. 16. p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake. q It was strange to see raide in Egypt, much more it was fearful to see haile.

Praise the Lord, and call vpon his Name: declare his works among the people.
2 Sing vnto him, sing praise vnto him, and talke of all his wonderous works.
3 Reioyce in his holy Name: let the heart of them that seeke the Lord, reioyce.
4 Seeke the Lord and his strength: seeke his face continually.
5 Remember his marueilous works, that he hath done, his wonders, and the iudgements of his mouth.
6 Ye feed of Abraham his seruant, ye children of Iacob, which are his elect.
7 He is the Lord our God: his iudgements are thorowall the earth.
8 He hath alway remembered his covenant, & promises, that he made to a thousand generations,
9 *Even* that which he made with Abraham, and his oth vnto Izhak:
10 And since hath confirmed it to Iacob for a law, and to Israel for an euerlasting couenant,
11 Saying, I vnto thee will I giue the land of Canaan, the lot of thy inheritance.
12 Albeit they were few in number, yea very few and strangers in the land,
13 And walked about from nation to nation, from one kingdome to another people,
14 Yet suffered he no man to do them wrong, but reprocured kings for their sakes, saying,
15 Touch not mine b anoynted, and doe my Prophets no harme.
16 Moreover, he called a famine vpon the land, and vterly brake the staffe of bread.
17 But he sent a man before them: Ioseph was folke for a slaue.
18 They held his feet in the stocks, and he was layd in yrons.
19 Vntill his appoynted time came, and the counsell of the Lord had tried him.
20 The King sent and loosed him: *even* the Ruler of the people deliuered him.
21 He made him lord of his house, and ruler of all his substance,
22 That hee should binde his princes vnto his will, and teache his ancients wisdom.
23 Then Israel came to Egypt, and Iacob was a stranger in the land of Ham.
24 And he increased his people exceedingly, and made them stronger then their oppressors.
25 He turned their heart to hate his people, and to deale craftily with his seruants.
26 Then sent he Moses his seruant, and Aaron whom he had chosen.
27 They shewed among them the message of his signes, and wonders in the land of Ham.
28 He sent darkenesse, & made it darke: and they were not discomfited vnto his commission.
29 He turned their waters into blood, and slew their fish.
30 Their land brought forth frogs, *even* in their kings chambers.
31 He p spake, and there came swarmes of flies, and lice in all their quarters.
32 He gaue them hail for raine, and flames of fire in their land.
33 Hee smote their vines also and their figge trees, and brake downe the trees in their coails.

34 He spake and the grasshoppers came, and caterpillers innumerable,
35 And did eat vp all the grasse in their land, and deuoured the fruit of their ground.
36 He smote also all the hilt borne in their land, *even* the beginning of all their strength.
37 He brought them forth also with silver and golde, and there was none feeble among their tribes.
38 Egypt was glad at their departing: for the feare of them had fallen vpon them.
39 He spread a cloud to be a couering, and fire to giue light in the night.
40 They walked, and he brought quails, and he killed them with the bread of heauen.
41 He opened the rocke, and the waters flowed out, and raine in the drie places like a river.
42 For hee remembered his holy promise to Abraham his seruant,
43 And hee brought forth his people with joy, and his chosen with gladnesse,
44 And gaue them the lands of the heathen, and they tooke the labours of the people in possession,
45 That they might keepe his statutes, and obserue his laws. Praise the Lord.
and were destroyed. 2 This is the end, why God preferreth his Church, because they should worship, and call vpon him in this world.

PSAL. CVI.

1 The people dispersed vnder Antiochus did magnifie the goodness of God among the iust and righteous: 2. Disfiling he brought against him the land by Gods merciefull visitation. 3. And after the manifold miseries of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people reuerend, as they do pray and desire to be gathered out from among the heathen, in the intent they may praise the Name of the God of Israel.

¶ Traise ye the Lord.

Praise ye the Lord because he is good, for his mercy endureth for euer.
2 Who can expresse the noble actes of the Lord, or shew forth all his praise?
3 Blessed are they that be keepes iudgement, and doe righteousness at all times.
4 Remember me, O Lord, with the fauour of thy people: visit me with thy saluation,
5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.
6 Wee haue a sinned with our fathers: wee haue committed iniquitie and done wickedly.
7 Our fathers vnderstood not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, *even* at the red sea.
8 Neuertheless he rescued them for his Names sake, for he might make his power to be known.
9 And he rebuked the red sea, and it was dried vp, and he led them in the deepe, as in the wilderness.
10 And hee saued them from y aduersaries hand, & deliuered them from the hand of the enemy.
11 And the waters couered their oppressors: not one of them was left.
12 Then he beleued they his words, and sang praise vnto him.
13 But incontinently they forgot his works: they waited not for his counsell.
appere in this, that he would change the order of nature, rather then his people should not be deliuered, although they were wicked. * Exod. 15. 27. f The wonderfull works of God caused them to beleue for a time, and to praise him, g They would present his wisdom and providence.

He sheweth that all creatures are armed against man, when God is his enemy: as at his commandment the grasshoppers destroyed the land.
* Exod. 12. 29. f When their enemies felt Gods plagues, his children by his providence were exempted.
f For Gods plagues caused them rather to depart with the Israelites, than with their liars, a Not farre necessary, but for satisfying of their hearts.
g Which he confirmed to their posterity, in who alter a sort the old law and euoy the promises.
h When the Egyptians lamented his Church, because

a The Prophet exhorteth the people to praise God for his benefits past, that thereby their minds may be strengthened against all present troubles and desires.
b He sheweth that it is not enough to praise God with mouth, except the whole heart agree thereto, and all our life be thereto framed.
c Let the good will that thou bearest to thy people, extend vnto me, that thereby I may be reuered into the number of thine.
d By earnest confession auoid all of their owne, as of their fathers finnes, they shew that they had hope that God according to his promise would piete them.
e The inestimable goodness of God

14 But lusted with concupiscence in the wilderness, and tempted God in the desert.

15 Then he gaue them their desire; but he sent leanness into their soule.

16 They enuied Moses also in the tents, and Aaron the holy one of the Lord.

17 Therefore the earth opened & swallowed vp Dathan, and couered the company of Abiram.

18 And the fire was kindled in their assembly: the flame burnt vp the wicked.

19 They made a calf in Horeb, and worshipped the molten image.

20 Thus they turned their glory into the similitude of a bullocke, that eateth graffe.

21 They forgate God their Sauour, which had done great things in Egypt,

22 Wonderful workes in the land of Ham, and fearefull things by the red Sea.

23 Therefore he minded to destroy them, had 1 not Moses his chosen stood in the breach before him to turne away his wrath, lest hee should destroy them.

24 Also they contemned that pleasant land, and beleecued not his worde.

25 But murmured in their tentes, and hearkened not vnto the voyce of the Lord.

26 Therefore hee lifted vp his hand against them, to destroy them in the wilderness,

27 And to destroy their seed among the nations, and to scatter them throughout the countreys.

28 They ioynd themselves also vnto Balaam, and did eate the offerings of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But Phinehas stood vp, and executed iudgement, and the plague was stayed.

31 And it was imputed vnto him for righteousness, from generation to generation for euer.

32 They angered him also at the waters of Meribah, so that Moses was punished for their sake,

33 Because they vexed his spirit, so that hee spake vnaduisedly, with his lippes.

34 Neither destroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And serued their idoles, which were their ruine.

37 Yea, they offered their sonnes, and their daughters vnto deuils,

38 And shed innocent blood, even the blood of their sonnes, and of their daughters, whome they offered vnto the idoles of Canaan, and the land was defiled with blood.

39 Thus were they slayned with their owne workes, and went awhoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.

41 And hee gaue them into the hand of the heathen: and they that hated them, were lordes ouer them.

42 Their enemies also oppressed them, and how much more a thing is latreie, which can winne vs to things abhorring to nature, whereas Gods worde cannot obtaine small things. x Then true chastitie is cleane wholly and ouerly vaine God,

they were humbled vnder this hand.

43 Many a time did hee deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquities.

44 Yet he saue when they were in affliction, and he heard their crie.

45 And he remembred his couenant towards them, and repented according to the multitude of his mercies,

46 And gaue them fauour in the fight of all them that led them captiues.

47 Saue vs, O Lord our God, and gather vs from among the heathen, that wee may praise thine holy Name, and glory in thy prayse.

48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

vs confusie vnder the croffe, that with one confut we may

PSAL. CVII.

1 The Prophet exhorteth all those that are redeemed by the Lord, and gathered vnto him to give thanks, 9 For this mercifull prouidence of God, governing all things at his good pleasure, 10 Sending good and euill, prospering and aduersity to bring men vnto him. 48 Therefore as the righteous thereof reioyce, so shall the wicked haue their mouths stopped.

Praise the Lord, because he is good: for his mercy endureth for euer.

2 Let them, b which haue bene redeemed of the Lord, shew how he hath deliuered them from the hand of the oppressour,

3 And gathered them out of the lands, from the East and from the West, from the North and from the South.

4 When they wandered in the desert and wilderness out of the way, and founde no citie to dwell in,

5 Both hungry and thirsty, their soule fainted in them.

6 Then they cryed vnto the Lord in their trouble, and he deliuered them from their distresse,

7 And led them forth by the right way, that they might goe to a citie of habitation.

8 Let them therefore confesse before the Lord his louing kindeffe, and his wonderfull workes before the sonnes of men.

9 For he satisfied the thirstie soule, and filled the hungry soule with goodnesse.

10 They that dwell in darkenesse and in the shadowe of death, being bounden in miserie and yron,

11 Because they rebelled against the words of the Lord, and despised the counsell of the most High,

12 When he humbled their heart with beauties, then they fel downe and there was no helper.

13 Then they cryed vnto the Lord in their trouble, and he deliuered them from their distresse.

14 He brought them out of darkenesse & out of the shadowe of death, and brake their bondes asunder.

15 Let them therefore confesse before the Lord his louing kindeffe, and his wonderfull workes before the sonnes of men.

16 For hee hath broken the gates of brass, and braist the barres of yron asunder.

17 Forfooles by reason of their transgression,

y The Prophet sheweth that neither by merces, nor promises we can come to God, except we be altogether newly reformed, and that his mercy ouercometh and hides our malice.

a Not that God is changeable in himself, but that them he seemeth vs to reprob, when he altereth his punishment, and forgiveness vs.

a Gather thy Church, who is dispersed, and give all praye in thee.

a This notable sentence was in the beginning, as the foote or countour of the song, which was of times repeated.

b As this was true in the Iewes, so in these none of Gods elect, that leaue not his helpe in their necessitie.

c From the first meaning the red sea, which is on the South part of the land.

d He sheweth that there is none affliction, out of the which God will not deliuer his, and also exhorteth them that are deliuered, to be mindefull of his great a benefite.

e Then the true way to obey God, is to follow his expresse commandment: also hereby all are exhorted to desirous into themselves, forasmuch as none are punished, but for their finnes.

f Hee sheweth that the cause why God doeth punish vs extremely, is because we can be brought vnto him by none other means, but by his.

g When there seemeth in mans indigence and auarice, but all things are brought to despaire, then God his mightie power, g They that haue no feare of God, by his charge to be brought to call vpon him, and so finde merces, and

h The abundance that God gaue them, prouoked not, but made them please away, because God enuied it.

i By the greatness of the punishment the heinous offence may be considered, for they that rise against Gods ministers, rebell against him.

k Hee sheweth that all idolaters renounce God to be their glorie, when in Steele of him they worship any creature much more wood, stone, metall or caloes.

l If Moses by his intercession had not obtained Gods fauour, against their rebellions.

m That it, Canaan, which was as it were an earnest Penie of the heathenly inheritance.

n That is, hee sawe a Sometime also it meaneth to punish.

o Which was the idole of the Moabites.

p Sacrifices offered to the dead idoles.

q Signifying, that whatsoever man inuention of himselfe to serue God by detestable and prouoke his anger.

r When all other neglected Gods glorie, in his Steele killed the adulterers and prouoked Gods wrath.

s Num. 32, m. f This cake declared his lively faith, and for his faithers sake was accepted.

t Num. 10, 23. p/sal. 95, 8.

u If no notable Prophet of God escape not punishment though others prouoked him to sinne, how much more shall we be subiect to Gods iudgement, which cause Gods children to sinne?

x Hee sheweth how much more a thing is latreie, which can winne vs to things abhorring to nature, whereas Gods worde cannot obtaine small things.

y Then true chastitie is cleane wholly and ouerly vaine God,

h By healing them
he declared his
good will toward
them.

i Meaning their
diseases, which
had almost brought
them to the grave
and corruption.

k Praise and con-
fession of Gods
benefits are the
true sacrifices of
the godly.

l He sheweth by
the fit what care
God hath over
man, for in that
that he deliverech
them from the
great dangers of
the sea, he deliv-
ereth them, as it
were from a thou-
sand deaths.

m Their feare and
danger is to great,
n When their arte
and meanes faile
them, they are co-
mpelled to confesse
that onely Gods
providence doth
preserve them.

o Though before
every drop seemed
to fight one a-
gainst another, yet
at his commande-
ment they are as
still, as though they
were frozen.

p This great bene-
fit might not only
to be considered
particularly, but
magnified in all
places & afflictions.

q For the loue
that he beareth
to his Church, he
changech the or-
der of nature for
their commoditie.

r Continual in-
crease and yete-
ly.

s As God by his
providence doth
exalt men so doth
he also humble the
by afflictions to
know their losses.

t For their in-
juries & tyrannie
he causeth the peo-
ple and subiects to
conuene them.

u They, whose
faith is lightened
by Gods Spirit,
shall reioyce to see
Gods iudgements
against the wicked
and ragodly.

and because of their iniquities are afflicted.

18 Their soule abhorreth all meate, and they are brought to deaths doore.

19 Then they cry vnto the Lord in their trouble, and he deliverech them from their distresse.

20 He sendeth his word, and healeth them, and deliverech them from their i'graues.

21 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men,

22 And let them offer sacrifices of praise, and declare his works with reioycing.

23 They that goe downe to the sea in ships, and occupie by the great waters,

24 They fee the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiseth the storme winde, and it lifteth vp the waues thereof.

26 They mount vp to the heauen, and descend to the deepe, so y their soules melteth for trouble.

27 They are tossed to and fro, & stagger like a drunken man, and all their cunning is gone.

28 Then they cry vnto the Lord in their trouble, and he bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waues thereof as still.

30 When they are q'ueried, they are glad, and hee bringeth them vnto the haue, where they would be.

31 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

32 And let them exalt him in the Congregation of the people, and praise him in the assembly of the Elders.

33 He turneth the floods into a wilderness, and the springs of waters into drinnesse.

34 And a fruitful land into barrennesse for the wickednesse of them that dwell therein.

35 Again he turneth y wilderness into pooles of water, and the drie land into water springs.

36 And there he placeth the hungry, and they build a citie to dwell in.

37 And sowe the fieldes, and plant vineyards, which bring forth fruitfull increase.

38 For he blesteth them, & they multiply exceedingly, and he diminisheth not their cattell.

39 Again men are diminished, and brought lowe by oppression, euill and sorowe.

40 He poweth contempt vpon princes, and catcheth the to erre in desert places out of y way.

41 Yet he raiseth vp the poore out of misery, and maketh him families like a flocke of sheepe.

42 The righteous shall see it, and reioyce, and all iniquitie shall stoppe her mouth.

43 Who is wise that hee may obserue these things, for they shall vnderstand the louing kindnesse of the Lord.

PSAL. CVIIL

This Psalm is composed of a few other Psalms before he seuen and sixteenth, and the sixteenth. The matter here contained is, 1. That David giueth himself with heart and voyce to praise the Lord. 2. And offereth himself for the promise of God concerning his kingdomes ouer Israel, and his prayer against other nations: 11. Who though hee seems to forsake vs for a time, yet hee alway will in the ende call downe our enemies.

God, A song or Psalm of David.

O God, mine heart is prepared, so is my tongue: I will sing and giue praise.

a This earnest af-
fection declareth
that hee is free
from hypocrisie, and that suggestiue fleshly flayeth him not. For my glory, because it
is chiefly Iusteth forth the glory of God.

Awake viole and harpe: will awake early.

3 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

4 For thy mercy is great about the heauens, and thy truth vnto the cloudes.

5 Exalt thy selfe, O God, above the heauens, and let thy glory be vpon all the earth:

6 That thy beloued may be deliuered: help with thy right hand and here me.

7 God hath spoken in his holinesse: therefore I will reioyce, I shall diuide Shechem and measure the valley of Succoth.

8 Gilead shall be mine, and Manasse shall be mine: Ephraim also shall be the strength of mine hand: Iuda is my lawgiuer.

9 Moab shall be my washpott: ouer Edom will I callt out my shoe: vpon Palestina will I triumph.

10 Who will leade mee into the strong citie which will bring me into Edom?

11 Wilt not thou, O God, which haddest forsaken vs, and diddest not goe forth, O God, with our armies?

12 Gine vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shall do valiantly: for he shall treade downe our enemies.

shall be subied vnto mee. * Psalm, 66. 8. From the first verse of this Psalm vnto the last, eade the exposition in the Psalm, and fit verse.

P S A L. CIX.

David being fully accursed by flatters vnto Saul, prayeth God to helpe him to escape, his enemies.

And vnder the name of Iudas the traitor vnto Iesus Christ, and of all the like enemies of the children of God: 27. And do-
resth to be deliuered, that his enemies may know the workes
of God. 30. Then doth he promise to giue prayer vnto
God.

To him that exalteth. A Psalm of David.

H Olde nor thy tongue, O God of my praise.

2 For the mouth of the wicked, and the mouth full of deccie are opened vpon me, they haue spoken to me with a lying tongue.

3 They compassed me about also with words of hatred, and fought against me without a cause.

4 For my friendship they were mine aduersaries, but I gaue my selfe to prayer.

5 And they haue rewarded me euill for good, and hatred for my friendship.

6 Set thou the wicked ouer him, and let the aduersary stand at his right hand:

7 When hee shall be iudged, let him be condemned, and let his prayer be turned into sinne.

8 Let his dayes be fewe, and let another take his charge.

9 Let his children be fatherlesse, and his wife a widow.

10 Let his children be vagabonds and beg and seeke bread, coming out of their places destroyed.

11 Let the extortioner catch all that he hath, and let the strangers spoile his labour.

12 Let there be none to extend mercie vnto him: neither let there be any to shew mercie vpon his fatherlesse children.

13 Let his posteritie be destroyed, and in the generation following let their name be put out.

14 Let the iniquitie of his fathers be had in remembrance with the Lord: & let not the sinne of his mother be done away.

15 But let them alway be before the Lorde, that he may cut off their memorial from y earth.

goods, are by Gods iust judgement deprived of all, g. Thus punisheth the Lorde to the third and fourth generation the wickednesse of the parents in their wicked children.

b He Prophesied of
y calling of the
Gentiles: for ex-
cept they were
called, they could
not heare the
goodnesse of
God.

c Let all the world
see thy iudgements,
in that that thou
art God ouer all,
and so confesse
that thou art glo-
rious.

d When God by
his benefices ma-
keth vs partakers
of his mercies, he
admonisheth vs to
be earnest in pray-
er, to desire him to
continue and in-
crease his graces.

e As he hath spake
to Samuel
concerning nath-
an, hee will helpe
him to be selfe con-
stant, and holy in
his prom-
ises, so that the
nations following

f Though all the
world condemne
me, yet thou wilt
appear mine in-
nocencie, and that
is a sufficient
prayer to me.

g To declare that
I had none other
refuge, but mo-
ued by Gods Spi-
rit, that God
would take ven-
geance vpon him.

h As to the elect
all things turne to
their profit, to the
reprobate euill
whole things that
are good, turne to
their damnation.

i This was chiefly
accomplished in
Iudas, Ades, &c.

f Hee declareth
that the curse of
God lieth vpon
the extortioners,
who thinking to
enrich their chil-
dren by their in-
lawfull gains.

g Thus punisheth
the Lorde to the
third and fourth
generation the
wickednesse of the
parents in their
wicked children.

16 He sheweth that God accomplisheth to plague the sinner a strange sort that sheweth themselves cruell to ward other.

17 Thus giueth the Lord to euery man the thing wherein he deliveth, that the reprobate can not accuse God of wrong when they are given vp to their lusts and reprobate mindes.

18 For being delinquent of mans he, he fully trusted in the Lord, that he would deliuer him.

19 As thou art named merciful, gracious and long suffering, so shew thy faith in effect.

20 In Meaning that he hath no flay nor assurance in this world.

21 For hunger, that came of sorrow, he was leane, and his naturall moisture failed him.

22 O the more grieuous that Satan assailed him, the more earnest and instant was he in prayer.

23 They shall gaine nothing by causing me.

24 Not onely in confesting it secretly in his selfe, but also in declaring it before all the congregation.

25 Merely he sheweth that he had not to do with them that were of liue power, but with the iudges and princes of the world.

16 Because he remembered not to shew mercie, but persecuted the afflicted and poore man, and the forsool hearted to lay him.

17 As he loued cursing, so shall it come vnto him, and as he loued not blessing, so shall it be farre from him.

18 As he clothed himselfe with cursing like a raiment, so shall it come into his bowels like water, and like oile into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shall be all way girded.

20 Let this be the reward of mine aduersarie from the Lord, and of them, that speake euill against my foule.

21 But thou, O Lord my God, deale with me according vnto thy Name: deliuer me, (for thy mercie is good)

22 Because I am poore and needie, and mine heart is wounded within me.

23 I depart like the shadow that declineth, and am shaken off as the grasshopper.

24 My knees are weake through fasting, and my flesh hath lost all fatnesse.

25 I came also a rebuke vnto them: they that looked vpon me, shaked their heads.

26 Helpe me, O Lord my God: so faue me according to thy mercie.

27 And they shall know, that this is thine hand, and that thou, Lord, hast done it.

28 Though they curse, yet thou wilt blesse: they shall arise & be confounded, but thy seruant shall reioyce.

29 Let mine aduersaries be clothed with shame, and let them couer themselves with their confusion, as with a cloke.

30 I will giue thanks vnto the Lord greatly w my mouth, & praise him among the multitude.

31 For he will stand at the right hand of the poore, to faue him from them that would condemn his foule.

PSAL. CX.

1 David prophesie of the power and cursting kingdome given to Christ, 4. and of his Priesthood, which should put an end to the Priesthood of Levi.

A Psalm of David.

1 The Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Zion: be thou ruler in the mids of thine enemies.

3 Thy people shall come willingly at the time of offering: as thine armie in holy beaurie: the youth of thy wombe shall be the morning dew.

4 The Lord swaie & will not repent, Thou art a Priest for euer after the order of Melchizedek.

5 The Lord, that is at thy right hand, shall wound kings in the day of his wrath.

6 He shall be iudge among the heathen: he shall fill all with dead bodies, and smite the head out the great countries.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

8 As Melchizedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any king save onely in Christ, Hebrew. 7. 6. No power shall be able to resist him. Under this similitude of a scapegoat, that is free to destroy his enemies, that he will not scarce drinke by the way, he sheweth how God will destroy his enemies.

PSAL. CXI.

1 He giueth thanks to the Lord for his mercifull works toward his Church, 10. and declareth wherein to be wise and right knowledge consisteth.

Praise ye the Lord.

1 Will I praise the Lord with my whole heart in the assembly and Congregation of the iust.

2 The works of the Lord are great, & ought to be fought out of all them that loue them.

3 His worke is beautifull & glorious, and his righteousness endureth for euer.

4 He hath made his wonderfull works to be had in remembrance: the Lord is mercifull and full of compassion.

5 He hath giuen a portion vnto them that feare him: he will euer be mindful of his couenant.

6 He hath shewed to his people the power of his king in giuing vnto them the heritage of the heathen.

7 The works of his hands are truth and iudgement: all his statutes are true.

8 They are stablished for euer and euer, and are done in truth and equitie.

9 He sent redemption vnto his people: hee hath commanded his couenant for euer: holy and fearefull is his Name.

10 The beginning of wisdom is the feare of the Lord: all they that obserue it, haue good vnderstanding: his praise endureth for euer.

11 In effect doth he declare himselfe iust and true in the government of the same.

12 They onely are wise, that feare God, and none haue vnderstanding, but they that obey his word. 13 To wit, his commandments, as verily.

PSAL. CXII.

1 He praiseth the felicity of them that feare God, 10. and commendeth the curst fate of the contemptors of God.

Praise ye the Lord.

1 Blessed is the man, that feareth the Lord, and delighteth greatly in his commandments.

2 His seed shall be mightie vpon earth: the generation of the righteous shall be blessed.

3 Riches and treasures shall be in his house, and his righteousness endureth for euer.

4 Vnto the righteous ariseth light in darkness: he is mercifull and full of compassion and righteous.

5 A good man is mercifull, and lendeth, and will measure his affaires by iudgement.

6 Surely hee shall neuer be mooued: but the righteous shall be had in everlasting remembrance.

7 He will not be afraied of euill tidings: for his heart is fixed, and beleueth in the Lord.

8 His heart is stablished: therefore he will not feare, vntill he see his desire vpon his enemies.

9 Hee hath distributed and giuen to the poore: his righteousness remaineth for euer: his home shall be exalted with glory.

10 The wicked shall see it and be angrie: hee shall gnash with his teeth, and cōsume away: the desire of the wicked shall perish.

11 The godly pinch not nigardly, but distribute liberally, as the necessity of the poore requireth, and as his power is able. 12 His power & prosperous estate.

13 The blessings of God vpon his children shall cause the wicked to die for enuy.

PSAL. CXIII.

1 An exhortation to praise the Lord for his providence, 7. in that that contrary to the course of nature he worketh in his Church.

Praise ye the Lord.

1 Praise, O ye seruants of the Lord, praise the Name of the Lord.

2 Blessed be the Name of the Lord from henceforth and for euer.

3 The works are so wonderfull, and that we are created for the same cause.

4 The Prophet declareth that he will praise God both priuately and openly, & that it is the best can be that consisteth in his felicity wholly and onely vnto God.

5 Hee sheweth that Gods works are a sufficient cause, wherefore we should praise him, but chief by his benefits toward his Church.

6 God hath giuen to his people all that was necessary for them, and will do still even for his cōsummate sake, and in this is the Hebrew word is taken, Pro. 10. 26. and 31. 15.

7 The word of God, as God promised to take 7. care of his Church: so

8 Hee sheweth that hee will be iust and true in the government of the same.

9 They onely are wise, that feare God, and none haue vnderstanding, but they that obey his word. 10 To wit, his commandments, as verily.

11 Hee sheweth that hee will be iust and true in the government of the same.

12 They onely are wise, that feare God, and none haue vnderstanding, but they that obey his word. 13 To wit, his commandments, as verily.

14 Hee sheweth that hee will be iust and true in the government of the same.

15 Hee sheweth that hee will be iust and true in the government of the same.

16 Hee sheweth that hee will be iust and true in the government of the same.

17 Hee sheweth that hee will be iust and true in the government of the same.

18 Hee sheweth that hee will be iust and true in the government of the same.

19 Hee sheweth that hee will be iust and true in the government of the same.

20 Hee sheweth that hee will be iust and true in the government of the same.

21 Hee sheweth that hee will be iust and true in the government of the same.

22 Hee sheweth that hee will be iust and true in the government of the same.

23 Hee sheweth that hee will be iust and true in the government of the same.

24 Hee sheweth that hee will be iust and true in the government of the same.

25 Hee sheweth that hee will be iust and true in the government of the same.

26 Hee sheweth that hee will be iust and true in the government of the same.

27 Hee sheweth that hee will be iust and true in the government of the same.

28 Hee sheweth that hee will be iust and true in the government of the same.

b If Gods glorie
shine thorow all
the world, and
therefore of all
ought to be pray-
sed, what great
condemnation
were it to his peo-
ple, among whom
chiefly it shineth,
if they should not
exactly extoll
his Name?
c By preferring
the poore to high
honour, and giving
the barren child-
ren, he the wech-
y God worketh not only in his church by ordinary meanes, but also by miracles.

3 The Lords Name is praised from the rising
of the sunne, vnto the going downe of the same.
4 The Lord is high above all nations, and
his glory above the heauens.
5 Who is like vnto the Lord our God, that
hath his dwelling on high,
6 Who abaseth himselfe to beholde things in
the liuans, and in the earth!
7 He raiseth the needie out of the dust, and
lifteth vp the poore out of the dung,
8 That he may set him with the princes, euen
with the princes of his people.
9 He maketh the barren woman to dwell with
a familie, and a ioyful mother of children. Praise
ye the Lord.

PSAL CXIII.

1 How the Israelites were deliuered forth of Egypt, and of the
wonderfull miracles that God wrought at that time, which
put vs in remembrance of Gods great mercie toward his
Church, who when the cause of nature faileth, preferreth his
miraculously.

When Israel went out of Egypt, and the
house of Iaakob from the a barbarous
people,

2 Iudah was b his sanctification, and Israel his
dominion.
3 The Sea saw it and fled: Iorden was turned
backe.

4 The c mountaines leaped like rammes, and
the hillies as lambs.

5 What ailed thee, O Sea, that thou fleddest?
O Iorden, why wast thou turned backe?

6 Ye mountaines, why leaped ye like rammes,
and ye hillies as lambs?

7 The d earth trembled at the presence of the
Lord, at the presence of the God of Iaakob,

8 Which e turneth the rocke into water-
pools, and the flint into a fountaine of water.

d Ought then his
people to be insensible, when they see his power and maiestie: e That is caused
miraculously water to come out of the rocke in most abundance, Exod 17, 6.

PSAL CXV.

1 A prayer of the faithful oppressed by idolatrous tyrants, against
whom they desire that God would succour them, 9. trusting
most confidently that God will preserve them in their need,
saying that he hath adopted them as his own, and
promising finally that they will not be disappointed of so
great a benefit, if it would please God to heare their prayer,
and deliuer them by his omnipotent power.

Not a vnto vs, O Lord, not vnto vs, but vnto
thy Name glorie the glorie, for thy louing
mercie and for thy truths sake.

2 Wherefore shall the heathen say, b Where
is now thy God?

3 But our God is in heauen: he doth whatso-
euer he c will.

4 Their idols are d siluer and golde, euen the
workes of mens hands.

5 They haue a mouth and speake not: they
haue eyes and see not.

6 They haue eares and heare not: they haue
noses and smell not.

7 They haue c hands and touch not: they
haue feet and walke not: neither make they a
found with their throat.

8 They that make them are f like vnto them:
so are all that trust in them.

9 O Israel, trust thou in the Lord: for hee is
thy helpe and thy shield,

their helpe and their shield,

10 O house of Aaron, trust ye in the Lord:
for he is their helpe and their shield.

11 Ye that feare the Lord, trust in the Lord:
for he is their helpe and their shield.

12 The Lord hath bene mindfull of vs: hee
will bleesse, he b will bleesse the house of Israel,
he will bleesse the house of Aaron.

13 He will bleesse them that feare the Lord,
both small and great.

14 The Lord will increase his graces toward
you, euen toward you and toward your children.

15 Ye are blestified of the Lord, which i made
the heauen and the earth.

16 The k heauens, euen the heauens are the
Lords: but he hath giuen the earth to the sonnes
of men.

17 The dead praise not the Lord, neither any
that l go downe into the place of silence.

18 But we will praise the Lord from hence-
forth and for euer, Praise ye the Lord.

PSAL CXVI.

1 David being in great danger of death in the desert of Moab,
preserving the great and inestimable loue of God toward him,
expresseth such great mercie, 13. and promisseth that hee
will be thankfull for the same.

I Loue the Lord, because hee hath heard my
voyce and my prayers.

2 For he hath inclined his eare vnto me, when
I did call vpon him b in my dayes.

3 When the snares of death compassed me, &
the griefs of the gaule caught me: when I found
trouble and sorrow,

4 Then I called vpon the Name of the Lord,
saying, I beseech thee, O Lord, deliuer my soule.

5 The Lord is c mercifull and righteous, and
our God is full of compassion,

6 The Lord preserueth the simple: I was in
misericordie and he saued me.

7 Returne vnto thy rest, O d my soule: for
the Lord hath bene beneficent vnto thee,

8 Because thou hast deliuered my soule from
death, mine eyes from teares, and my feet from
falling.

9 I shall e walke before the Lord in the land
of the liuing.

10 I beleueed, therefore did I speake: for I
was sore troubled.

11 I liid in my s feare, All men are liars.

12 What shall I render vnto the Lord for all
his beneficents toward me?

13 I will b take the cup of saluation, and call
vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, euen
now in the presence of all his people.

15 Precious in the sight of the Lord is the
death of his Saints.

16 Beholde, Lord: for I am thy seruant, I am
thy seruant, and the sonne of thine handmaid:
thou hast broken my bonds.

17 I will offer to thee a sacrifice of praise, and
will call vpon the Name of the Lord.

18 I will pay my k vowes vnto the Lord, euen
now in the presence of all his people,

19 In the courts of the Lords house, euen in
the middes of thee, O Ierusalem, Praise ye the
Lord.

the cuppe and drinke in signe of thankes giuing. i I perceiue that God hath bene
ouer him, so that hee both dispeth their death, and taketh an account, k I will
thanke him for his beneficis: for that is a iust payment, to conuict that we were
all to God.

g For they were
appointed by God
as instructors and
teachers of faith
and religion for
others to follow.
h That is, he will
continue his graces
toward his
people.
i And therefore
doth still goe on
and continue all
things therein.
k And they declare
enough their in-
finitie, so that the
world seeth him
nothing, but to
show his iustly
care toward men.
l Though the dea-
fer forth Gods glo-
ry, yet hee meeth
here, that they
shall him not in
his Church and
Congregation.

a He granted that
no pleasure is so
great, as to see
Gods helpe in our
necessitie, neither
y any thing more
desireable vnto
our lone toward him.
b That is, in con-
uenient time to
seeke helpe, which
was when hee was
in distresse.
c Hee sheweth forth
the fruit of his loue
in calling vpon him,
continuing him to
be his and merciful
to him, and to helpe
them that are dis-
tressed of ayd and
council.
d Which was re-
quired before,
now rest vpon the
Lord, for hee hath
bene beneficent
towards thee.

e The Lord will
preferre me, and
sue my life.
f I felt all these
things, and there-
fore was moued
by faith to con-
fesse them.

g In my great
distresse I thought
God would not
regard man, which
is but lies and va-
nities, yet I over-
came this reason-
ing, and felt the
contrary.

h In the Law they
were to make a
banket, when they
gave solemn
thanks to God and
and to take the

a Because God
promised to deli-
uer them, not for
their sakes, but for
his name, lxxi. 48.
b Therefore they
ground their pray-
er vpon this pro-
mise.
c When the wicked
see that God
accomplisheth not
his promise as
they imagine, they
thinke there is no
God.
d No impediments
can let his work, but
hee will overcome
the impediments
to serue his will.
e Seeing that nei-
ther the matter,
nor the forme can
commend the
idols, it followeth that
there is nothing, why
they should be a
blemed. e He
sheweth what great
vanitie it is to aske
helpe of them, which
not onely haue
no helpe in them, but
lacke sense and reason.
f As much without
sense, as blockes and
stones.

c In all ages thou hast plagued all such, which maliciously and contumaciously depart from thy truth.
d When the powers of the world gaue false sentence against me, thy worde was a guide and counsellor to teach me what to doe, and to comfort me.

a That it is almost brought to the graue, & without thy word I cannot liue.
b I haue confessed mine offences, and now depend wholly on thee.
c If God did not mainteine vs by his word, our life would drop away like water.
d I desired to be in thy word, whereby my mind may be purged from vanitie, and taught to obey thy will.
e By this hee sheweth that we can neither chuse good, cleaue to Gods worde, nor come forward in his way, except hee make our hearts large to receiue his grace, and willing to obey.

a He sheweth that he cannot follow on to the ende, except God teach him oftentimes, and lead him forward.
b Not only in outward confession but also with inward affection.
c Hereby meaning all other vices, because that countenances is the roote of all euill.
d Meaning all his sinnes.
e Let me not fall to thy dishonour, but let mine heart still deliue in thy gracious worde, & find mee strength to continue in thy worde euen to the ende.

a Hee sheweth that Gods mercy and loue is the first cause of our saluation.
b By trusting in Gods worde he assueth himselfe to be able to confute the flanders of his adversaries.
c They that simply walke after Gods word, haue no lette to iustangle them, whereas they that doe contrary, are euer in nettes and snares.
d He sheweth that the children of God ought not to suffer their fathers glorie to be obscured by the vaine pompe of Princes.

31 Thou hast destroyed the proude: cursed are they that doe erre from thy commandments.
32 Remove from mee shame and contempt: for I haue kept thy testimonies.

33 Princes also did sit, and speake against me: but thy seruant did meditate in thy statutes.
34 Also thy testimonies are my delight, and my counsellors.

DALETH.

35 My soule cleaueth to the dust: quicken me according to thy worde.

36 I haue declared my wayes, and thou hearest me: teach me thy statutes.

37 Make me to vnderstand thy way of thy precepts, & I will meditate in thy wondrous works.

38 My soule melteth for heavynesse: raise me vp according vnto thy word.

39 Take from mee the way of lying, and graunt me graciously thy Lawe.

40 I haue chosen the way of truth, and thy iudgements haue I laid before me.

41 I haue cleaued to thy testimonies, O Lord: confound me not.

42 I will runne the way of thy commandments, when thou shalt enlarge mine heart.

HE.

43 Teach me, O Lord, the way of thy statutes, and I will keepe it vnto the ende.

44 Giue me vnderstanding, and I will keepe thy Lawes, & I will keepe it with my whole heart.

45 Direct me in the path of thy commandments: for the euill is my delight.

46 Incline mine heart vnto thy testimonies, and not to contumeliousnesse.

47 Turne away mine eyes from regarding vanitie, and quicken me in thy way.

48 Stablish thy promise to thy seruant, because he feareth thee.

49 Take away my rebuke that I feare: for thy iudgements are good.

50 Beholde, I desire thy commandments: quicken me in thy righteousness.

VAV.

51 And let thy louing kindnesse come vnto me, O Lord, and thy saluation according to thy promise.

52 So shall I make answer vnto my blasphemers: for I trust in thy worde.

53 And take not the worde of truth vtterly out of my mouth: for I wayte for thy iudgements.

54 So shall I alway keepe thy Lawe for euer and euer.

55 And I will walke at libertie: for I seeke thy precepts.

56 I will speake also of thy testimonies before Kings, and will not be ashamed.

57 And my delight shall be in thy commandments, which I haue loued.

58 Mine handes also will I lift vp vnto thy commandments, which I haue loued, and I will meditate in thy statutes.

ZAIN.

59 Remember the promise made to thy seruant, wherein thou hast caused me to trust.

60 It is my comfort in my trouble: for thy promise hath quickened me.

61 The proude haue had me exceedingly in derision, yet haue I not declined from thy Law.

62 I remembered thy iudgements of olde, O Lord, and haue bene comforted.

63 Feare is come vpon mee for the wicked, that forsake thy Lawe.

64 Thy statutes haue bene my forerunner in the house of my pilgrimage.

65 I haue remembered thy Name, O Lord, in the night, and haue kept thy Lawe.

66 This I had because I kept thy precepts.

67 glory, and indignation against the wicked, e In the course of this life and lowly exile, f Euen when other sleepe, g That is all their beauties.

CETH.

68 O Lord, that are my portion, I haue desired to keepe thy wordes.

69 I made my supplication in thy presence with my whole heart: be mercifull vnto me according to thy promise.

70 I haue considered my wayes, and turned my feete into thy testimonies.

71 I made haste and delayed not to keepe thy commandments.

72 The bandes of the wicked haue robbed me: but I haue not forgotten thy Lawe.

73 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.

74 I am a companion of all them that feare thee, and keepe thy precepts.

75 The earth, O Lord, is full of thy mercy: teach me thy statutes.

TETH.

76 O Lord, thou hast delt graciously with thy seruant according vnto thy worde.

77 Teach me good iudgement & knowledge: for I haue beleehed thy commandments.

78 Before I was afflicted, I went astray: but now I keepe thy worde.

79 Thou art good and gracious: teach me thy statutes.

80 The proude haue imagined a lie against me; but I will keepe thy precepts with my whole heart.

81 Thy heart is fatte as grease: but my delight is in thy Law.

82 It is a good for me that I haue bene afflicted, that I may learne thy statutes.

83 The Law of thy mouth is better vnto me, then thousands of golde and silver.

84 Hee confesseth that before that hee was chastened, he was rebellious, as man by nature is.

IOD.

85 Thine hands haue made me, and fashioned me: I will keepe thy commandments, therefore, that I may learne thy commandments.

86 So they that feare thee, seeing mee, shall reioyce, because I haue trusted in thy word.

87 I knowe, O Lord, that thy iudgements are right, and that thou hast afflicted me justly.

88 I pray thee that thy mercy may comfort me according to thy promise vnto thy seruant.

89 Let thy tender mercies come vnto me, that I may liue: for thy Law is my delight.

90 Let the proude be ashamed: for they haue despised thy word, O Lord, and haue despised thy Law.

91 Hee declareth, that when he felt not Gods mercies, he was as dead, deale:

a Though hee had felt Gods hand still to lie vpon him, yet hee refused to be comforted himselfe therein.
b Meaning the wicked, which contemne Gods worde, and tread his religion vnder foote.
c That is the examples, whereby thou declarest thy faith to be iudged of the world.
d That is a vehement zeale to thy glory, and indignation against the wicked, e In the course of this life and lowly exile, f Euen when other sleepe, g That is all their beauties.

a I am perswaded that to keepe thy Law is an heritage and great gaine for me.
b He sheweth that none can imbrace the word of God, except hee consider his owne imperfections & wayes.
c They haue gone about to draw me into their company, d Not only in mutual confessions, but also with sydes and succour.
e For the knowledge of Gods worde is a singular toke of his fauour.

a Having proceeded by experiences that God was true in his promise, he desireth that he would increase in his knowledge and iudgement.
b So Ieremie sayth, that before the Lord conched him, he was like a calfe vntamed; so that the vie of Gods roddes is to call vs home to God.
c Their heart is indurated and hardened, stuffed vp with prosperitie.

a Because God leaueh not his worde, that he hath begone, he desireth a newe grace: that is, that he would increase his mercies.
b When God sheweth his grace toward any, he stretcheth to whether hee shall not them that trust in him.
c Hee declareth, that when he felt not Gods mercies, he was as dead, deale:

d That is, be comforted by mine example.

e He sheweth that there can be no true feare of God without the knowledge of his word.

f Though my strength faile me, yet my soule groweth and flourisheth still in thy word.

g Like a skinned bottle, or bladder that is parched in the smoke.

h How long wilt thou afflict thy servant?

i They have not only oppressed me violently, but also craftily conspired against me.
 k Heauenly Father, that God will deliver him, and destroy such as violently persecute them.
 l Finding no helpe in earth, he lifteth vp his eyes to heauen.

a Recuse none should chuse Gods word according to the changes of things in this world, be it whether it is a burden in heauen, and therefore is immutable.

b Seeing the earth and all creatures remaine in that estate wherein thou hast created them, much more thy truth remaineth constant and changeable.
 c He pronounceth by effect, that he is Gods child, because he seeketh to understand his word.
 d There is nothing so perfect in earth, but it hath an end: onely Gods word lasteth for ever.

a He sheweth that we can not lose Gods word, except we exercise our felues therein and practise it.
 b Whosoever doth submit himselfe only to Gods word, shall not onely be safe against the practices of his enemies, but also learne more wisdomes, then that they profess it, and are men of experience.
 c So then of our felues we can do nothing, but when God doth inwardly instruct vs by his spirit, we feele his graces sweeter then honey.

a Of our felues we are weaknesse, and can not free, except we be reherced with Gods word.
 b So all the faithful ought to binde themselves to God by a solemne oath & promise, to flirre vp their zeale to imbrace Gods word.

dealt wickedly and falsly with me: but I meditate in thy precepts.

79 Let such as feare thee & turne vnto me, and they that c know thy testimonies.

80 Let mine heart be vpbright in thy statutes, that I be not ashamed.

CAP. H.

81 My soule a fainteth for thy saluation: yet I wait for thy word.

82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?

83 For I am like a bottle in the smoke: yet doe I not forget thy statutes.

84 How many are the c dayes of thy seruant? When wilt thou execute iudgement on them that persecute me?

85 The proude haue digged pitres for me, which is not after thy Law.

86 All thy commandements are true: they persecute me falsly: c helpe me.

87 They had almost consumed me vpon the earth: but I forooke not thy precepts.

88 Quickene me according to thy louing kindness: so that I keepe the testimonie of thy mouth.

LAMED.

89 O Lorde, thy worde endureth for euer in a heauen.

90 Thy truth is from generation to generation: thou hast laid the foundation of the earth, and it abideth.

91 They b continue vnto this day by thine ordinances: for all c thy seruants.

92 Except thy Lawe had bene my delite, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened me.

94 I am c thine, saue me: for I haue sought thy precepts.

95 The wicked haue waited for me to destroy me: but I will consider thy testimonies.

96 I haue ferene an end of all perfection: but thy commandement is exceeding large.

MEM.

97 Oh howe loue I thy Lawe! a it is my meditation continually.

98 By thy commandements thou hast made me wiser then mine enemies: for they are cuer v me.

99 I haue had more vnderstanding then al my teachers: for thy testimonies are my meditation.

100 I vnderstood more then the ancients, because I kept thy precepts.

101 I haue refrained my feete from euery euil way, that I might keepe thy word.

102 I haue not declined fro thy iudgements: for c thou didst teach me.

103 Howe sweete are thy promises vnto my mouth! yes, more then honie vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falshood.

NUN.

105 Thy worde is a a lanterne vnto my feete, and a light vnto my path.

106 I haue b sworn & will performe it, that I will not faile to do as thou hast commanded me.
 c So all the faithful ought to binde themselves to God by a solemne oath & promise, to flirre vp their zeale to imbrace Gods word.

I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lorde, quicken me according to thy word.

108 O Lorde, I beseech thee accept the c free offerings of my mouth, and teach me thy iudgements.

109 My d soule is continually in mine hand yet doe I not forget thy Law.

110 The wicked haue layde a snare for mee, but I swarued not from thy precepts.

111 Thy testimonies haue I taken as an c heritage for euer: for they are the ioy of mine heart.

112 I haue applid mine heart to fulfill thy statutes alway, euen vnto the ende.

SAMECH.

113 I hate a vaine inuentions: but thy Lawe doe I loue.

114 Thou art my refuge and shield, and I trust in thy word.

115 b Away from mee, ye wicked: for I will keepe the commandements of my God.

116 Stablish me according to thy promise, that I may liue, and disappoint me not of mine hope.

117 c Stay thou mee, and I shall bee safe, and I will delight continually in thy statutes.

118 Thou hast troden downe all them that depart from thy statutes: for they d deride is vaine.

119 Thou hast taken away al the wicked of the earth like e droffe: therefore I loue thy testimonies.

120 My flesh trembleth for feare of thee, and I am afraid of thy iudgements.

f Thy people are droffe doeth the metall.
 g Thy iudgements do not onely teach me obedience, but cause me to feare, considering mine owne wickednesse, which feare causeth repentance.

A IN.

121 I haue executed iudgement and iustice: leaue me not to mine oppressours.

122 a Answer for thy seruant in that, which is good, and let not the proud oppress me.

123 Mine eyes haue failed in waiting for thy saluation, and for thy iust promise.

124 Deale with thy b seruant according to thy mercie, and teach me thy statutes.

125 I am thy seruant: graunt mee therefore vnderstanding, that I may know thy testimonies.

126 It is c time for thee, Lorde, to worke: for they haue destroyed thy Lawe.

127 Therefore loue I thy commandements about gold, yea, about most fine gold.

128 Therefore I esteeme all thy precepts most iust, and haue all false d wayes.

Gods word to vnto contempt, then is it Gods time to helpe and send remedie.
 d That is, whatsoeuer disreth from the puritie of thy word.

PE.

129 Thy testimonies are a wonderfull: therefore doeth my soule keepe them.

130 The entrance into thy b wordes sheweth light, and giueth vnderstanding to the simple.

131 I opened my mouth and opened, because I loued thy commandements.

132 Look vpon me & be mercifull vnto me, as thou vst to do vnto those f thou thy Name.

133 Direct my steps in thy word, and let none iniquity haue dominion ouer me.

134 Deliver me from the oppression of men, and I will keepe thy precepts.

135 Shew the light of thy countenance vpon thy seruant, and teach me thy statutes.

c That is, my prayers and thanksgiving, which sacrifice holies calleth the calors of the lippes, Chap. 14. vers. 3.

d That is, I am in continual danger of my life.

e I esteemed so worldly things, but made thy worde mine inheritance.

a Whosoever will imbrace Gods word aright, must abhorre all fantasies and imaginations bome of him in life and others.

b And his desire is not to keepe the Law of the Lord. He desireth to be content with his ownne shifftance, and he should fight in this race, when he had begun.

c The strait practices of them that esteeme thy Lawe, shall be b ought to moue, e Which understood

a Put thy life betweene mine enemies and me, as if thou wert my pledge.

b He boasteth that he is Gods seruant, but hereby peruerth Gods minde, that as he made him his by grace, so he would continue his sinne to him.

c The Prophet sheweth that when the wicked haue brought all things to confusion, and to confusion, and to confusion.

a Containing high and secret mysteries, so that I am moued with admiration and reuerence.

b The simple looketh vpon himselfe, and admiring to God, haue their eyes opened, and their minde (that is, as they began to read Gods word, c My minde toward thy word was so open.

d He that
ought to be
the ale of Gods
children, when they see his word contemned.

136 Mine eyes gath^r out with rinters of water, because they keepe not thy Law.

TSADDI.

a We cannot
confesse God to be
righteous except
we line vprightly
and truly, as he
hath commanded.
e Psa. 69.9.

137 Righteous art thou, O Lord, and iust are thy iudgements.

b Golde hath
neede to be fined,
but thy word is
perfection it selfe.

138 Thou hast commaunded ^aiustice by thy testimonies and truth especially.

c This is the true
trial, to praise God
in aduersitie.

139 * My zeale hath euen consumed me: because mine enemies haue forgotten thy words.

d So that the life
of man without
thou knowledge of
God is death.

140 Thy word is proued ^bmost pure, and thy seruant loueth it.

e He that is
afflicted with
all his affections
and whole heart
were bent to God,
ward for to haue
help in his dan-
gers.

141 I am ^cas finall and despised: yet doe I not forget thy precepts.

f He that is
earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

142 Thy righteousnesse is an euermouing righteousnesse, and thy Law ^btruth.

g Or, custome.

143 Trouble and anguish are come vpon me: yet are thy commaundments my delight.

h He that
is grounded vpon
Gods word, be
cause he would
be at hand when
his children be
oppressed.

144 The righteousnesse of thy testimonies is euermouing: grant me vnderstanding, & I shall ^bliue.

K O P H.

i For without
Gods promise
there is no hope
of deliuerance.

145 I haue ^acried with my whole heart, heare me, O Lord, and I will keepe thy statutes.

k He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

146 I called vpon thee: saue me, and I will keepe thy testimonies.

l He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

147 I presented the morning light, and cried: for I waited on thy word.

m He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

148 Mine eyes ^bpreuent the night watches to meditate in thy word.

n He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

149 Heare my voyce according to thy louing kindnesse: O Lord, quicken me according to thy ^biudgement.

o He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

150 They draw neere, that follow after ^cmalice, and are farr from thy Law.

p He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

151 Thou art neere, O Lord: for all thy commaundments are true.

q He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

152 I haue known long since ^dby thy testimonies, that thou hast established them for euer.

r He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

153 Beholde mine affliction, and deliuer me: for I haue not forgotten thy Law.

s He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

154 Plead my cause, and deliuer me: quicken me according vnto thy ^aword.

t He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

155 Saluation is farr from the wicked, because they seeke not thy statutes.

u He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

156 Great are thy tender mercies, O Lord: quicken me according to thy ^biudgements.

v He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

157 My persecutions & mine oppressours are many: yet doe I not forsake from thy testimonies.

w He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

158 I saw the transgressours & was ^cgrieved, because they kept not thy word.

x He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

159 Consider, O Lord, howe I ^dloue thy precepts: quicken mee according to thy louing kindnesse.

y He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

160 The ^ebeginning of thy word is truth, and all the iudgements of thy righteousnesse endure for euer.

z He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

S C H I N.

a The threatenings
and persecutions
of the wicked
could not cause me
to forsake thee,
whom I more
looe than men.

161 Princes haue ^apersecuted me without cause, but mine heart stood in awe of thy words.

b He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

162 I reioyce at thy word, as one that findeth a great spoyle.

c He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

163 I hate falsehood and abhorre it, but thy Law doe I loue.

d He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

164 ^bSeven times a day doe I praise thee, because of thy righteous iudgements.

e He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

165 They that ^cloue thy Law, shall haue great

prosperitie, and they shall haue no hurt.

166 Lord, I haue trusted in thy saluation, and haue done thy commaundments.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testimonies: ^cfor all my wayes are before thee.

T A V.

169 Let my complaint come before thee, O Lord, and giue me vnderstanding ^aaccording vnto thy word.

170 Let my supplication come before thee, & deliuer me according to thy promise.

171 My lips shall ^bspeake praise, when thou hast ^ctaught me thy statutes.

172 My tongue shall intreate of thy worde: for all thy commaundments are righteous.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law is my delight.

175 Let my soule lue, and it shall praise thee, and thy ^diudgements shall helpe me.

176 I haue ^egone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commaundments.

177 I haue longed for thy saluation, O Lord, and thy Law is my delight.

178 Let my soule lue, and it shall praise thee, and thy ^fiudgements shall helpe me.

179 I haue ^ggone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commaundments.

180 Let my soule lue, and it shall praise thee, and thy ^hiudgements shall helpe me.

181 I haue ⁱgone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commaundments.

182 Let my soule lue, and it shall praise thee, and thy ^jiudgements shall helpe me.

183 I haue ^kgone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commaundments.

184 Let my soule lue, and it shall praise thee, and thy ^liudgements shall helpe me.

185 I haue ^mgone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commaundments.

186 Let my soule lue, and it shall praise thee, and thy ⁿiudgements shall helpe me.

187 I haue ^ogone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commaundments.

188 Let my soule lue, and it shall praise thee, and thy ^piudgements shall helpe me.

189 I haue ^qgone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commaundments.

190 Let my soule lue, and it shall praise thee, and thy ^riudgements shall helpe me.

191 I haue ^sgone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commaundments.

192 Let my soule lue, and it shall praise thee, and thy ^tiudgements shall helpe me.

193 I haue ^ugone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commaundments.

194 Let my soule lue, and it shall praise thee, and thy ^viudgements shall helpe me.

195 I haue ^wgone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commaundments.

196 Let my soule lue, and it shall praise thee, and thy ^xiudgements shall helpe me.

197 I haue ^ygone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commaundments.

198 Let my soule lue, and it shall praise thee, and thy ^ziudgements shall helpe me.

199 I haue ^agone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commaundments.

200 Let my soule lue, and it shall praise thee, and thy ^biudgements shall helpe me.

201 I haue ^cgone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commaundments.

202 Let my soule lue, and it shall praise thee, and thy ^diudgements shall helpe me.

d He that
ought to be
the ale of Gods
children, when they see his word contemned.

a As thou hast
promised to be
the schoolmaster
vnto all them that
depend vpon thee,
b The word
signifieth to powe
forth continually,
c All his prayer
and desire, as to
proue in the
word of God,
d That is, thy
predecessor care
me, and where
thou wilt iudge
mine enemies,
e Being chaled to
and sue by mine
enemies, and
vnto no place to
quit in.

f He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

g Or, custome.

h He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

i He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

j He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

k He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

PSAL CXX.

1 The prayer of David being vexed by the false reports of Sanchiath, &c. And therefore he lamenteth in long alme among these verses. 7. Who were given to all kinde of wickednesse and conuulsions.

2 Called vnto the Lord in my ^btrouble, and he heard me.

3 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.

4 What doeth thy ^cdeceitfull tongue bring vnto thee? or what doeth it auail thee?

5 It is as the ^dsharpe arrowes of a nightie man, and as the coales of Sennir.

6 Woe is to me that I remaine in ^eMeshech, and dwell in the tents of ^fKedar.

7 My soule hath too long dwelt with him that hateth peace.

8 I seeke ^gpeace, and when I speake ^hthereof, they are bent to warre.

9 That is, nothing so sharpe to pierce, nor so hote to set on fire, as a slanderous tongue.

10 These were people of Arabia, which came of Ishmael, Genesis 25. 12. That is, of the Ishmaelites.

11 He declareth what he meant by Meshech and Kedar: to wit, the ⁱIsrahel, which had degenerated from their godly fathers, and hated and contended against the faithfull.

PSAL CXXII.

1 This Psalm teacheth that the faithfull ought only to looke for helpe at God, 7. Who only doeth maintaine, preserve, and prosper his Church.

2 Called vnto the Lord in my ^btrouble, and he heard me.

3 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.

4 What doeth thy ^cdeceitfull tongue bring vnto thee? or what doeth it auail thee?

5 It is as the ^dsharpe arrowes of a nightie man, and as the coales of Sennir.

6 Woe is to me that I remaine in ^eMeshech, and dwell in the tents of ^fKedar.

7 My soule hath too long dwelt with him that hateth peace.

8 I seeke ^gpeace, and when I speake ^hthereof, they are bent to warre.

9 That is, nothing so sharpe to pierce, nor so hote to set on fire, as a slanderous tongue.

10 These were people of Arabia, which came of Ishmael, Genesis 25. 12. That is, of the Ishmaelites.

11 He declareth what he meant by Meshech and Kedar: to wit, the ⁱIsrahel, which had degenerated from their godly fathers, and hated and contended against the faithfull.

12 Let mine eyes be as the watchtowers of the hill, that I may see the enemy that cometh against me.

a That is, of
the nose
and rising in
singing.

b He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

c He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

d He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

e He that
is earnest in the
 studie of Gods
word, then they
that kept the
watch were in
their charge.

d Whatsoever thou dost enter, profit shall have good successe.

7 The Lorde shall preferue thee from all euill: he shall keepe thy foule.

8 The Lorde shall preferue thy going out, and thy coming in: from henceforth & for euer.

PSAL. CXXII.

1 David reioyceth in the name of the faithfull, that God hath accomplished his promys, and placed vs in Zion. 5 For the which he giueth thanks, 8 And prayeth for the prosperitie of the Church.

A song of degrees, or Psalme of David.

1 * Reioyced when they sayd to me, We wil go into the house of the Lorde.

2 Our feete shall stand in thy gates, O Ierusalem.

3 Ierusalem is builded as a citie, that is compact together in it selfe:

4 Whereunto ^{the} Tribes, ^{even} the Tribes of the Lorde goe vp according to the testimonye to Iffrael, to praise the Name of the Lorde.

5 For there are thrones set for judgment, ^{even} the thrones of the house of David.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace be within thy walles, and prosperitie within thy palaces.

8 For my brethren and neighbours sakes I will wish thee now prosperitie.

9 Because of the House of the Lorde our God, I wil procure thy wealth.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus by the wicked workings, and consumers of God.

A song of degrees.

1 Lift vp mine eyes to thee, that dwellest in the heauens.

2 Behold, as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mistresse: so our eyes wait vpon the Lorde our God vntill he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lorde, haue mercy vpon vs: for we haue suffered too much contempt.

4 Our soule is filled too full of the mocking of the wealthy, & of the despitefulness of the proud.

PSAL. CXXIII.

1 The people of God, escaping a great perill, the acknowledge themselves to be delivered, and by their own power, but by the power of God. 4 They declare the greatness of the perill, 6 And praise the Name of God.

A song of degrees, or Psalme of David.

1 If the Lorde had not bene on our side, (may Iffrael now say)

2 If the Lorde had not bene on our side, when men rose vp against vs,

3 They had then swallowed vs vp by quickie, when their wrath was kindled against vs.

4 Then the waters had drowned vs, and the streame had gone ouer our soule:

5 Then had the swelling waters gone ouer our soule.

6 Praise be to the Lorde, which hath not giuen vs as a praye vnto their teeth.

7 Our soule is escaped, euen as a bird out of

the snare of the fowlers: the snare is broken, and we are deliuered.

8 Our helpe is in the Name of the Lorde, which hath made heauen and earth.

PSAL. CXXV.

1 Hee describeth the assurance of the faithfull in their afflictions. 4 And sheweth their wealth. 5 And the destruction of the wicked.

A song of degrees.

They that trust in the Lorde, shall be as mount Zion which cannot be removed, but remaineth for euer.

2 As the mountains are about Ierusalem: so is the Lorde about his people from henceforth and for euer.

3 For the wicked shall not rest on the lot of the righteous, least the righteous put forth their hand vnto wickednes.

4 Doe well, O Lorde, vnto those that be good and true in their hearts.

5 But these that turne aside by their crooked wayes, them shall the Lorde lead with the workers of iniquitie: but peace shall be vpon Iffrael.

6 He defendeth God to purge his Church from hypocrites and such as haue no zeale of the truth.

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliverance was wondrous after the many yeres of captiuitie first begun by Jeremie chap. 51. and 52.

A song of degrees, or Psalme of David.

When the Lord brought againe the captiuitie of Zion, we were like them that dreame.

2 Then was our mouth filled with laughter, and our tongue with ioy: then sayde they among the heathen, The Lorde hath done great things for them.

3 The Lorde hath done great things for vs, wherof we reioyce.

4 O Lorde, bring againe our captiuitie, as the diuers in the South.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping and caried precious seede: but they shall returne with ioy and bring their sheaves.

7 Neuer these themselves sufficiently thankfull. d It is no need to deliuer his people, then to crosse the rivers to mine in the wilderness and barren places. e That a seed which was scarce and deere, meaning, that they which trusted in Gods promise to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both downy and spiritual, flourish by Gods mere providence and blessing.

2 And that to save children well nurtured, is an especial grace onely of God.

A song of degrees, or Psalme of Solomon.

Except the Lord build the house, they labour in vaine that build it: except the Lorde keep the citie, the keeper watcheth in vaine.

2 It is in vaine for you to rise early, and to lie downe late, and eate the bread of sorrow: but he wil surely giue rest to his beloued.

3 Beholde, children are the inheritance of the Lorde, and the fruite of the wombe his reward.

4 As are the arrows in the hand of the strong man: so are the children of ioy.

5 Blessed is the man that hath his quiver full of them: for they shall not be ashamed, when they speake with their enemies in the gate.

6 Not exempting them from labour, but making their labours comfortable as it were a rest. f That is, adorned with strength and virtues from Gods free gifts, and not the fruit of their own labours. g Such children shall be able to flappe their aduersaries mouthes, when their godly life is manifestly accused before iudges.

7 Not exempting them from labour, but making their labours comfortable as it were a rest. f That is, adorned with strength and virtues from Gods free gifts, and not the fruit of their own labours. g Such children shall be able to flappe their aduersaries mouthes, when their godly life is manifestly accused before iudges.

7 Not exempting them from labour, but making their labours comfortable as it were a rest. f That is, adorned with strength and virtues from Gods free gifts, and not the fruit of their own labours. g Such children shall be able to flappe their aduersaries mouthes, when their godly life is manifestly accused before iudges.

PSAL CXXVIII.

a He sheweth that his goodness appeareth not to all universally, but to them only that feare the Lord, and walk in his wayes.

a Song of degrees.

a God approacheth not our life except it be reformed, according to his word.

b The world ethemeth them happy, which live in wealth and idleness: but the holy fishoff approacheth them best, that live of the meane profit of their labour.

c Because Gods favour appeareth in none outward thing, more then in increase of children he promitteth to enrich the faithfull with this gift. *d* Because of the spirituall blessing, which God hath made to his Church these temporal things shall be grained. *e* For except God blessed his Church publicly, this private blessing were nothing.

Blessed is every one that feareth the Lord and walketh in his wayes.

2 When thou carest the labours of thine hands, thou shalt be blessed, and it shall be well with thee.

3 Thy wife shall be as the fruitful vine on the sides of thine house, and thy children like the olive plants round about thy table.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shall send thee, and thou shalt see the wealth of Jerusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

PSAL CXXIX.

a He admitteth that the Church to every thing is beset with affliction. *b* For by the righteous Lord it shall be delivered. *c* And the enemies for all their glorious power, shall suddenly be destroyed.

a Song of degrees.

a The Church now afflicted ought to remember, how her condition hath ever bene such from the beginning to be molested most grievously by the wicked; yet in time it hath ever bene delivered.

b Because God is righteous, he can not but plague his adversaries, and deliver his, as oren out of the plough. *c* The enemies that lift them. *d* As it were approacheth neere to the flame, are consumed with the breath of Gods wrath, because they are not grounded in godly humilitie. *e* That is, the wicked shall perish and none shall passe for them.

They have oftentimes afflicted mee from my youth (may Israel now say)

2 They have oftentimes afflicted me from my youth: but they could not prevaile against me.

3 The plowes plowed vpon my backe, and made long furrowes.

4 But the righteous Lord hath cut the cords of the wicked.

5 They that hate Zion, shall bee all ashamed and turned backward.

6 They shall be as the graffe on the house tops, which withered afore it cometh forth.

7 Whereof the mower filleth not his hande, neither the glaiuer his lap:

8 Neither they which goe by, say, The blessing of the Lord be vpon you, or, We blesse you in the Name of the Lord.

PSAL CXXX.

a The people of God from their bottomlesse miseries do cry vnto God, and are heard. *b* They confesse their finnes and flee vnto Gods mercie.

a Song of degrees.

a Being in great distress and sorrow.

b He declareth that we cannot be liull before God, but by forgiveness of finnes.

c Because of nature thou art mercifull: therefore the faithful reuolue thee.

d He sheweth to whom the mercy of God doeth appertaine to Israel, that is, to the Church and not to the reprobate.

Out of the deepe places haue I called vnto thee, O Lord.

2 Lorde, heare my voyce: let thine cares attend to the voice of my prayers.

3 If thou, O Lorde, straightly markest iniquities, O Lord, who shall stand?

4 But mercy is with thee, that thou mayest be feared.

5 I haue waited on the Lorde: my soule hath waited, and I haue trusted in his word.

6 My soule waiteth on the Lorde more then the morning watch watcheth for the morning.

7 Let Israel wait on the Lorde: for with the Lorde is mercie, and with him is great redemption.

8 And he shall redeeme Israel from all his iniquities.

PSAL CXXXI.

a David charged with ambition and greedily desire to reign, professeth his humilitie and modestie before God, and teacheth all men what they should doe.

a Song of degrees or Psalm of David.

Lorde, mine heart is not haucie, neither are mine eyes loftie, neither haue I walked in great matters and hid from me.

2 Surely I haue behaued my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is wained.

3 Let Israel waite on the Lorde from henceforth and for euer.

PSAL CXXXII.

a The faithful grounding on Gods promise made vnto David, desire that his wealth establish the same, both as touching his posteritie and the building of the Temple, so pray there as was foretold, Psalm 132.

a Song of degrees.

Lorde, remember David withall his affliction.

2 Who sware vnto the Lorde, and vowed vnto the mighty God of Iaakob, saying,

3 I will not enter into the Tabernacle of mine house, nor come vpon my pallet or bed,

4 Nor suffer mine eyes to sleepe, nor mine eye lids to slumber:

5 Vntill I finde out a place for the Lorde, an habitation for the mighty God of Iaakob.

6 Lo, we heard of it in Ephrathah, and found it in the fields of the forest.

7 We wil enter into his Tabernacles, and worship before his footestool.

8 Arise O Lorde, to come into thy rest, thou, and the Arke of thy strength.

9 Let the Priests be clothed with righteousness, and let thy Saints reioyce.

10 For thy seruants Dauid sake refuse not the face of thine Anoynted.

11 The Lord hath sworn in truth vnto David, and he will not shrike from it, saying, Of the fruit of thy body wilt I set vpon thy throne.

12 If thy finnes keepe my covenant, and my testimonies, that I shall teach them, their finnes also shall sit vpon thy throne for euer.

13 For the Lord hath chosen Zion, and loued to dwell in it, saying,

14 This is my rest for euer: here will I dwell, for I haue a delight therein.

15 I will surely blesse her vitales, and will satisfie her poore with bread.

16 And will clothe her Priests with salvation, and her Saints shall shoute for ioy.

17 There will I make my home of David to bud: for I haue ordained a light for mine Anoynted.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

madeft promises to David, so continue it to his posteritie that whatsoever they shall aske for their people, it may be granted. *b* Because this cannot be accomplished but in Christ, it followeth that the promises was spiritual. *c* Meaning, for his owne sake, and not for the plentifulle use of the place: for he promitteth to blesse it, declaring before that it was barren. *d* That is, with my protection, whereby they shall live. *e* I Though his surety for a time seemed to be broken, yet hee promitteth to restore it.

PSAL CXXXIII.

a This Psalm cometh by the commendation of brotherly amitie among the seruants of God.

a Song of degrees or Psalm of David.

Beholde, how good and howe comely a thing it is, brethren to dwell euery together.

against David, though some favoured him, yet when hee was established King, he length they ioyed at together like brethren, and therefore he sheweth by these similitudes the commoditie of brotherly loue.

a He stretcheth forth his great humilitie, as an example to all rulers and gouernours.

b Which puffeth the measure & limits of his vacation.

c He was voyde of ambition and wicked desires,

a That is, with how great difficulty he came to the kingdom, and with how great zeale and care he went about to build his Temple.

b Because the charge of the king was to his fourth Gods glory, he sheweth, that he could take no rest, neither would hee goe about any worldly thing, were it neuer so necessary, before he had executed his office.

c That is, the Arke, which was a signe of Gods presence.

d The common beate was that the Arke should remaine in Ephrathah, that is, in Beth lehem, a plethoric place, but alter we perceived that thou wilt dwell place it in Ierusalem, which was barren as a forest and compassed about only with hilles.

e That is, Ierusalem, because that afterward his Arke should remoue to some other place.

f Let the effect of thy grace both appeare in the Priests and in the people.

g As thou hast

a Because the great part were established King, he sheweth by these

b The ornament was a sign of the grace which came from Christ the head vnto his Church.

c By Hermon and Zion he meaneth the plentiful country about Ierusalem.

2 *To like to the precious ointment vpon the head, that runneth downe vpon the beard, vnto vnto Aarons beard,* which went downe on the border of his garments:

3 *And as the dew of Hermon, which falleth vpon the mountains of Zion:* for *there the Lord appointed the blessing and life for euer.*

4 *Where there is such concord.*

PSAL. CXXXIII.

1 *He exhorted the Levites watching in the Temple, to praise the Lord.*

A Song of degrees.

Behold, praise ye the Lord, all ye *a* seruants of the Lord, ye that by night stand in the house of the Lord.

2 Lift vp your *b* hands to the Sanctuary, and praye the Lord.

3 The Lord, that hath *c* made heauen and earth, bleste thee out of Zion.

And therefore hath all power, bleste thee with his Fatherly loue declared in Zion. Thus the Levites vied to praise the Lord, and bleste the people.

PSAL. CXXXV.

1 *He exhorted all the faithful, of what estate soeuer they be, to praise God for his marvellous works, 12. And specially for his grace towards his people, wherein he hath declared his mercie, 13. To the confounding of idolaters and their works.*

A Song for the Lord.

Praise the Name of the Lorde: yee seruants of the Lord, praise him.

2 Yee that stand in the *a* House of the Lorde, and in the *b* courts of the House of our God.

3 Praise yee the Lord: for the Lord is good sing praises vnto his name: for it is a comely thing.

4 For the Lord hath *c* chosen Iakob to himselfe, and Israel for his chiefe treasure.

5 For I know that the Lord is great, and that our Lord is aboute all gods.

6 Whatsoeuer pleased *d* Iord, that *d* did he in heauen & in earth, in the sea, and in all the depths.

7 He bringeth vp the cloudes from the ends of the earth, & maketh the *e* lightnings w the raine: he draweth forth the winde out of his treasure.

8 *f* Hee smote the first borne of Egypt both of man and beest.

9 He hath sent tokens and wonders into the middes of thee, O Egypt, vpon Pharaoh, & vpon all his seruants.

10 *h* Hee smote many nations, and slew mightie Kings:

11 *i* As Sihon King of the Amorites, and Og King of Bashan, & all the kingdomes of Canaan:

12 And *j* gaue their land for an inheritance, *euem* an inheritance vnto Israel his people.

13 Thy Name, O Lord, *k* and *l* were for euer: O Lorde, thy remembrance *m* from generation to generation.

14 For the Lorde will *n* iudge his people, and be pacified toward his seruants.

15 The *o* idoles of the heathen are silver and golde, the worke of mens hands.

16 They haue a mouth, and speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: *p* *q* are all that trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that feare the Lord, praise the Lord.

21 Praise the Lorde out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

PSAL. CXXXVI.

1 *A most earnest exhortation to giue thanks vnto God for the creation and continuance of all things, whoe standeth in confirming that hee hath vnto all of his creatures.*

Praise ye the Lord, because he is good: for his *a* mercie endureth for euer:

2 Praise ye the God of gods: for his mercie endureth for euer:

3 Praise ye the Lord of lords: for his mercie endureth for euer.

4 Which only doeth great wonders: for his mercie endureth for euer:

5 Which by his wisdom made the heauens: for his mercie endureth for euer:

6 Which hath stretched out the earth vpon the waters: for his *b* mercie endureth for euer:

7 Which made great lights: for his mercie endureth for euer:

8 *c* At the sunne to rule the day: for his mercie endureth for euer:

9 The moone and the Starres to gouerne the night: for his mercie endureth for euer:

10 Which smote Egypt with their first borne, (for his mercie endureth for euer)

11 And *d* brought out Israel from among them (for his mercie endureth for euer)

12 With a mightie hand and *e* stretched out arme: for his mercie endureth for euer:

13 Which diuided the red Sea in two partes: for his mercie endureth for euer:

14 And made Israel to passe through the mids of it: for his mercie endureth for euer:

15 And our drewe Pharaoh and his hoste in the red Sea: for his mercie endureth for euer:

16 Which led the people through the *f* wil- derness: for his mercie endureth for euer:

17 Which smote great Kings: for his mercie endureth for euer:

18 And slew *g* mightie Kings: for his mercie endureth for euer:

19 *h* As Sihon King of the Amorites: for his mercie endureth for euer:

20 And Og the King of Bashan: for his mercie endureth for euer:

21 And gaue their land for an heritage: for his mercie endureth for euer:

22 *i* *euem* an heritage vnto Israel his seruants: for his mercie endureth for euer:

23 Which remembered vs in our *j* base estate: for his mercie endureth for euer:

24 And hath refused vs from our opprobrious: for his mercie endureth for euer:

25 Which giueth foode to all *k* flesh: for his mercie endureth for euer:

26 *l* Praise ye the God of heauen: for his mercie endureth for euer.

PSAL. CXXXVII.

1 *The people of God in their banishment, seeing Gods true religion decayed amongst many, and in the face of heathen which despise the Chaldeans did so little paine, 3. That they rather regarded the same daily with tears, sighes and lamentation against God. 7. Wherefore the travellers did for God, 13. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.*

By the rulers of Babel we *a* sate, and there we wept, when we remembred Zion.

2 Wee hanged our harpes vpon the willowes, yet we could not stay our sorrow, nor turne vs from the true service of God.

a Ye Levites ye are in his Sanctuary. b Meaning, the people: for the people and Levites had their courts, which were places of the Temple separate.

c That is, he freely loved the posterity of Abraham.

d Hee ioyntly Gods power with his will, so consistent that wee should not separate them: and hereby he willeth Gods people to depend on his power, which hee confirmeth by examples.

* Ier. i. 12. * Eze. 11. 29. * Num. 21. 7. 4. e Hee sheweth what fruite the godly exercise of Gods power, whereby they see howe he destroyeth his enemies, and delivereth his people.

f That is, hee is gone in and defend his people.

g By shewing what punishment Gods appointeth for the heathen idolaters, hee warneth his people to beware the like offence, seeing that idoles haue neither power nor life, and that their delinquency can not by idoles, but by the mightie power of God, be punished.

h Reading Psal. 119. verse 4.

i In our greatest affliction & sorrow, when we looked for nothing better, then to languish any further.

j Seeing that God poueth out grace for the beasts, much more hath hee care about his people.

k Seeing that all ages haue had most plaine testimonies of Gods benefits,

l That is, we sate a long time and wept, that the exercise of Gods

b To wit, of that country.

c The Babylonians spake thus in mocking vs, as though by our silence we should

signifie that we hoped no more in God.

d Albeit the faithfull are touched with their particular griefes, yet the common sorrowe of the Church is most grievous vnto them, and is such as they can not but remember and lament.

e The decay of Gods religion in their country was so grievous, that no ioy could make them glad, except it were restored. f According as Ezekiel 23:17. and Iere 49:7. were prophesied: and Obadiah verse 10. sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinnefolke. g When thou diddest visite Ierusalem, h He alleudeth to Ieremias prophesie, Chapter 13. and 40. etc. promising good successe to Cyrus and Darius, whom ambition moued to fight against Babylon: but God vied them as his reeds to punish his enemies.

in the middes thereof.

3 Then they that led vs captiues, c required vs songs and mirth, when we had hanged vp our harpes, saying, Sing vs one of y songs of Zion.

4 How shall we sing, sayd we, a song of the Lord in a strange land?

5 If I forget thee, O Ierusalem, let my right hand forget to play.

6 If I doe not remember thee, let my tongue cleaue to the soofe of my mouth: yea, if I preferre not Ierusalem to my c chiefe ioy.

7 Remember the children of y Edom, O Lord, in the 2 day of Ierusalem, which said, Raile it, raile it to the foundation thereof.

8 O daughter of Babel, worthy to be destroyed, blessed shal be he that rewardeth thee, as thou hast serued vs.

9 Blessed shal be he that taketh and dasheth thy children against the stones.

PSAL. CXXXVIII.

1 David with great courage praeseth the goodnesse of God to ward him, the which is so great, q That it is harden to foretell vnto vs, who shall praise the Lord together with him. R As hee is ignorant howe like the conspire of God in the time following, as hee hath beene saying.

A Psalm of David.

I Will pray thee with my whole heart: euen before the 2 gods will I pray thee.

2 I will worship toward thine holy b Temple and praise thy Name, because of thy louing kindnesse and for thy truth: for thou hast magnified thy name aboue all things by thy word.

3 When I called, then thou hearest me, and hast c increased strength in my soule.

4 All the d Kings of y earth shall praise thee, O Lord: for they haue heard y words of thy mouth.

5 And they shall sing of the wayes of the Lord, because of the glory of the Lord n great.

6 For the Lord is high: y yet he beholdeth the lowly, but the proude he knoweth c a farre off.

7 Though I walke in the middes of trouble, yet wilt thou reuie me: thou wilt stretch forth thine hand vpon the wrath of mine enemies, and thy right hand shall sue me.

8 The Lord will pforme his work: towarde me: O Lord, thy mercy endureth for euer: forfake not the workes of thy handes.

PSAL. CXXXIX.

1 David to chaste his heart from all hypocrisie, sheweth that there is nothing hid, which God seeth not. 13 Which hee confirmeth by the creation of man. 23 After declaring his grace and fauour of God, hee protesteth to be conuince to all them that conspire God.

q To him that excelleth. A Psalm of David.

O Lord, thou hast tried me and knowen me.

2 Thou knowest my a sitting and my rising: thou vnderstandest my thought a farre off.

3 Thou c compassedst my pathes, and my lying downe, and art accustomed to all my wayes.

4 For there is not a word in my c tongue, but thou knowest it wholly, O Lord.

5 Thou knowest my meaning before I speake.

5 Thou holdest me straine behinde and before, and layest thine d hand vpon me.

6 Thy knowledge is too wonderful for mee: it is so high, that I cannot attaine vnto it.

7 Whither shall I goe from thy c Spirit? or whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there: if I lye downe in hell, thou art there.

9 Let me take the wings of the morning, and dwell in the vtmost parts of the sea:

10 Yet thither shall thine c hand leade me, and thy right hand hold me.

11 If I say, Yet the darknes shall hide me, euen the night shall be a light about me.

12 Yea, the darknesse hideth not from thee: but the night shineth as the day: the darknesse and light are both alike.

13 For thou hast b possessed my reins: thou hast couered me in my mothers wombe.

14 I will praise thee, for I am i fearfully and wonderfully made: maruelous are thy workes, and my soule knoweth it well.

15 My bones are not hid from thee, though I was made in a secret place, and facioned k beneath in the earth.

16 Thine eyes did see me, when I was without forme: i for in thy booke were all things written, which in continuance were facioned, when there was none of them before.

17 How w deare therefore are thy thoughts vnto me, O God! how great is y summe of them!

18 If I should count them, they are more then the sand: when I wake, I am full with thee.

19 Oh y thou wouldest slay. O God, the wicked and bloody men, to whom I say, Depart ye from me:

20 Which speake wickedly of thee, and being thine enemies are lifted vp in vaine.

21 Doe not I h hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee?

22 That hate them with an vnfaigned hatred, as they were mine vter enemies.

23 Tric me, O God, and knowe mine heart: prouue me and know my thoughts.

24 And consider if there be any p way of wickednes in me: and leade me in the q way for euer.

friendship of the world, when they would let vs to serue God sincerely. p Or an heinous way rebellious: meaning, that though hee were faine to thinne, yet was hee not given to wickednes and to proueue God by rebellion. q That is, continue thy fauour towards me to the ende.

PSAL. CXL.

1 David complaineth of the crueltie, fistulles and iniuries of his enemies. 8 Asaith the which hee prophesied vnto the Levites, and asaith himselfe of his helpe and succour. 12 Wherefore hee proueth the iust to praise the Lord, and to asseure the misfortune of his iniurie.

q To him that excelleth. A Psalm of David.

Deluer me from the 2 cruel man:

2 Which imagine euill things in their b heart, and make waie continually.

3 They haue sharpened their tongues like a serpent: c adders poison is vnder their lips. Selah.

4 Keepe d me, O Lord, from the hands of the wicked: p reuue me from the cruel man, which purpoeth to cause my steps to slide.

5 The proude haue layde a snare for me, and spread a net with cordes in my pathway, y and set gremies for me. Selah.

6 Therefore I said vnto the Lord, Thou art my God: heare, O Lord, the voyce of my prayers.

7 O Lord

d Thou so guidest me in thine hand, that I can turne no way, but where thou appointest me.

e From thy power and knowledge f Thy power doth so fall vnto me, that I can escape by no means from thee.

g Though darkness be an hindrance to mans sight, yet it serueth thine eyes as well as the light.

h Thou hast made me in all parts, and therefore thou needest know me, i Considering thy wonderful workes in forming me, I cannot but praise thee, and tear thy mightie power.

k That is, in my mother womb: which hee compareth to the inward parts of the earth. l Seeing that thou diddest know me before I was composed of either flesh or bone, much more now must thou know me when thou hast facioned me.

m Now oughtest thou to esteeme the excellent declaration of thy wisdom in the creation of man n continually see new occasions to meditate in thy wisdom, and to praise thee.

o He teacheth vs boldly to chieue all the hatred of the wicked, and friendship of the world, when they would let vs to serue God sincerely. p Or an heinous way rebellious: meaning, that though hee were faine to thinne, yet was hee not given to wickednes and to proueue God by rebellion. q That is, continue thy fauour towards me to the ende.

2 Which persecuteth me of malice and without cause. b That is by their false conuitions: and lies they kindle the hatred of the wicked against me.

c Hee the with wisdome reprooeth the wicked vnder, when power and force faile them.

d He declarer what is the reme die of the godly, when they are oppressed by the worldlings.

a He confesseth that neither our adious thoughts, or any part of our life can be hid to God, though wee seeme to be farr off.

b So that they are euidently knowne to thee.

c Thou knowest my meaning before I speake.

a Who of a pore
shepherd hath
made me a valiant
warrior & mightie
conquerour.

f *He my answer
saith: for the
Prophet saith
saith himselfe
with any words.*

b He confesseth
that neither by his
owne authoritie,
power nor policie
his kingdom was
set, but by the
sweet grace
of God.

c To give vnto
God his praise is
to confesse his
felicitie, to be va-
lourous of ex-
cellent benefits,
& that he be-
lieueth them vpon vs
of his free mercy.

d He desireth God
to continue his
grace, and to him
helps for the pre-
sent neede.

e By these manner
of speeches hee
sheweth that all
the lesse, y world
can not hinder
Gods power,

which hee ap-
proacheth by faith.
f That is, deliuer
me from the tur-
mules of them
that should be my
people, but are
corrupt in their
iudgement and
enterprises, as
though they were
strangers.

g For though
they haue hand,
yet they keepe not
promise.

h That is, a rare
and excellent song,
as thy great
benefites deserve.

i Though wicked
kings be called Gods
seruants, as Cyrus
was, yet forasmuch
as hee voucheth to
execute his iudgement
yet David becau-
se of Gods promise,
and they, that are
gaily, are properly
so called, because
they serue not their
owne affections,
but set forth Gods
glorie.

k He desireth
God to continue
his benefices to-
ward his people,
counting the pro-
tection of children
and their good
education among
the chiefest of Gods
benefits.

l That the very
corners of our
houses may be full
of store for the
great abundance
of thy blessing.

m Hee ascribeth
not onely the great
commonities, but
even the least al-
to Gods fauour.

n And if God
gouerneth not
all his children
all these blessings,
yet he recompenseth
them with better
things.

a He sheweth
what sacrifices
are pleasant
and acceptable
vnto God: euen
praise
and thank-
sgiving, and seeing
that God will
continue his bene-
fits towards vs.

b Heerby hee
declareth that
all power is
subiect vnto
God, and that
no worldly
promotion ought
to oblige Gods
children, as the
end of a magis-
tration, and of his
privilegiu in his
life is to praise
God, therefore he
saith that not onely
we our selues doe
that, but can all
aske vs, doe the
same.

¶ A Psalm of David.

Blessed be the Lord my strength, which
teacheth mine handes to fight, and my fingers to
battell.

2 He is my goodnesse and my fortresse, my
tower and my deliuerer, my shield, and in him I
trust, which defendeth my people vnder me.

3 Lord, what is man that thou exaldest
him? or the sonne of man that thou thinkest vpon
him?

4 Man is like to vanitie: his dayes are like
a shadow, that vanisheth.

5 Bow them heauens, O Lord, and come
down: touch the mountains and they shall shake.

6 Cast forth the lightning and scatter them:
shoot out thine arrowes, and consume them.

7 Send thine hand from above: deliuer me,
and take me out of the great waters, and from
the hand of strangers.

8 Whose mouth talketh vanitie, & their right
hand is a right hand of falsehood.

9 I will sing a new song vnto thee, O God,
and sing vnto thee vpon a vial, and an instru-
ment of ten strings.

10 It is he that giueth deliuerance vnto kings,
and rescueth David his servant from the hurtfull
sword.

11 Rescue me, and deliuer me from the hand
of strangers, whose mouth talketh vanitie, and
their right hand is a right hand of falsehood:

12 That our houses may be as the plants grow-
ing vp in their youth, & our daughters as the cor-
ner stones, grauen after the similitude of a palace:

13 That our corners may be full & abounding
with diuers sortes, and that our sheepe may bring
forth thousands and ten thousand in our streets:

14 That our oxen may be strong to labour:
that there be none indigence, nor going out, nor
no crying in our streets.

15 Blessed are the people, that be so, yea, blef-
sed are the people, whose God is the Lord.

a That is, a rare
and excellent song,
as thy great
benefits deserve.

b He desireth
God to continue
his benefices to-
ward his people,
counting the pro-
tection of children
and their good
education among
the chiefest of Gods
benefits.

c That the very
corners of our
houses may be full
of store for the
great abundance
of thy blessing.

d Hee ascribeth
not onely the great
commonities, but
even the least al-
to Gods fauour.

e And if God
gouerneth not
all his children
all these blessings,
yet he recompenseth
them with better
things.

PSAL. CXLV.

This Psalm was composed when the kingdom of David flourish-
ed. a Wherein hee doth shew the wonderful prouidence of
God, aswell in gouerning man as in prouiding all the rest
of his creatures. b He prayeth God for his iustice and mercy.
c But specially for his loving kinde: for towards those that
call vpon him, that feare him, and love him: d For the
which hee promiseth to praye him for euer.

¶ A Psalm of David of prayse.

O My God and King, I will extoll thee, and
will bleesse thy Name for euer and euer.

2 I will bleesse thee daily, and praye thy Name
for euer and euer.

3 Great is the Lord, and most worthy to be
prayed, and his greatnesse is incomprehensible.

4 Generation shall praise thy works vnto e ge-
neration, and declare thy power.

5 I will meditate of the beautie of thy glo-
rious maiestie, and thy wonderfull workes.

6 And they shall speake of the power of thy
fearfull actes, and I will declare thy greatnesse.

7 They shall breake out into the mention of
thy great goodnesse, and shall sing aloud of thy
righteousnesse.

8 The Lord is gracious and mercifull, slow
to anger, and of great mercy.

9 The Lord is good to all, and his mercies are
ouer all his workes.

10 All thy workes praise thee, O Lord, and thy
Saints bleesse thee.

11 They shew the glorie of thy kingdome,
and speake of thy power.

12 To canse his power to be knowne to the
sonnes of men, and the glorious renoume of his
kingdome.

13 Thy kingdome is an euermouing kingdome,
and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all that fall, and lif-
teth vp all that are ready to fall.

15 The eyes of all waite vpon thee, and thou
greatest their meate in due season.

16 Thou openest thine hand, and fillest
all things liuing of thy good pleasure.

17 The Lord is righteous in all his wayes, and
holy in all his workes.

18 The Lord is neere vnto all that call vpon
him: yea, to all that call vpon him in truth.

19 He will fulfill the desire of them that feare
him: hee also will heare their cry, and will saue them.

20 The Lord preuenteeth all them that loue
him: but hee will destroy all the wicked.

21 My mouth shall speake the praise of the
Lord, and all flesh shall bleesse his holy Name
for euer and euer.

a That is, a rare
and excellent song,
as thy great
benefits deserve.

b He desireth
God to continue
his benefices to-
ward his people,
counting the pro-
tection of children
and their good
education among
the chiefest of Gods
benefits.

c That the very
corners of our
houses may be full
of store for the
great abundance
of thy blessing.

d Hee ascribeth
not onely the great
commonities, but
even the least al-
to Gods fauour.

e And if God
gouerneth not
all his children
all these blessings,
yet he recompenseth
them with better
things.

¶ Prayse ye the Lord.

Prayse thou the Lord, O my soule.

2 I will praise the Lord during my life: as
long as I haue any being, I will sing vnto my God.

3 Put not your trust in princes, nor in the
sonne of man, for there is none helpe in him.

4 His breath departeth, and hee returneth
to his earth: then his thoughts perish.

5 Blessed is hee, that hath the God of Iakob
for his helpe, whose hope is in the Lord his God.

6 Which made heaven & earth, the sea, & all
that therein is: which keepeth his fidelity for euer:

7 Which executeth iustice for the oppres-
sed: which giueth bread to the hungry: the Lord
looseth the prisoners.

8 The Lord giueth sight to the blinde: The
Lord encourageth the godly to trust onely in the Lord, both
for that his power is able to doe them all danger, and for his promise like his will is
ready to doe them all. Whose iustice and patience for a while hee trieth, but at length
hee punisheth the aduersaries, that hee may be knowne to be iudge of the world.

d Of the terrible
indignation
against the wicked.

e He desireth
after what
God hee wish
himselfe to
his crea-
tures, though
his sinne
hath pro-
uoked his
vengeance
against all
to wit,
mercifull
not only
in pardon-
ing the
sinner of his
eld, but
in doing
good
euen to
the re-
probate,
albeit they
cannot
feele the
force
comfort
of the
same.

f The prayse
of thy
glorie
appeareth
in all thy
creatures,
and though
the wicked
would
obscure
thee
by their
sinne,
yet the
fastness
of thee
in the
midst
of the
same.

g Hee desireth
that all things
be
of
thee
order,
but
only
where
God
reigneth.

h Who being
in
misery
as
affliction
would
induce
him
to
fall
away,
if
God
did
not
vphold
him,
they
might
be
gouerned
by
him.

i To wit,
as well
of
man,
as
of
beast.
k Hee
praiseth
God,
not
onely
for
that
hee
is
beneficiall
to
all
his
creatures,
but
also
in
that
hee
justly
punisheth
the
wicked,
and
mercifully
examinieth
his
people
in
the
croffe,
giuing
them
strength
and
deliuerance
therein.

l Which
only
appareth
to
the
faithfull:
for
the
unbelieving
doubt,
impatience
and
murmuring.
m For
they
will
ask
or
with
for
nothing,
but
according
to
his
will,
as
Iohn
5:14.

n That is,
all
men
should
be
bound
to
praise
him.

PSAL. CXLVI.

David desireth his great gods that hee hath to prayse God,
and teacheth, not to trust in man, but onely in God as
mighty, & which deliuereth the afflicted, & doeth the
stronger, comforteth the fatherless, and for widows, to And
rejoiceth for euer.

¶ Prayse ye the Lord.

Prayse thou the Lord, O my soule.

2 I will praise the Lord during my life: as
long as I haue any being, I will sing vnto my God.

3 Put not your trust in princes, nor in the
sonne of man, for there is none helpe in him.

4 His breath departeth, and hee returneth
to his earth: then his thoughts perish.

5 Blessed is hee, that hath the God of Iakob
for his helpe, whose hope is in the Lord his God.

6 Which made heaven & earth, the sea, & all
that therein is: which keepeth his fidelity for euer:

7 Which executeth iustice for the oppres-
sed: which giueth bread to the hungry: the Lord
looseth the prisoners.

8 The Lord giueth sight to the blinde: The
Lord encourageth the godly to trust onely in the Lord, both
for that his power is able to doe them all danger, and for his promise like his will is
ready to doe them all. Whose iustice and patience for a while hee trieth, but at length
hee punisheth the aduersaries, that hee may be knowne to be iudge of the world.

a He sheweth
what sacrifices
are pleasant
and acceptable
vnto God: euen
praise
and thank-
sgiving, and seeing
that God will
continue his bene-
fits towards vs.

b Heerby hee
declareth that
all power is
subiect vnto
God, and that
no worldly
promotion ought
to oblige Gods
children, as the
end of a magis-
tration, and of his
privilegiu in his
life is to praise
God, therefore he
saith that not onely
we our selues doe
that, but can all
aske vs, doe the
same.

c That is, a rare
and excellent song,
as thy great
benefits deserve.

d He desireth
God to continue
his benefices to-
ward his people,
counting the pro-
tection of children
and their good
education among
the chiefest of Gods
benefits.

e That the very
corners of our
houses may be full
of store for the
great abundance
of thy blessing.

f Hee ascribeth
not onely the great
commonities, but
even the least al-
to Gods fauour.

g And if God
gouerneth not
all his children
all these blessings,
yet he recompenseth
them with better
things.

1 Though he vi-
fue them by afli-
dion, hunger, im-
prisonment: and
such like yet his
faithfully love and
praise neuer faileth
them, yet as other
in his these are
figurs of his love.

g Meaning, all
them that are defitute of worldly meases and succour. h Hee assureth the
Church that God reigneth for euer for the preferation of the same.

Lord raysteth vp the crooked: the Lorde f'loueth
the righteous.

9 The Lord keepeth the s strangers: he relie-
ueth the fatherlesse & widow: but he ouerthrow-
eth the way of the wicked.

10 The Lord shall b reigne for euer: O Zion,
thy God endureth from generation to generation.
Praise ye the Lord.

PSAL. CXLVII.

1 The Prophet praiseth the boundlesse, vnspoule, power, iustice and
providence of God vpon all his creatures. 2 But specially
vpon his Church, wh. h he gathereth together after their dis-
persiō. 19 Declaring his words and iudgements for vnto
them, as he hath done to many other people.

Praise ye the Lord, for it is good to sing vnto
our God: for it is a pleasant thing, and praise
is comely.

2 The Lord doeth build vp Ierusalem, and
gather together the dispersed of Israel.

3 He healeth those that are b broken in heart,
and bindeth vp their fores.

4 Hee d counteth the number of the starres,
and calleth them all by their names.

5 Great u our Lord, and great u his power: his
widome is infinite.

6 The Lord reliueth the mecke, and abaseth
the wicked to the e ground.

7 Sing vnto the Lord with praise: sing vpon
the harpe vnto our God.

8 Which c ouereth the heauen with cloudes,
and prepareth raine for the earth, and maketh
the graffe to growe vpon the mountains:

9 Which giueth to beastes their foode, and to
the yong rauens that crie.

10 Hee hath not pleasure in the b strength of
an hoife, neither delighteth he in the legs of man.

11 But the Lord delighteth in them that feare
him, and attend vpon his mercie.

12 Praise the Lord, O Ierusalem: praise thy
God, O Zion.

13 For hee hath made the barres of thy gates
i strong, and hath blessed thy children win thee.

14 He setteth peace in thy borders, and satisfi-
eth thee three with the f flour of wheate.

15 He fendeth forth his b commandment
vpon earth, and his word runneth very l swiftly.

16 He giueth snowe like wool, and scattereth
the hoare frost like ashes.

17 He calleth forth his vce like morsels: who
can abide the colde thereof?

18 He fendeth his word and melteth them: he
causeth his winde to blow, and the waters flow.

19 He sheweth his m word vnto Jacob, his sta-
tutes and his iudgements vnto Israel.

20 He hath not dealt so with euery nation, nei-
ther haue they b known his iudgements. Praise
ye the Lord.

hee suffereth not to die with famine, whom he hath assured of life everlasting
he through to vie law will meane is both profitable and pleasurable God, yet to put
our trust in him is to de-fraude Go of his honour: i He death not onely tur-
neth his Church with all things necessary, but prefereth also the same, and maketh
it strong against all outward force. f Israel. h M s f euer working in all
creatures is as a commandment to keepe them in order, and to giue them moou-
ing and force. i For immediately and without resting all things obey him.
m As before he called Gods secret working in all his creature his word, so he
meane here by his w. do. the doctrine: f f euerlasting, which he hath left to
his Church, which hath elected it in his name: Christ teles to sapience, and his
iudgement, whereby he hath appointed the reprobate to eternal damnation.

PSAL. CXLVIII.

1 Her psalmeth all creatures to praise the Lord in heauen and
earth and all places. 14 Specially his Church, for she power
that he hath giuen to the same, after that he had chosen them
and rayned them vnto him.

Praise ye the Lord.

Praise ye the Lord from the heauen: praise ye
him in the high places.

2 Praise ye him, all ye b his Angels: praise him,
all his armie.

3 Praise ye him, b sunne and moone: praise
ye him all bright starres.

4 Praise ye him, c heauens of heauens, and
d waters, that be aboue the heauens.

5 Let them praise the Name of the Lord: for
he commanded, and they were created.

6 And he hath established them for euer and
euer: he hath made an ordinance, which shall not
passe.

7 Praise ye the Lord from the earth, ye e dra-
gons, and all depths:

8 Fire and haile, shewe and vapours, stormie
winde, which execute his worde.

9 Mountaines and all hills, fruitfull trees and
all cedars:

10 Beasts and all cattell, creeping things and
feathered fowles:

11 s Kings of the earth and all people, princes
and all iudges of the world:

12 Yong men and maidens, also olde men and
children:

13 Let them praise the Name of the Lord: for
his Name onely is to be exalted, and his praise a-
boue the earth and the heauens.

14 For he hath exalted the b home of his peo-
ple, which u a praise for all his Saints, esen for the
children of Israel, a people that is neere vnto
him. Praise ye the Lord.

like. f Which come not by chance or fortune, but by Gods appointed
alliance. g For the greater glorias that hath he merited, and the more high that
one is preferred, the more bound is he to praise God for the same: but neither
high nor low condition or degree can be exempted from this dutie. h That
is, the dignitie, power and glory of his Church. i By reason of his doctour
made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to praise the Lord for his vi-
dorie and conquest, that he giueth his Saints against all man
power.

Praise ye the Lord.

Sing ye vnto the Lorde a new song: let his
praise be heard in the Congregation of Saints.

2 Let Israel reioyce in him that b made him,
and let f children of Zion reioyce in their c King.

3 Let them praise his Name with f flute: let the
finger playes vnto him with the timbrel and harpe.

4 For the Lord hath pleasure in his people:
he will make the mecke glorious by deliuerance.

5 Let the Saintes bee ioyfull with glory: let
them sing loud vpon their b beds.

6 Let the high Aces of GOD bee in their
mouth, and the two edged sword in their hands,

7 c To execute vengeance vpon the heathen,
and corrodions among the people:

8 To binde f their Kings in chaines, and their
nobles with fetters of yron.

9 That they may execute vpon them the
ir most lawfull King, d He aluothed to that continually self and querier.

which they should haue, if they would suffer God to rule them. e This is
chiefly accomplished in the kingdom of Christ, when Gods people, by his com-
mandment, to reuenge their private injuries. f Not onely the people, but the kings that
were their enemies, should be destroyed.

^a That he keeps
in thine heart.
b If thou give thy
self to the true
knowledge of
God without hy-
pocricie.
c Meaning, that
we must seek the
knowledge of
God with care
and diligence.
d Shewing, that
no labour must be
feared.
e This (saith he)
is the wisdom,
to knowe and
fear God.
f To know the sal-
uation.
g The worde of
God shall teach
thee in a counsell
these how to go-
uerne thy life.
h That is, if word
of God, which is
only light, to fol-
low their owne
fancies which are
dark of life.
i When they see
any giues to euil
as they are.
j Meaning if wis-
dom, which is the
worde of God, shall
preferre vs fro all
vices: naming this
vice of whoredom
whereinto man is
most prone.
k That is, her hus-
band, which is her
head and guide to
gouerne her, from
whom she ought not
to depart, but re-
maine in his sub-
jection.
l Which is the
promise made in
marriage.
m Her acquaintance
with her familiars
& them that haue
her.
n To them that are dea-
d in body and soule.
o They shall enjoy the tem-
porall and spirittuall
promises of God, as
the wicked shall be voyde
of them.

My sonne, if thou wilt receive my words, and
hide my commandments within thee,
2 And cause thine eares to hearken vnto wis-
dome, and encline^e thine heart to vnderstanding.
3 (For if thou callist after knowledge, and
crisist for vnderstanding:
4 If thou seekest her as siluer, and searchest
for her as for treasures,
5 Then shalt thou vnderstande the feare of
the Lord, and finde the knowledge of God.
6 For the Lord giueth wisdom, out of his
mouth cometh knowledge and vnderstanding.
7 He [p]repareth the state of the righteous:
he is as a shield to them that walke vprightly.
8 That they may keepe the wayes of iudg-
ment: and he preferreth the way of his Saints
9 Then shalt thou vnderstand righteousnes,
and iudgement, and equitie, and euery good path.
10 ¶ When wisdom entrench into thine heart,
and knowledge delicteth thy soule,
11 To be: shall a counsell preferre thee, and vnder-
standing shall keepe thee,
12 And deliuer thee from the euill way; and
from the man that speaketh froward things,
13 And from them that leaue the wayes of
righteousnes: to walke in the wayes of darkness:
14 Which reioyce in doing euill, and delite^b in
the traouanles of the wicked,
15 Whose wayes are crooked and they are
lowde in their paths.
16 And it shall deliuer thee from the strange
woman, euen from the stranger, which flattereth
with her wordes.
17 Which forsaketh the guide of her youth,
and forgetteth the^c couenant of her God.
18 Surely her^d house tendeth to death, and
her paths vnto^e the dead.
19 All they that goe vnto her, returne not a-
gaine, neither take they hold of the waies of life.
20 Therefore walke thou in the way of good
men, and keepe the wayes of the righteous.
21 For the iust shall dwell in the land, and the
right men shall remaine in it.
22 But the wicked shall be cut off from the
earth, & the transgressors shall be rooted out of it.

CHAP. III.

¹ The word of God giueth life. ² Trust in God. ³ Feare him.
⁴ Manner how. ⁵ Suffer his correction. ⁶ To them that
followe the word of God, all things succede well.

My sonne, forget not thou my Lawe, but let
thy heart^a keepe my commandments.
2 For they shall increaseth the length of thy
dayes, and the yeres of life, and thy prosperitie.
3 Let not^b mercie and truth forsake thee:
bindeth on thy necke, and write them vpon
the table of thine heart.
4 So shalt thou finde fauour and good vnder-
standing in the sight of God and man.
5 ¶ Trust in the Lord with all thine heart,
and leane not vnto thine owne wisdom.
6 In all thy wayes acknowledge him, and he
shall direct thy wayes.
7 ¶ Be not wise in thine owne eyes: but feare
the Lord, and depart from euill.
8 So health shall be vnto thy^c navel, and ma-
rowe vnto thy bones.

Honour the Lord with thy heart, and
with thy first frutes of all thine increase.
2 So shall thy bames be filled with abundance,
and thy pressies shall burst with newnes.
3 ¶ My sonne, refuse not the chastening of
the Lord, neither be grieved with his correction.
4 ¶ For the Lord correcteth him, whom hee
looueth, euen as the father doeth the childe in whom
he delighteth.
5 Blessed is the man that findeth wisdom,
and the man that getteth vnderstanding.
6 For the merchandise thereof is better then
the merchandise of siluer, and the gaine thereof
is better then golde.
7 It is more precious then pearles: and all
things that thou canst desire, as e not to bee com-
pared vnto her.
8 Length of dayes is in her right hand, and
in her left hand riches and glory.
9 Her wayes are wayes of pleasure, and all her
paths prosperitie.
10 She is a tree of life to them that lay hold
on her, and blessed is he that retaineth her.
11 The Lord by wisdom hath layde the
foundation of the earth, and hath stablished the
heavens through vnderstanding.
12 By his knowledge the depths are broken
vp, and the cloudes drop downe the dewe.
13 My sonne, let not^a these things depart from
thine eyes, but obserue wisdom and counsell:
22 So they shall be life to thy soule, and grace
vnto thy necke:
23 Then shalt thou walke safely by thy way,
and thy foote shall not stumble.
24 If thou sleepest, thou shalt not be afraid:
and when thou sleepest, thy sleepe shall be sweete.
25 Thou shalt not feare for any sudden feare,
neither for the destruction of the wicked, when it
cometh.
26 For the Lord shall be for thine assurance,
and shall preferre thy foote for taking.
27 ¶ Withhold not the good from the owners
thereof, though there be power in thine hand
to doe it.
28 Say not vnto thy neighbour, Go and come
again, and to morowe will I giue thee, if thou
now haue it.
29 ¶ I intend none hurt against thy neighbour,
seeing he doth dwell without feare by thee.
30 ¶ I serue not with a man causelesse, when
he hath done thee no harme.
31 ¶ Bee not^a enuious for the wicked man,
neither chuse any of his wayes.
32 For the forward is abomination vnto the
Lord: but his secret is with the righteous.
33 The curse of the Lord is in the house of
the wicked: but he bleisseth the habitation of the
righteous.
34 With the scornfull he scorneth, but hee
giueth grace vnto the humble.
35 The wise shall inherite glorie: but foolles
dishonour, though they be exalted.

CHAP. IIII.

¹ Wisdom and her frutes ought to be searched. ² The way
of the wicked leadeth to destruction, and the way of God the
blessed, yet and come to life and be saved.

Hear, O ye children, the instruction of a fa-
ther, and giue care to learne vnderstanding.
and Minister which is as a father vnto the people, as the

^f As was com-
mended in the
Law, Exodus 19.
Deut. 32. and by
this they acknow-
ledged that God
was the giuer of
all things, and that
they were ready
to believe all as his
commandment.
g For the faith-
full distribute God
giueth in greater
abundance.
h Heb. 12. p. 19
i Meaning, that
he that seeketh
wisdometh that,
furnish himselfe to
be gouerned by
the word of God,
shall haue all pro-
speritie both cor-
porall & spirittuall.
j Which bringeth
forth such fruites
that they that este
thereof, shall liue
and be alhalded to
the tree of life in
paradise.
k Heresy hee
sheweth that this
wisdom, whereof
he speaketh, o-
uerstanding, becau-
se it was before all
creatures, and that
all things were the
whole world were
made by it.
l To shew prou-
dness.
m For when God
destroyeth the
wicked, he will
sue him as he did
Loth in Sodome,
n Not only from
them to whom she
possession belon-
geth, but also from
those that will not
leave her, which
haue made of this
vie thereof.
o That is, putteth
his trust in these.
p Deuotion to be
like vnto him.
q That is, he com-
eth and faithfully
gledeth which is
hid & secret from
the world.
r He will shewe
by his plagues,
that their inuies
shall come to their
owne destruction,
as Chap. 1. 26.

^a Deu. 10. p. 16.
b Long life is the
blessing of God
which he giueth to
his people for
as it is expedient
for them.
c By mercy and
truth he meaneth
the command-
ments of the first
and second table
or els the mercy
and faithfulness
that we ought to
vie toward our
neighbours.
d Keepe them as
most precious
jewels.
e Haue them ever
in remembrance.
f By this part he comprehendeth the whole body, as by health
he meaneth all the benefices promised in the Law both corporall and spirittuall.

^g Here speaketh
this of the portion
of a Father
Chapter 1. 2
3 For

2 For I doe give you a good doctrine: *therefore* forsake ye not my lawe.

3 For I was my fathers sonne, tender and deare in the sight of my mother,

4 When he taught me, and sayd vnto mee, Let thine heart holde fast my wordes: keepe my commandments, and thou shalt liue.

5 Get wisdom: get vnderstanding: forget not, neither decline from the wordes of my mouth.

6 Forfake her not, and thee shall keepe thee: loue her and she shall preferre thee.

7 *Wisdom* is at the beginning: get wisdom *therefore*: and aboute all thy possession get vnderstanding.

8 Exalt her, and she shall exalt thee; she shall bring thee to honour, if thou embrace her.

9 She shall giue a comely ornament vnto thine head, *yea*, she shall giue thee a crowne of glory.

10 *Hear*, my sonne, and receiue my wordes, and the yeeres of thy life shall be many.

11 I haue taught thee in the way of wisdom, and led thee in the pathes of righteousness.

12 When thou goest, thy gate shall not bee *strait*; and when thou runnest, thou shalt not fall.

13 Take holde of instruction, and leaue not: keepe her, for she is thy life.

14 *Enter* not into the way of the wicked, and walke not in the way of euil men.

15 Auaide it, and go not by it: turne from it, and passe by.

16 For they cannot sleepe, except they haue done euil, and their sleepe departeth except they cause *scandall* to fall.

17 For they eate the bread of wickednesse, and drinke the wine of violence.

18 But the way of the righteous shined as the light, that *shineth* more and more vnto the perfect day.

19 The way of the wicked *is* as the darkenes; they know not wherein they shall fall.

20 *My sonne*, hearken vnto my wordes, incline thine eare vnto my sayings.

21 Let them not depart from thine eyes, *but* keepe them in the middes of thine heart.

22 For they are life vnto those that find them, and health vnto all their flesh.

23 Keepe thine heart with all diligence: for therout cometh *all* life.

24 Put away from thee a froward mouth, and put wicked lippes farre from thee.

25 Let thine eyes beholde the right, and let thine eye liddes direct thy way before thee.

26 Ponder the path of thy feete, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, *but* remoue thy foote from euill.

C H A P. V.

3 *Whoredome* forbidden. 4 *And* prodigallitie. 5 *He* witheth a man to haue his labours and to helpe others. 18 *To* lose his wife. 22 *The* wicked taken in their owne wickednesse.

My sonne, hearken vnto my wisdom, and incline thine eare vnto my knowledge.

2 That thou mayst regard counsell, and thy lippes obserue knowledge.

3 For the lips of a froward woman drop as an honeycombe, and her mouth is more soft then *boyle*.

4 But the ende of her is bitter as wormwood, and sharpe as a two edged sword.

5 Her *feete* goe downe to death, and her

steps take holde on hell.

6 She weigheth not the way of life: her pathes are *movable*: thou canst not know them.

7 Heare ye me now therefore, O children, and depart not from the wordes of my mouth.

8 Keepe thy way farre from her, and come not neere the doore of her house,

9 Left thou giue thine *honour* vnto others, and thy yeeres to the cruell:

10 Left the stranger should be filled with thy strength, and thy labours bee in the house of a stranger,

11 And thou mourne at thine end, (when thou shalt consumed thy flesh and thy body.)

12 And say, How haue I hated instruction, and mine heart despised correction!

13 And haue not obeyed the voyce of them that taught mee, nor inclined mine eare to them that instructed me!

14 I was almost brought into all euill in the mids of the Congregation and assembly.

15 *Drinke* the water of *thy* cistern, and of the riuers out of the mids of thine owne well.

16 Let thy fountaines flow forth, and the riuers of waters in the streetes.

17 But let them be thine, *turn* thine only, and not the strangers with thee.

18 Let thy fountain be blessed, and reioyce with the wife of thy youth.

19 *Let her* be as the louing hind and pleasant roe: let her breasts satisfie thee at all times, and delight in her loue continually.

20 For why shouldst thou delite, my sonne, in a strange woman, or embrace the bosome of a stranger?

21 For the wayes of man are before the *eyes* of the Lord, and he pondereth all his paths.

22 His owne iniquities shall take the wicked himselfe, and he shall be holden with the cordes of his owne sinne.

23 He shall die for fault of instruction, and shall goe afraigh through his great follie.

24 That except man doe ioyne to his wife both in heart and in oward conuersion, that hee shall not escape the iudgement of God. *n* Because hee will not giue care to Gods wordes and be admonished,

C H A P. VI.

1 *Instruction* for swiuites. 6 *The* fowlsall and flayght is shewed to worke. 12 *He* describeth the nature of the wicked. 16 *The* things that God hateth. 20 *To* obserue the word of God. 24 *To* see adulterie.

My sonne, if thou be suretie for thy neighbor, and hast stricken hands with the stranger,

2 Thou art *snared* with the wordes of thy mouth: thou art *enue* taken with the wordes of thine owne mouth.

3 Doe this now, my sonne, and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, go, and humble thy selfe, and solicite thy friends.

4 Giue no sleepe to thine eyes, nor slumber to thine eyelids.

5 Deliuer thy selfe as a doe fro the hand of the hunter, and as a bird from the hand of the fowler.

6 *Go* to the *psuimire*, O sluggard: behold her wayes, and be wiue.

7 For thee hauing no guide, gouernour, nor ruler,

8 Prepareth her meate in the summer, and gathereth her fooode in harvest.

9 How long wilt thou sleepe, O sluggard: when

d She hath *new* new meates to al-lure to wickednesse.

e Thus is, thy strength & goods to her that will haue as pitie vpon thee: as is read of Samson, and the prodigall sonne.

f The goods gotten by thy traual.

g Although I was faithfully instructed in the truth, yet had I almost fallen to vnder shame, and destruction, notwithstanding my good bringing vp in the assembly of the godly.

h He teacheth vs sobriety, exhorting vs to loue of our owne labours and to be beneficial to the godly that want.

i Distribute them not to the wicked and infidels, but reioyce them for thy selfe, thy family, and them that are of the household of faith.

k Thy children which shall come of thee in great abundance, shewing that God cleaues marriage, and comfort whoredome.

l Which thou didst desire in thy youth.

m Or, as often with a stranger.

n He declareth that except man doe ioyne to his wife both in heart and in oward conuersion, that hee shall not escape the iudgement of God.

o Because hee will not giue care to Gods wordes and be admonished,

p He forbiddeth vs not to become suretie one for another, according to the rule of christianitie, but that we consider for whom and after what sort, so that the creditor may not be defrauded.

q If the word of God cannot instruct thee, yet learne at the little psuimire to labour for thy selfe and not to burden others.

r The word of God cannot instruct thee, yet learne at the little psuimire to labour for thy selfe and not to burden others.

s The word of God cannot instruct thee, yet learne at the little psuimire to labour for thy selfe and not to burden others.

t The word of God cannot instruct thee, yet learne at the little psuimire to labour for thy selfe and not to burden others.

u The word of God cannot instruct thee, yet learne at the little psuimire to labour for thy selfe and not to burden others.

v The word of God cannot instruct thee, yet learne at the little psuimire to labour for thy selfe and not to burden others.

w The word of God cannot instruct thee, yet learne at the little psuimire to labour for thy selfe and not to burden others.

x The word of God cannot instruct thee, yet learne at the little psuimire to labour for thy selfe and not to burden others.

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z The word of God cannot instruct thee, yet learne at the little psuimire to labour for thy selfe and not to burden others.

aa The word of God cannot instruct thee, yet learne at the little psuimire to labour for thy selfe and not to burden others.

ab The word of God cannot instruct thee, yet learne at the little psuimire to labour for thy selfe and not to burden others.

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ad The word of God cannot instruct thee, yet learne at the little psuimire to labour for thy selfe and not to burden others.

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ah The word of God cannot instruct thee, yet learne at the little psuimire to labour for thy selfe and not to burden others.

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ak The word of God cannot instruct thee, yet learne at the little psuimire to labour for thy selfe and not to burden others.

al The word of God cannot instruct thee, yet learne at the little psuimire to labour for thy selfe and not to burden others.

am The word of God cannot instruct thee, yet learne at the little psuimire to labour for thy selfe and not to burden others.

an The word of God cannot instruct thee, yet learne at the little psuimire to labour for thy selfe and not to burden others.

b Meaning, Dauid his fathers.

c He sheweth that we must liue by Gods word, if to be we will that other things prosper with vs, contrary to the iudgement of y world, which make it their last studie, or else, care not for it at all.

d Salomon declareth what care his father had to bring him vp in the true fear of God: for this was Dauids protection.

e Thou shalt walk at libertie without offence.

f Meaning, that to doe euill is more proper & naturall to the wicked, than to sleepe, eate or drinke.

g Gotten by wicked meanes and cruel oppression.

h Signifying, that the godly increase daily in knowledge & perfection, till they come to full perfection.

i Which is, when they shall ioyne and to their head in the beautie.

j That is, they shall haue health of body, vnder the which all other blessings promised to the lawe are contained.

k For in the heart is either pure or corrupt, in the whole course of mans life.

l Keepe a measure in all thy doings.

m Under standing.

n That is an hart which giueth her selfe to another then to her husband.

o By oile and honie he meaneth flatteringe & craftie instruments.

p All he doings lead to deuilish ends.

* Chap. 13. 13.

e He expreſſeth
liuely the nature
of the fluggards,
which though they
ſleepe neuer lo-
ſe yet haue ne-
uer enough, but
euer ſeeke occa-
ſion thereunto.
d That is, ſolide-
ly, and when thou
lookeſt not for it.
e It ſhall come in
ſuch ſort as thou
art not able to re-
ſiſt it.

f He ſheweth to
what incontinent
met the idle per-
ſon and fluggard
come, by calling
them vniuſitarie,
or ſerues of Belial,
and ſlandrous,
ſcandalous, &c.
g Thus all his ge-
neration tendeth
to wickedneſſe.
h Meaning, the
ſpreading ſeditions,
which carry a man
away in ſuch a ſort
that he cannot tell
what he doeth.

i By the com-
mandement he meaneth
the word of
God: and by the
inſtruction, the
preaching and de-
claration of the
ſame, which is
committed to the
Church.

k And reprehren-
ſion, when the
word is preached
bring vs to liſe.
l With man-
ner looks and ge-
ſture.

m Meaning that
there will neuer
ceſſe till the haue
brought thee to
baggage, and then
ſeeke thy deſtru-
ction.
n He approacheth
not thee, but ſheweth
that it is not
ſo abominable as
whoredome, for
almoſt as theſe
might be redreem-
ed: but adulterie
was a perpetuall
inſult, and death
by the law of
God.

p Meaning, for
very neceſſitie.
q Elſe, ſuſtained
in heart.

q That is, death appointed by the Law. r He ſheweth that man by nature feel-
eth his death, that hath ſubſtituted his wife, and in conſequence that neither Gods Law
nor the Law of nature admit any ranſome for the adulterie.

CHAP. VII.

1 An exhortation to wiſdomen and to the word of God, q which
will preſerue vs from the harlots, & wholeſome meares are deſired.

M Y ſonne, keepe my wordes, & hide my com-
mandements with thee.

2 Keepe my commandements, and thou ſhalt

when aduertiſe thee of thy ſleepe?

10 * Twi a little ſleepe, a little ſlumber, & a little
folding of the hands to ſleepe.

11 Therefore thy powerie cometh as one
that t ranaileth by the way, & thy neceſſitie
like an armed man.

12 The vniuſitarie man, and the wicked man
walketh with a froward mouth.

13 He maketh a ſigne with his eyes: he ſignifi-
eth with his feet: he inſtructeth with his fingers.

14 Lewd things are in his heart: he imagineth
cuill at all times, and raiſeth vp contentions.

15 Therefore ſhall his deſtruction come ſpee-
dily: he ſhall be deſtroyed ſuddenly without re-
couerie.

16 ¶ Theſe fixe things doth the Lord hate:
yea, his ſoule abhorreth ſeuē:

17 The haughty eyes, a lying tongue, and the
hands that do innocent blood,

18 An heart that imagineth wicked enterpri-
ſes, hee that be ſwift in running to miſchance,

19 A falſe witneſſe that ſpeaketh lies, and him
that raiſeth vp contentions among brethren.

20 ¶ My ſonne, keepe thy fathers commande-
ment, and forſake not thy mothers inſtruction.

21 Binde them alway vpon thine heart, and tie
them about thy necke.

22 It ſhall leade thee, when thou walkeſt: it
ſhall watch for thee when thou ſleepeſt, and
when thou wakeſt, it ſhall talke with thee.

23 For the commandement is a lanterne, &
inſtruction a light: & corrections for inſtruction
are the way of liſe.

24 To Keepe thee from the wicked woman,
and from the flatterie of the tongue of a ſtrange
woman.

25 Deſire not her beautie in thine heart, nei-
ther let her take thee with her eye lids.

26 For becauſe of the worthieſſe woman a man
is brought to a morſell of bread, & a woman
will launt for the precious liſe of a man.

27 ¶ Can a man take fire in his boſome, & his
clothes not be burnt?

28 Or can a man go vpon coales, and his feet
not be burnt?

29 So he that goeth in to his neighbours wife,
ſhall not be innocent, whoſoeuer toucheth her.

30 Men do not deſpiſe a thiſſe when he ſea-
leth, to ſatiſſie his ſoule, becauſe he is hungrie.

31 But if he be found, he ſhall reſtore ſeuē
fold, or he ſhall gale at the ſtuff liſe of his houſe.

32 But he that committeth adulterie with a
woman, he is deſtitute of vnderſtanding: he
that doeth it, deſtroyeth his owne ſoule.

33 He ſhall finde a wound and diſhonour,
and his reproch ſhall neuer be put away.

34 For ielouſie is the rage of a man: there-
fore he will not ſpare in the day of vengeance.

35 He cannot beate the ſight of any ranſome:
neither will he be content, though thou augment
the gifts.

line, & mine inſtruction as a apple of thine eyes.

3 Binde them vpon thy fingers, and write the
vpon the table of thine heart.

4 Say vnto wiſedome, thou art my ſiſter: and
call vnderſtanding thy kinſwoman,

5 That they may keepe thee from the ſtrange
woman, euen from the ſtranger that is ſinuous in
her wordes.

6 ¶ As I was in the window of mine houſe,
I looked thorow my window.

7 And I ſaw among the ſcooles, and conſide-
red among the children a young man deſtitute
of vnderſtanding,

8 Who paſſed thorow the ſtreet by her cor-
ner, and went toward her houſe,

9 In the twilight in the evening, when the
night began to be blacke and darke.

10 And behold, there met him a woman with
an harlots behaviour, and ſhe ſubtil in heart.

11 (Shee is babbling and loud: whoſe feet can
not abide in her houſe.)

12 Now ſhe is without, now in the ſtreets, and
lieth in wait at euery corner)

13 So ſhe caught him, & kiſſed him and ſhe
an impudent face ſaid vnto him,

14 I haue peace offerings: this day haue I
payed my vowes.

15 Therefore came I forth to meet thee, that
I might ſeeke thy face: and I haue found thee.

16 I haue deckt my bed with ornaments, car-
pets and laces of Egypt.

17 I haue perfumed my bedde with myrrhe,
aloes, and cynamom.

18 Come, let vs take our fill of lout vntill the
morning: let vs take our pleaſure in dalliance.

19 For mine husband is not at home: hee is
gone a iourney farre off.

20 He hath taken ſ with him a bagge of ſil-
uer, and will come home at the day appointed.

21 Thus with her great craft ſhe cauſed him to
yeeld, and with her flattering lips ſhe enticed him.

22 And he followed her ſtraightwayes, as an
oxe that goeth to the ſlaughter, and as a ſoole
to the ſtocks for correction.

23 Till a dart ſtrike thorow his liuer, as a bird
hatched to the ſnare, not knowing that he is in
danger.

24 ¶ Hearc me now therefore, O children, and
hearken to the word of my mouth.

25 Let not thine heart decline to her wayes:
wonder thou not in her paths.

26 For ſhee hath cauſed many to fall downe
wounded, & the ſtrong men are all ſlaine by her.

27 Her houſe is the way vnto ſeuerall graue,
goeth downe to the chambers of death.

knowing that he ſhall be chaſtiſed. ¶ Elſe, it is for his liſe.
ſtrength can deliuer them that fall into the hands of the harlot.

CHAP. VIII.

1 ¶ Solomon declareth her excellencie, 2. riches, 3. power,
4. diſcretion. 5. Shee exhorteth all to loue and follow her.

D Oth * not a wiſdome criſe? and vnderſtand-
ing vnter her voyce?

2 Shee ſtandeth in the top of the high places
by the way in the place of the paths.

3 Shee crieth beſides the gates before the ci-
tie at the entrie of the doores.

4 O men, I call vnto you, and vnto my voyce
to the children of men.

low vertue and to ſee from vice. b Where the people did moſt reſort, and
there was the place of iudice.

a By this deſcrip-
tion of words he
meaneth that ſome-
thing ought to be
to ſeeke vnto vs,
as the word of
God, not that we
looker on any thing
more, nor miſde-
any thing ſo much.

b Solomon wiſh
this parable to de-
clare their follie,
that the ſinners
ſometimes be ab-
ſent by harlots.

c He ſheweth that
there was almoſt
none ſo impudent,
but they were a-
ſtayed to be ſeene
and alie their on
conſciences did
accuſe them which
cauſed them to
ſeeke the night to
cover their ſhame-
fullneſſe.

d He deſcribeth
certeine condi-
tions, which are pa-
culare to harlots,
ſuch as ſtraggling
in her face.

e Becauſe that in
peace offerings a
portion returned to
the ſanctuary that
offered, the ſerues
him that the hath
meat at home to
make good cheere
with, or elſe ſhe
would ſee ſome
cloke of holineſſe
till he had gotten
him in her ſnare.

f Which declar-
eth that harlots
onwardly will
ſeeme holy and
religious: both
becauſe they may
the better deceiue
others, and alſo
thinking by obla-
tions and offerings
to make ſatisfaction
for their finnes.

g Which ſignifi-
eth that the
poore, poore will
liſtly to his owne
deſtruction.

h Which goeth
cheerfully, not
i Neither will not
* Chap. 1. 18.

3 O ye foolish men, vnderstand wisdom, and ye, O fooles, be wise in heart.

6 Giue care, for I will speake of excellent things, and the opening of the lippes shall teach things that be right.

7 For my mouth shall speake the trueth, and my lippes abhorre wickednesse.

8 All the words of my mouth are righteous: there is no lewdnesse, nor frowardnesse in them.

9 They are all plain to him that will vnderstand, and straight to them that would finde knowledge.

10 Receiue mine instruction, and not siluer, and knowledge rather then fine golde.

11 For wisdom is better then precious stones: and all pleasures are not to be compared vnto her.

12 I wisdom dwell with ^dprudence, and I finde forth knowledge and counsels.

13 The feare of the Lord is to hate ^e euill, as pride, and arrogancie, and the euill way: and a mouth that speaketh lewd things, I do hate.

14 I haue counsell and wisdom: I am vnderstanding, and I haue strength.

15 By me, Kings ^freigne, and princes decree iustice.

16 By me princes rule, and the nobles, and all the iudges of the earth.

17 I loue them that loue me: and they that seeke me ^g carely, shall finde me.

18 Riches and honor are with me: ^h euendurable riches and righteousnesse.

19 My fruit is better then gold, ⁱ euenthin fine golde, and my reuenues better then fine siluer.

20 I cause to walke in the way of righteousness, and in the mides of the paths of ^j iudgement.

21 That I may cause them that loue me, to inherite substance, and I will fill their treasures.

22 The Lord hath possessed me in the beginning of his way: ^k I was ^l before his works of old.

23 I was set vp from euerlasting, from the beginning and before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountains were fetled: and before the hilles, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When he prepared ^m heauens, I was ⁿ there, when he set the compasse vpon the deepe.

28 When hee established the clouds aboue, when he confirmed the fountaines of the deepe,

29 When he gaue his decree to the Sea, that the waters should not passe his commandment: when he appointed the foundations of the earth,

30 Then was I with him ^o as a nourisher, and I was daily ^p his delight reioicing alway before him,

31 And tooke my ^q place in the compasse of ^r his earth: and my delight ^s with the children of men.

32 Therefore now hearken, O children, vnto me: for blessed are they that keepe my ways.

33 Therefore now hearken, O children, vnto me: for blessed are they that keepe my ways.

34 I will be as a father to the fatherless, and as a tender nurse to the widow.

35 I will be as a father to the fatherless, and as a tender nurse to the widow.

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37 I will be as a father to the fatherless, and as a tender nurse to the widow.

38 I will be as a father to the fatherless, and as a tender nurse to the widow.

33 Heare instruction, and be ye wise, and refuse it not: blessed ^t the man that heareth mee, watching daily at my gates, and giuing attendance at the posts of my doores.

34 For he that findeth me, findeth life, and shall obtaine fauour of the Lord.

35 But he that sinneth against me hurteth his owne soule: and all that hate me, loue death.

CHAP. IX.

1 Wisdom calleth all to her feare. 2 The former will be corrected. 10 The feare of God. 13 The condition of the harlot.

WISDOME hath built her ^a house, and heuened out her ^b seven pillars.

2 She hath killed her vitalles, drawn her wine, and ^c prepared her table.

3 She hath sent forth her ^d maidens, and crieth vpon the highest places of the cite, ^e saying,

4 Who so is ^f simple, let him come hither, and to him that is destitute of wisdom, the sayth,

5 Come, and eat of my ^g meat, and drinke of the wine that I haue drawn.

6 Forake your way, yee foolish, and yee shall liue: and walke in the way of vnderstanding.

7 He that reprobeth a scorne, purchaseth to himselfe shame: and he that rebuketh the wicked, getteth himselfe a ^h blot.

8 Rebuke not a ⁱ scorne, lest he hate thee: but rebuke a wife man, and he will loue thee.

9 Giue ^j admonition to the wife, and he will be the wifer: teach a righteous man, and he will increase in learning.

10 The beginning of wisdom is the feare of the Lord, and the knowledge of holy things, ^k is vnderstanding.

11 For thy dayes shall be multiplied by me, and the yerres of thy life shall be augmented.

12 If thou be wise, thou shalt be wife for ^l thy selfe, and if thou be a scorne, thou alone shalt suffer.

13 ^m A foolish woman is trouble some: she is ignorant, and knoweth nothing.

14 But she sitteth at the doore of her house on a seat in the high places of the cite,

15 To call them that passe by the way, that go right on their way, ⁿ saying,

16 Who so is simple, let him come hither, and to him that is destitute of wisdom, the sayth also,

17 Stollen waters are sweet, and hid bread is pleasant.

18 But he knoweth not, that ^o dead are there, and that her gifts are in the depth of hell.

19 He sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things. ^p k Thou shalt haue the sheph profit & commoditie thereof. 1 By the foolish woman some vnderstand the wicked preachers, who counterfeite the word of God, as appeareth verse 16, as Holien waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God: and therefore they themselves boold the fool.

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e Meaning, that the word of God is easie vnto all, that haue a desire vnto it, and which are not blinded by the prince of this world.

d That is, except a man haue wisdom, which is the true knowledge of God, he can neither be prudent nor good counseller.

e So that he that doth not hate euill, feareth not God. f Whereby he declares that honors, dignities or riches come not of mans wisdom or industrie, but by the prouidence of God.

g That is, studie the word of God diligently, and with a desire to profit.

h Signifying, that he chiefly meaneth the spiritual treasures and heauenly riches.

i For there can be no true iustice or iudgement, which is not directed by this wisdom.

k Hee declares hereby the distinctie and eternitie of this wisdom, which he magnifies and praiseth thorow this parable meaning thereby the eternall sonne of God Iesus Christ our Sauiour whom S. Iohn calleth the word that was in the beginning, John 1.

l He declares the eternitie of the Sonne of God, which is meant by this word Wisdom, who was before all time, and euer present with the Father.

m Sometime a chiefe worker signifying that this Wisdom, euen Christ Iesus, was equall with God his father, & created, preexisted & still worketh with him, as Ioh 5. 17. n Whereby is declared that the work of the creation was no paine, but a solace vnto the wisdom of God.

o By earth he meaneth man, which is the worke of God in whom wisdom took pleasure: inasmuch as for mans sake the Diuine wisdom took mans nature, and dwelt among vs, and filled vs with vnpeakable treasures: and this is that solace and pastime wherof is here spoken.

p That is, the wisdom of God.

q That is, the wisdom of God.

r That is, the wisdom of God.

s That is, the wisdom of God.

a Christ hath prepared him a Church, b That is, many chiefe sayes and principall parts of his Church, as were the Patriarkes, Prophets, Apostles, Pastors, and Doctors.

c He compareth wisdom with great prices that keepe open house for all that come, d Meaning true preachers, which are not infected with mans wisdom.

e He that knoweth his own ignorance, and is void of malice.

f By the meat and drinke, is meant the word of God and the ministracion of the sacraments, whereby God nourisheth his seruants in his house, which is the Church.

g For the wicked will contemne him, and labour to doo same him.

h Meaning them that are incorrigible, which Christ calleth dogges, and swine, or he speaketh this in comparison, not that the wicked should not be rebuked, but hee sheweth their malice, and the small hope of profit.

i He sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things.

k Thou shalt haue the sheph profit & commoditie thereof.

l By the foolish woman some vnderstand the wicked preachers, who counterfeite the word of God, as appeareth verse 16, as Holien waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God: and therefore they themselves boold the fool.

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n But she sitteth at the doore of her house on a seat in the high places of the cite,

o To call them that passe by the way, that go right on their way, saying,

p Who so is simple, let him come hither, and to him that is destitute of wisdom, the sayth also,

q Stollen waters are sweet, and hid bread is pleasant.

THE PARABLES OF SALOMON.

A Wife ^a foune maketh a glad father: but a foolish sonne is an heauie load to his mother.

2 The treasures of a wickednesse profite nothing: but righteousness deliuereth from death.

3 The

b Though he suf-
fer the iust to
want for a time,
yet he will reed
him comfort in
due season.
10 *psal. 137.*

c When their
wickednesse shall
be discovered,
they shall be as
dumbe and not
know what to say.
d Shalbe vile and
abhorred both of
God & man, con-
trary to their own
expectation, which
thinke to make
their name immor-
tall.
11 *psal. 115.*
12 *psal. 115.*

e He that beareth
a faire counte-
nance, and imagi-
neth mischief in
his heart as
Chap. 6. v. 3.
f For the corrup-
tion of his heart is
known by his
talke.

1 *1 Cor. 13. 4.*
2 *1 Pet. 3. 8.*
g That is, God will
hide him out to
puniſh him.
h And to make
him bold to doe
evil, where as po-
uerie brighten the
poore from many
euill things.

i For they ſpeake
truth and edifie
many by exhorta-
tions, admoni-
tions, and counſell.
k Meaning that al
worldly things
bring care, and ſor-
row, whereas
they that ſeek the
blessings of God,
haue reſt.

l He is but a trouble
and griefe to
him that ſetterh
him about any bu-
ſineſſe.
m In the time of
their perſecution
ſhalbe ſtricken be-
cauſe of their grie-
uall thought they
ſeeme to laugh.
n They enioy in
this life by faith
and hope, their
euertlaſting life.

3 The Lord will not ſanctify the ſoule of
the righteous: but he caſteth away the ſubſtance
of the wicked.

4 A ſlouthfull hand maketh poore: but the
hand of the diligent maketh rich.

5 Hee that gathereth in ſummer is the ſonne
of wiſedome: but he that ſleepech in harueſt, is
the ſonne of conſuſion.

6 Blessings are vpon the head of the righte-
ous: but iniquitie ſhall couer the mouth of the
wicked.

7 The memoriall of the iuſt ſhall bee bleſſed:
but the name of the wicked ſhall rotte.

8 The wife in heart will receive commande-
ments: but the fooliſh in talke ſhall be beaten.

9 He that walketh vprightly, walketh || bold-
ly: but he y peruerſeth his wayes, ſhalbe known.

10 He that c winketh with the eye, worketh
ſorow, and hee that is fooliſh in talke ſhall bee
beaten.

11 The mouth of a righteous man is a wel-
ſpring of life: but iniquitie couereth the mouth
of the wicked.

12 Hatred ſtirreth vp contentions: * but loue
couereth all treſpaſſes.

13 In the lippes of him that hath vnderſtan-
ding wiſedome is found, and ſerud ſhalbe for the
backe of him that is deſtitute of wiſedome.

14 Wiſe men lay vp knowledge: but the
mouth of the fool is a preſent deſtruction.

15 The rich mans goods are his ſtrong city:
but the feare of the peedy is their poutie.

16 The labor of the righteous ſendeth to life:
but the reuenues of the wicked to ſinne.

17 He that regardeth inſtruction, is in the way
of life: but he that reſuſeth correction, goeth out
of the way.

18 He that diſſembleth hatred with lying lips,
and he that inuenteth ſlander, is a fool.

19 In many words there cannot want iniqui-
tie: but he that refraineth his lips, is wiſe.

20 The tongue of the iuſt man is as ſined ſil-
uer: but the heart of the wicked is little worth.

21 The lippes of the righteous do * feede ma-
ny: but foolles ſhall die for want of wiſedome.

22 The bleſſing of the Lord, it maketh rich,
and he doth adde * no ſorowes with it.

23 It is as a paſtime to a fool to do wicked-
ly: but wiſedome is vnderſtanding to a man.

24 That which the wicked ſearcheth, ſhall come
vpon him: but God will graunt the deſire of the
righteous.

25 As the whirle winde paſſeth, ſo is the wicked
no more: but the righteous is as an euertlaſting
foundation.

26 As vinegar is to the teeth, and as ſmoke to the
eyes, ſo is the ſlouthful to the that ſend him.

27 The feare of the Lord increaſeth the daies:
but the yeres of the wicked ſhall be diminiſhed.

28 The patient abiding of a righteous ſhall be
gladnes: but the hope of the wicked ſhall periſh.

29 The way of the Lord is ſtrength to the vpright
man: but feare ſhalbe for the workers of iniqui-
tie.

30 They righteous ſhall * neuer be remooued:
but the wicked ſhall not dwell in the land.

31 The mouth of the iuſt ſhall be fruitful in
wiſedome: but the tongue of the froward ſhalbe
cut out.

32 The lippes of the righteous knowe what is

acceptable: but the mouth of the wicked ſpeaketh
froward things.

C H A P. X I.

F Alſe * balances are an abomination vnto the
Lord: but a perſe y weight pleaſeth him.

2 When pride cometh, then cometh
ſhame: but with the lowly is wiſedome.

3 The vprightneſſe of the iuſt ſhall guide
them: but the frowardneſſe of the tranſgreſſers
ſhall deſtroy them.

4 * Riches auail not in the day of wrath:
but rightcouſneſſe deliuereth from death.

5 The rightcouſneſſe of the vpright ſhall di-
rect his way: but the wicked ſhall fall in his
owne wickedneſſe.

6 The rightcouſneſſe of the iuſt ſhall deliuer
them: but the tranſgreſſers ſhalbe taken in their
owne wickedneſſe.

7 * When a wicked man dieth, his hope peri-
ſheth, and the hope of the vniuſt ſhall periſh.

8 The righteous ſcapeth out of trouble, &
the wicked ſhall come in his ſtead.

9 An * hypocrite with his mouth hurteth his
neighbour: but the righteous ſhall be deliuered
by knowledge.

10 In the proſperitie of the righteous the citie
reioyceth: & when the wicked periſh there is ioy.

11 By the || bleſſing of the righteous, the citie
is exalted: but it is ſubverted by the mouth of
the wicked.

12 He that diſperſeth his neighbor, is deſtitute
of wiſedome: but a man of vnderſtanding will
keepe ſilence.

13 He that goeth about as a ſlanderer, diſco-
uereth a ſecret: but he that is of a faithful heart,
concealeth a matter.

14 Where no counſell is, the people fall: but
where many counſellers are, there is health.

15 He ſhall be ſore vexed, that is ſurety for a
ſtranger, and he that hateth ſuretyſhip, is ſure.

16 A || gracious woman attaineth honour, and
the ſtrong men attaine riches.

17 He that is mercifull, * rewardeth his owne
ſoule: but hee that troubleth his owne || ſelfe, is
cruell.

18 The wicked worketh a deceitful work: but
he that ſoweth rightcouſneſſe, ſhall receive a ſure re-
ward.

19 As rightcouſneſſe leadeth to life: ſo he that
follovveth cruell ſeeketh his owne death.

20 They that are of a froward heart, are a bo-
mination to the Lord: but they that are vpright
in their way, are his delight.

21 * Though hande wyne in hand, the wicked
ſhall not be unpuniſhed: but the ſeed of the righte-
ous ſhall eſcape.

22 As a leuell of golde in a ſiues ſnout: ſo
is a faire woman which || lacketh diſcretion.

23 The deſire of the righteous is only good:
but the hope of the wicked is || indignation.

24 There is that ſcattereth, * and is more in-
creaſed: but he that ſpareth more * then is right,
ſurely cometh to pouertie.

25 The || liberal perſon ſhall haue plenty: and
he that watereth, ſhall alſo haue raine.

26 He that withdraweth the corne, the people
will curſe him: but bleſſing ſhalbe vpon the head
of him that ſelleth corne.

27 He that ſeeketh good things, getteth fauor:
but he that ſeeketh euil, it ſhall come to him.

a Vnder this word
he condemneth al
ſaſe weights, mea-
ſures and decreet.
1 *1 *psal. 112.**
b When man ſe-
geth himſelfe,
and maketh to be
exalted above his
vocation, then
God by mighting him
to conſolation.
2 *1 *psal. 112.**
c *1 *psal. 112.**

* *1 *psal. 112.**

c That is, ſhall en-
ter into trouble.
d A diſſembler,
that pretendeth
friendſhip, but is a
private enemy.
e The contray is
bleſſed where
there are godly
men, & they ought
to reioyce when
the wicked are
taken away.
f *1 *psal. 112.**
g Will not make
light report of o-
thers.

g Where God ſh-
nereth ſore oſen-
of wiſedome, and
counſell.
h Whole conſol-
ation he knoweth
not.

i He that doeth
not weat indige-
ment and conſi-
deration of the cir-
cumſtances put
himſelfe in dan-
ger, as Chap. 11.
10 *1 *psal. 112.**

k It is both good
to himſelfe, and
to others.
l *1 *psal. 112.**

m Though they
make neuer ſo ma-
ny friends, yet
thinke themſelves
neuer ſo ſure, yet
they ſhall not
eſcape.

n *1 *psal. 112.**
o They can looke
for nothing but
Gods vengeance.
p Meaning them
that giue liberall-
ly, whom God bleſ-
ſeth.

o That is, the nig-
garde.
p *1 *psal. 112.**
q *1 *psal. 112.**
r That provideth
for the vie of the
that are in need.
s *1 *psal. 112.**

q The conetous men that spare the riches to the hinderance of their families that be deprived thereof miserably.
 r As though the wicked be rich, yet as they but flunse to the godly, which are the true possessors of the gifts of God. f That is, bringeth them to the knowledge of God. t Shall be punished as he deherueth. 1 Pet. 4. 18.

CHAP. XII.

HE that loueth instruction, loueth knowledge; but he that hateth correction, is a foole.

2 A good man getteth fauour of y Lord: but y man of wicked imaginations will be condemne.

3 A man cannot bee established by wickednesse: but the a roote of the righteous shall not be moued.

4 A t vertuous woman is the crowne of her husband: but she that maketh *him* ashamed, is as corruption in his bones.

5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked, is to lie in waite for blood: but the mouth of the righteous will b deliuer them.

7 God ouertroweth the wicked, & they are not: but the house of the righteous shall stand.

8 A man shall bee commended for his wisdom: but the froward of heart shall be despised.

9 Hee that is despised, c and a his owne seruant, is better then he that boasteth himselfe and lacketh bread.

10 A righteous man d regardeth the life of his beast: but the mercies of the wicked are cruell.

11 He that tilleth his land shall be satisfied with bread: but he that followeth the ille, is destitute of y vnderstanding.

12 The wicked desireth the d net of euils: but the f roote of the righteous giueth fruit.

13 The euill man is snared by the wickednes of his lips: but the iust shall come out of aduersity.

14 A man shall be satiate with good things by the fruit of his mouth, and the recompence of a mans hands shall God giue vnto him.

15 The way of a foole is right in his owne eyes: but he that heareth counsell, is wise.

16 A foole in a day shall be known by his anger: but he that speaketh truth, is wise.

17 He that speaketh craft, will shew righteounesse: but a false witness, is shew deceit.

18 There is that speaketh words like the prickings of a sword: but the tongue of wise men is health.

19 The lippe of truth shall be stable for euer: but a lying tongue is variabie incontinently.

20 Deceite is in the heart of them that imagine euill: but to the counsellors of peace shall be joy.

21 There shall none iniquity come to the iust: but the wicked are full of euill.

22 The lying lips are an abomination to the Lord: but they that deale truly are his delite.

23 A wise man shall keepe knowledge: but the heart of the fooles publisheth foolishnes.

24 The hand of the diligent shall beare rule: but the idle shall be vnder tribute.

25 Heauinesse in the heart of man doth bring

it downe: but a k good word reioyseth it.

26 The righteous is more excellent then his neighbour: but the way of the wicked will deceiue them.

27 The deceitfull man roseth not that hee is to kee in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteounesse, and in that path way there is no death.

29 Although he get much by vnlawfull meanes, yet will hee not spende it vpon himselfe.

CHAP. XIII.

A wise sonne will obey the instruction of his father: but a scoerner will heare no rebuke.

2 A man shall eate good things by the fruite of his mouth: but the foule of the trespassers shall suffer keepe.

3 He that keepeth his mouth, keepeth his life: but he that openeth his lips, destruction shall be to him.

4 The sluggard b lusteth, but his foule hath nought: but the foule of the diligent shall haue plentie.

5 A righteous man hateth lying wordes: but the wicked catcheth slander and shame.

6 Righteounesse preserveth the vpright of y life: but wickednesse ouertroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man will giue his riches for the ransom of his life: but the poore c cannot heare y reproch.

9 The light of the righteous reioyseth: but the candle of the wicked shall be put out.

10 Oncly by d pride doth man make contention: but with the well aduised is wisdom.

11 The riches of vanitie shal diminish: but he that gathereth with the hand, shal increase them.

12 The hope that is deferred, is the fainting of the heart: but when the desire commeth, it is as a tree of life.

13 He that despiseth s the worde, hee shall be destroyed: but he that feareth the commandement, hee shall be rewarded.

14 The instruction of a wise man is as the welpring of life to tume away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.

16 Euery wise man will worke by knowledge: but a foole will spread abroad folly.

17 A wicked messenger falleth h into euill: but a faithfull ambassadour is preservation.

18 Pouertie and shame is to him that refuseth instruction: but hee that regardeth correction, shall be honoured.

19 A desire accomplished delicteth y foule: but it is an abomination to fooles to depart from euill.

20 He that walketh with the wise, shall be wise: but a companion of fooles shall be afflicted.

21 Affliction followeth sinners, but vnto the righteous God will recompence good.

22 The good man shall giue inheritance vnto his childrens children: and the riches of the sinner is laid vp for the iust.

23 Much food is in the field of the i poore: but the field is destroyed without discretion.

24 He that spareth his rod, hateth his sonne: but hee that louch him, chasteneth him betime.

25 The righteous eateth to contentation of his mind: but the belly of the wicked shall want.

CHAP.

k That is, words of comfort, as a cheerefull mind, which is declared by his wordes.
 l Ioyseth a man, as a conetous mind killeth him.
 m That is, more liberal in giuing.
 n Although he

a If he vie his tongue to Gods glory, and the profit of his neighbours, God shall bless him.
 b Hee euertireth, but taketh no paines to get any thing.

c For his pouerty, he is not able to escape the thraungings, which the euill opposeth vnto him.

d When an euill man contendeth to haue the preminence, and will not giue place to another.

e That is, goods euill gotten.

f That is, with his owne labour.

g Meaning his worde of God, whereby he is manifested of his ductie.

h That is, goods euill gotten.

i That is, with his owne labour.

j Meaning his worde of God, whereby he is manifested of his ductie.

k That is, goods euill gotten.

l That is, with his owne labour.

m Meaning his worde of God, whereby he is manifested of his ductie.

n That is, goods euill gotten.

o That is, with his owne labour.

p Meaning his worde of God, whereby he is manifested of his ductie.

q That is, goods euill gotten.

r That is, with his owne labour.

s Meaning his worde of God, whereby he is manifested of his ductie.

t That is, goods euill gotten.

u That is, with his owne labour.

v Meaning his worde of God, whereby he is manifested of his ductie.

w That is, goods euill gotten.

x That is, with his owne labour.

y Meaning his worde of God, whereby he is manifested of his ductie.

9 They are so grounded in the fauour of God, that their route shall prosper eternally.
 10 As their confidence is vpright, so shall they be able to speake for them selues against their accusers.

b As their confidence is vpright, so shall they be able to speake for them selues against their accusers.

c The poore man that is contemned and yet liueth of his owne trouble.

d It is meetfull, even to the very beast that doeth him seruise.

e Continually magneth meanes how to doe harme to others.

f Meaning hee that is without right, which is vpright and death good to all.

g He standeth in his owne conceit, and condemneth all others in respect of himselfe.

h Which belideth his afflictions.

i Which seeks nothing more then to prouoke others to anger.

j Which belideth his afflictions.

k Which seeks nothing more then to prouoke others to anger.

l Which belideth his afflictions.

m Which seeks nothing more then to prouoke others to anger.

n Which belideth his afflictions.

o Which seeks nothing more then to prouoke others to anger.

p Which belideth his afflictions.

q Which seeks nothing more then to prouoke others to anger.

r Which belideth his afflictions.

s Which seeks nothing more then to prouoke others to anger.

t Which belideth his afflictions.

u Which seeks nothing more then to prouoke others to anger.

v Which belideth his afflictions.

w Which seeks nothing more then to prouoke others to anger.

x Which belideth his afflictions.

y Which seeks nothing more then to prouoke others to anger.

C H A P. XIII.

a That is, taketh paine to profit her familie and to doe that which concerneth her dutie in her house.

A Wife woman * buildeth her house: but the foolish destroyeth it with her owne hands.

2 He that walketh in his righteousness, feareth the Lord: but he that is lewde in his wayes, despiseth him.

3 In the mouth of the foolish is the rod of pride: but the lips of the wise preferue them.

4 Where none * oxen are, there the cribbe is empty: but much increase cometh by strength of the oxen.

5 A faithfull witnessse will not lye: but a false record will speake lyes.

6 A corner * seeketh wisdom, and findeth it not: but knowledge is easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.

8 The wisdom of y prudent is to vnderstand his way: but the foolishnes of the fool is deceit.

9 The fool maketh a mocke of y sinne: but among the righteous there is fauour.

10 The heart knoweth the bitterness of his soule, & the stranger shal not meddle with his ioy.

11 The house of the wicked shalbe destroyed: but the tabernacle of the righteous shal flourish.

12 * There is a way that seemeth right to a man: but the issues thereof are the wayes of death.

13 Euen in laughing the heart is sorrowfull, and the ende of that mirth is heavinesse.

14 The heart that declineth, shal be satiate with his owne wayes: but a good man shal depart from hurt.

15 The foolish will beleue every thing: but the prudent will consider his steps.

16 A wise man feareth, and departeth from euill: but a fool is careless, and is careless.

17 He that is hable to anger, committeth folly: and a buble body is hated.

18 The foolish doe as heere folly: but the prudent are crowned with knowledge.

19 The euill shal be before the good, and the wicked * at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friends of the rich are many.

21 The sinner despiseth his neighbour: but he that hath mercy on the poore is blessed.

22 Doe not they erre that imagine euill? but to them that thinke on good things, shal be mercy and truth.

23 In all labour there is abundance: but the talke of the lips bringeth onely want.

24 The crowne of the wife is her riches, and the folly of fool is foolishnesse.

25 A faithfull witnessse deliuereth foules: but a deceiver speaketh lies.

26 In the feare of the Lord is an assured strength, and his children shal haue hope.

27 The feare of the Lord is as a wellpring of life, to auoide the snares of death.

28 In the multitude of y people is the honour of a King, and for the want of people cometh the destruction of the Prince.

29 He y is slow to wrath, is of great wisdom: but he that is of an hable minde, exalteth folly.

30 A found heart is the life of the y flesh: but enuie is the rotting of the bones.

31 He that oppresseth the poore, reprooueth him that made him: but he honoureth him, that hath mercy on the poore.

32 The wicked shal be cast away for his rapine: but the righteous hath hope in his death.

33 Wisdometh in the heart of him that hath vnderstanding, and is knowne in the mids of fooles.

34 Iustice exalteth a nation, y sinne is a shame to the people.

35 The pleasure of a King is in a wise seruant: but his wrath shal be toward him that is lewde.

C H A P. XV.

A Soft answer putteth away wrath, but grievous words stirre vp anger.

2 The tongue of the wise vtieth knowledge might: but the mouth of fooler * babbleth out foolishnesse.

3 The eyes of the Lorde in every place beholde the euill and the good.

4 A wholesome tongue is as a tree of life: but the frowardnes thereof is the breaking of y mind.

5 A fooler despiseth his fathers instruction: but he that regardeth correction is prudent.

6 The house of the righteous hath much treasure: but in the reuenues of the wicked is trouble.

7 The lipps of the wise doe spread abroad knowledge: but y heart of the foolish doth not so.

8 The sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteousness.

10 Instruction is euill to him that forsaketh the way, and he that hath correction, shal die.

11 * Rich and destruction are before the Lord: how much more the hearts of the sonnes of men.

12 A corner loueth not him that rebuketh him, neither will hee goe vnto the wise.

13 A ioyfull heart maketh a chearefull countenance: but by the sorrow of the heart the minde is heauie.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the fooler is filled with foolishnesse.

15 All the dayes of the afflicted are euill: but a good confidence is a continual feast.

16 Better is a little with the feare of the Lord, then great treasure, and trouble therewith.

17 Better is a little of greene herbes where loue is, then a stalled oxe and hatred therewith.

18 * An angry man stirreth vp strife: but he that is slow to wrath, appeaseth strife.

19 The way of a slouthfull man is as an hedge of thorns: but the way of the righteous is plaine.

20 * A wife woman reioyeth the father: but a foolish man despiseth his mother.

21 Foolishnes is ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell thoughtes come to nought: but in the multitude of counsellers there is steadfastnesse.

23 A ioy cometh to a man by the answer of his mouth: how good is a word in due season.

24 The way of life is on high to the prudent, to auoide from hell beneath.

25 The Lorde will destroy the house of the proude men: but hee will stablish the borders of the widow.

26 The thoughts of y wicked are abomination to the Lord: but the pure heart is pleasant vnto him.

E.C.

m For as much as they are counsell thereby, and put to silence.
10 And the money of the people is a sacrifice for sinne.

* Chap. 15. 15.

* Psal. 28.

3 For though they haue money, it is full of trouble and care.
b That thing is abominable before God, which the wicked thinke to be most excellent, and whereby they thinke most to be accepted.
c He that warreth from the word of God cannot abide to be admonished.
d There is nothing to be feared, except that can be hid from the eyes of God, much less mens thoughts.

* Chap. 17. 32.

* 25. 16.

* Chap. 19. 32.

e That is, hee reioyeth in the way of the righteous, and doth not care for the way of the wicked.
f Chap. 1. 12.

f Reads Chap. 11. 14.

g If we will that our talke be comfortable, we must wait for time and season.

h That is, bottom, and profitable to the heart.

27 He

f That is, the strength of a king consisteth in many people.

107. bdy.

* Chap. 15.

27 He that is grieu'd of gaine, troubleth his owne houle: but he that hateth gifts, shall liue.
28 The heart of the righteous studieth to answer: but the wicked mans mouth babbleth euill things.
29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.
30 The light of the eyes reioyceeth the heart, and a good name maketh the bones fat.
31 The care that hearkeneth to the correction of life, shall lodge among the wise.
32 Hee that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.
33 The feare of the Lord is the instruction of wisdom: and before honour, goeth humilitie.

CHAP. XVI.

THe preparations of the heart are in man: but the answer of the tongue is of the Lord.
2 All the wayes of a man are cleane in his owne eyes: but the Lord pondereth the spirits.
3 Commit thy workes vnto the Lord, and thy thoughts shall be directed.
4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of euill.
5 All that are proude in heart, are an abomination to the Lord: though they haue signes in hand, he shall not be vnpunished.
6 By mercie and truth iniquitie shall be forgiven, and by the feare of the Lord they depart from euill.
7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.
8 Better is a little with righteousness, then great reuenues without equitie.
9 The heart of a man is purposed his way: but the Lord doeth direct his steppes.
10 A diuine sentence shall be in the lips of the King: his mouth shall not transgresse in iudgement.
11 A true weight & balance are of the Lord: all the weightes of the bagge are his worke.
12 It is an abomination to Kings to commit wickednes: for the throne is stablished by iustice.
13 Righteous lips are the delight of Kings, and the King loueth him that speaketh right things.
14 The wrath of a King is as his messengers of death: but a wise man will pacifie it.
15 In light of the Kings countenance is life: and his fauour is as a cloude of the latter raine.
16 How much better is it to get wisdom then golde: and to get vnderstanding, is more to be desired then siluer.
17 The path of the righteous is to decline from euill, & he keepeth his soule, that keepeth his way.
18 Pride goeth before destruction, and an high minde before the fall.
19 Better it is to be of humble minde with the lowly, then to deuide the spoiles with the proud.
20 He that is wise in his businesse, shall finde good: and he that trusteth in the Lord, hee is blessed.
21 The wife in heart shall be called prudent: and the sweetnesse of the lippes shall increase doctrine.
22 Vnderstanding is a wellspring of life vnto them that haue it: and the instruction of fooles is follie.
23 The heart of the wise guideth his mouth

wisely, and addeth doctrine to his lippes.
24 Faire wordes are as an hony combe, sweetness to the soule, and health to the bones.
25 There is a way that seemeth right vnto man, but the issue thereof are the wayes of death.
26 The person that traueleth, traueleth for himselfe: for his mouth craueth it of him.
27 A wicked man diggeth vp euill, and in his lippes is like a burning fire.
28 A froward person soweth strife: and a tale teller maketh diuision among princes.
29 A wicked man deceiuet his neighbour, and leadeth him into the way that is not good.
30 He shutteth his eyes to deuide wickednes: he moueth his lippes, and bringeth euill to passe.
31 Age is a crowne of glorie, when it is found in the way of righteousness.
32 He that is slowe vnto anger, is better then the mightie man: and hee that ruleth his owne minde, is better then he that winneth a citie.
33 The lot is cast into the lap: but the whole disposition thereof is of the Lord.

CHAP. XVII.

Better is a drie morrell, if peace be with it, then an houle full of sacrifices with strife.
2 A discreete seruant shall haue rule ouer a lewd sonne, and he shall deuide the heritage among the brethren.
3 As is the fining pot for siluer, and the furnace for gold, so the Lord tryeth the hearts.
4 The wicked giueth heede to false lippes, & a lyer hearkeneth to the naughty tongue.
5 He that mocketh the poore, reprocheth him that made him: and he that reioyceeth at destruction, shall not be vnpunished.
6 Children children are the crowne of the elders: & the glory of the children are their fathers.
7 Hee that talketh becommeth not a foole, much lesse a lying talke a prince.
8 A reward is as a stone pleasant in the eyes of them that haue it: it prospereth, whither soeuer it cometh.
9 He that couereth a transgression, seeketh loue: but hee that repeateth a matter, separateth the prince.
10 A reproofe entrench more into him that hath vnderstanding, then an hundred stripes into a foole.
11 A seditious person seeketh onely euill, and a cruell messenger shall be sent against him.
12 It is better for a man to meete a beare robbed of her whelpes, then a foole in his follie.
13 Hee that rewardeth euill for good, euill shall not depart from his houle.
14 The beginning of strife is as one that openeth the waters: therefore or the contention be medled with, leaue off.
15 He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.
16 Wherefore is there a price in the hand of the foole to get wisdom, and he hath none hear? *that*
17 A friend loueth at all times: and a brother is borne for aduersitie.
18 A man destitute of vnderstanding, troubleth the hand, and becommeth suretie for his neighbour.
19 He loueth transgression that loneth strife: & he that exalteth his gate, seeketh destruction.
20 The froward heart findeth no good: and hee

i That suffereth himselfe to be ad-moued by Gods word, which bringeth life and is soundeth.
k Meaning, that God exalteth none, but them that are truly humbled.

a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart or such like, seeing that he is not able to speake a word, except God giue it him.
b He sheweth hereby that man flattereth himselfe in his doings: calling that vertue which God teacheth vice.

c *He saith,*
d So that the iustice of God shall appear to his glory, euen in the destruction of the wicked.

e *He saith,*
f Their vpright and repening life shall be tokens that their sinnes are forgiven.
g *He saith,*
h He sheweth the folly of man, which thinketh that his wayes are in his owne hand, and yet is not able to remoune one foote except God giue force.

i *He saith,*
k If they be true and iust, they are Gods worke, and he delieth therein, but otherwise if they be false, they are the worke of the deuil, and to their condemnation: on that vs them.
l They are appointed by God to rule according to equity and iustice.
m That is, he findeth out many meanes to exerce his wrath.

n Which is most comfortable to the drie ground, Deut. 32.4.
o *He saith,*
p The sweete wordes of consolation which come forth of a good heart. I either that which the wicked teach others, or els it is folly to teach them that are malicious.

* Chap. 11. 12. *He saith,*
m For he comforteth himselfe and others.

n With his whole induror he laboureth to bring his wickednesse to passe.
o That is, when it is loyned with vertue: or els the elder: that the wicked are, the more they are to be abhorred.

p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsel of God, which shall come to passe.

q Not whereas were many sacrifices, there were many portions giuen to the people, where with they feeded.

r *He saith,*
s That is, shall be made good: ouer the children.

t *He saith,*
u *He saith,*

v The reward hath great force to gaine the hearts of men.

w He that admitteth the priuie of his fault, reuerbereth him his conscience.

x By the messenger is meant such meanes, as God voucheth to punish the wicked.

y Whereby he meaneth the wicked in his rage, who hath no fear of God.

z *He saith,*
a *He saith,*
b *He saith,*

c *He saith,*
d *He saith,*
e *He saith,*

* Chap. 13. 13.

1 That is, secretly and out of the bosom of the rich.
 * Eccles. 2. 14.
 and 8. 1.
 m That is, wander to and fro and seeks not after wisdom.
 * Chap. 13. 1.
 n For their well doing.

a He that loneth wisdom, will separate himselfe from all impediments, and give himselfe wholly to seek it.
 b That is, what he may take licenciously of whatsoever cometh to minde.
 c Meaning, such one as contenteth all others.
 d Which can neuer be drawn away, but being our profit.
 e That is, to know him and support him.
 f They are soone beloved and enter much deeply.
 g He that loveth what is the refuge of the godly, shall not be troubled.
 * Chap. 10. 1.
 * Chap. 15. 18.
 * Eccles. 11. 8.

h The minde can well beare the infirmities of the body, but when the spirit is wounded, it is a thing most hard to suffer in.
 i Getteth him liberty to speake, and favour of them that are most in estimation.
 k He that speaketh first, is best heard of the wicked judge, but when his adversary inquireth out the matter, it turneth to his shame.
 l If a controversie cannot otherwise be decided, it is best to call lots to know whose the thing shall be.
 m Approach their contentions, which are so Route that cannot otherwise be pacified.
 n Which for the strength thereof will not bow nor yeelde.

that hath a naughty tongue, shall fall into cuil.
 21 He that begetteth a foole, *getteth* himselfe sorow, and the father of a foole can haue no ioy.
 22 * A ioyful heart causeth good health: but a sorowfull minde drieth the bones.
 23 A wicked man taketh a gilt out of the bo-some to wrett the wayes of iudgement.
 24 * Wiselome is in the face of him that hath vnderstanding: but the eyes of a foole are in the corners of the world.
 25 A foolishfonne is a grieue vnto his father, and a shame to her that bare him.
 26 Surely it is not good to condemne the iust, nor that 3 princes should smite *such* * for equitie.
 27 He that hath knowledge, spareth his words, and a man of vnderstanding is of an excellent spirit.
 28 Euen a foole (when he holdeth his peace) is counted wise, and hee that stoppeth his lippes, prudent.

CHAP. XVIII.

FOR the desire thereof, hee will * separate himselfe to seeke it, and occupie himselfe in al wisdom.
 2 A foole hath no delite in vnderstanding: but that his heart may be * discovered.
 3 When the wicked cometh, then cometh contempt, and with the vile man reproche.
 4 The wordes of a mans mouth are like deepe d waters, and the wellspring of wisdom is like a flowing riuer.
 5 It is not good to * accept the person of the wicked, to cause the righteous to fall in iudgement.
 6 A fooles lips come with strife, & his mouth calleth for stripes.
 7 A fooles mouth is his owne destruction, and his lips are a snare for his soule.
 8 The wordes of a tale-bearer are as flatterings, and they goe downe into the bowels of the belly.
 9 He also that is slouthfull in his worke, is euen the brother of him that is a great waster.
 10 The Name of the Lord is a strong tower: the righteous runneth vnto it, and is exalted.
 11 * The riche mans riches, are his strong citie: and as an hic wall in his imagination.
 12 * Before destruction the heart of a man is haucie, and before glory *getteth* lowlinesse.
 13 * Hee that answereth a matter before hee heare it, it is folly and shame vnto him.
 14 The spirit of a man will susteine his infirmities: but * a wounded spirit, who can beare it?
 15 A wife heare getteth knowledge, and the care of the wife seeketh learning.
 16 A mans gift * enlargeth him, and leadeeth him before great men.
 17 * He that is first in his owne cause, is iust: then cometh his neighbour, and maketh inquisition of him.
 18 The lot * causeth contentions to cease, and maketh a partition among the mightie.
 19 A brother offended is harder to winne then a strong citie, and their contentions are like the barre of a palace.
 20 With the fruit of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.
 21 Death & life are in 3 power of the tongue,
 22 Hee that destroyeth his father, or chasteneth

and they that * loue it, shall eate the fruit thereof.
 23 Hee that findeth a wife, findeth a good thing, and receiveth fauour of the Lord.
 24 The poore speakeeth *wish* prayers: but the rich answereth roughly.
 25 A man that hath friends, *ought* to shew himselfe friendly: for a friend is neuer when a brother.
 26 Marriage is blessed of the Lord, as Chap. 19. 14. q That is, oft times (such are found which are more ready to do pleasure, then he that is more bound by dutie).

CHAP. XIX.

BETTER is the poore that walketh in his uprightness, then he that abuseth his lips, & is a foole:
 2 For without knowledge the minde is not good, and he that hasteth with his feet, sinneth.
 3 The foolishnesse of a man peruertheth his way, and his heart fretteth against the Lord.
 4 Riches gather many friends: but the poore is separated from his neighbour.
 5 * A false witness shall not be unpunished: and he that speaketh lies, shall not escape.
 6 Many reuerence the face of the prince, and every man is afraid to him that giueth gifts.
 7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him? though he be instant * with words, yet they will not.
 8 Hee 3 possesseth vnderstanding, * loueth his owne soule, & keepeth wisdom to finde goodnes.
 9 A false witness shall not be unpunished: and he that speaketh lies, shall perill.
 10 * Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.
 11 The discretion of a man deferred his anger, and his glory is * to passe by an offence.
 12 * The Kings wrath is like the roaring of a lion: but his fauour is like the dew vpon the grasle.
 13 * A foolishfonne is the calamitie of his father, and the contentions of a wife are like a continuall * dropping.
 14 House & riches are the inheritance of the fathers: but * a prudent wife cometh of the Lord.
 15 Slouthfulness causeth to fall asleepe, and a deceitfull person shall be afflicted.
 16 He that keepeth the commandment, keepeth his owne soule: but hee that despiseth his wayes, shall die.
 17 Hee that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that hee hath giuen.
 18 Chasten thy soune while there is hope, and let not thy soule spare for his murmuring.
 19 A man of much anger shall suffer punishment: and though thou * deliuer him, yet will his anger come againe.
 20 Heare counsell and receiue instruction, that thou mayest be wise in thy later end.
 21 Many deuises are in a mans heart: but the counsell of the Lord shall stand.
 22 That that is to be desired of a man, is his goodnes, and a poore man is better then a liar.
 23 The feare of the Lord leadeeth to life: and he that is filled therewith, shall continue, and shall not be visited with cuil.
 24 * The slouthfull hideth his hand in his bosome, and wil not put it to his mouth againe.
 25 * Smite a scorner, and the foolsh will be ware: and reprove the prudent, and he will vnderstand knowledge.
 26 Hee that destroyeth his father, or chasteneth

o By the wing of the tongue will hee euil cometh the fruit thereof either good or bad.
 p He that is ioyed with a vertuous woman in marriage, is blessed of the Lord, as Chap. 19. 14. q That is, oft times (such are found which are more ready to do pleasure, then he that is more bound by dutie).

* Chap. 18. 6.

* Dutty. 19. 19. dan. 13. 6.

a To haue comfort of them.

b He that is upright in iudgement, shall be fauoured of God.

c The free use of things are not to be permitted to him that cannot vie them aright.
 d That is, to cause it by chastitie, and so do therein as may most fit to Gods glory.
 * Chap. 10. 2.
 * Chap. 17. 13.
 * Chap. 11. 3.
 e As saying that droppeth and roseth the house.
 * Chap. 8. 13.

f Though for a time hee give place to comel, yet soone after without give place to his raging wickedness.
 g Mans desire shall not haue successe, except God gouerne it, whose purpose is vouchable.
 h That is, that he be honest: for the poore man that is honest, is to be esteemed above the rich which is not vertuous.
 * Chap. 16. 15.
 * Chap. 11. 15.
 i That is, the simple and ignorant men learn, when they desire wisdome, and growe goodly.

le Takeeth a pleasure
and delight
therein, as gluttons
and drunkards in
delicate meats
and drincks.

a By wine here is
meant him that is
guen to wine, and
is by strong
drinke.
* Chap. 19. 12.
b Puteeth his life
in danger.

c It is hard to
fide out: for it is
as deepe waters,
whose bottom
cannot be found:
yet the wise man
will know a man
either by his
words or manners,
d Where righte-
ous iudgement is
executed, there
sinne ceaseth and
vice dare not
appeare.
* 2 King. 8. 4.
e 2 Abre. 8. 36.
f Eccle. 7. 23.
g Job. 1. 8.
h Ebr. flowe and
flourephab and
ephah.
i Ezech. Chap.
16. 11.

* Chap. 7. 12.
f Teach him wit,
that hee call not
himselfe rashly
into danger.
* Chap. 1. 1. 13.
g Exod. 31. 17.
h Job. 20. 9.
i Mathe. 15. 4.
* Deut. 32. 35.
* Chap. 17. 15. and 24.
* Prov. 10. 11. 17.
* Mathe. 15. 12. 13.
* Chap. 11. 1. 1.
and verse 10.
* Jer. 10. 25.
g That is, to ap-
pelye, or take it
to his owne vse,
which was ap-
poynted to Gods,
and then inquire
how they may be
exempted from the
faul, h which was a
kinde of punish-
ment then vied.
i The word of
God giueth life
vnto man, and cre-
ateth vnto see and
drie the heart of
our darke hearts,
Mathe. 4. 12.

away his mother, is a lewde and shamefull childe.
27 My sonne, heare no more the instruction,
that causeth to erre from the wordes of know-
ledge.
28 A wicked witnesse mocketh at iudgement,
and the mouth of the wicked swalloweth vp
iniquitie.
29 But iudgements are prepared for the scor-
ners, and stripes for the backe of the fooles.

CHAP. XX.

Wine is a mocker, and strong drinke is ra-
ging: and whosoever is deceived thereby,
is not wise.

2 The feare of the King is like the roaring
of a lion: hee that prouoketh him vnto anger,
sinneeth against his owne soule.

3 It is a mans honour to cease from strife: but
euery foole will be medling.

4 The slouthfull will not plowe, because of
winter: therefore shall hee begge in summer, but
have nothing.

5 The counsell in the heart of a man is like
deepe waters: but a man that hath vnderstan-
ding, will drawe it out.

6 Many men will boast euery one of his owne
goodnesse: but who can finde a faithfull man?

7 He that walketh in his integritie, is iust, and
blessed shall his children be after him.

8 A King that sitteth in the throne of iudgement,
chasteth away all euill with his eyes.

9 Who can say, I haue made nune heart
cleane, I am faine from my sinne?

10 Diuers weights, and diuers measures, both
these are euen abomination vnto the Lord.

11 A childe also is known by his doings, whe-
ther his worke be pure and right.

12 The Lorde hath made both these, euen the
care to heare, and the eye to see.

13 Loue not sleepe, least thou come vnto po-
uerty: open thine eyes, and thou shalt be satisfied
with bread.

14 It is naught, it is naught, saith the buyer:
but when he is gone apart, hee boasteth.

15 There is golde, and a multitude of precious
stones: but the lippes of knowledge are a precious
iewel.

16 Take his garment, that is suretie for a
stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweeter to a man, but
afterward his mouth shall be filled with grauel.

18 Establish the thoughts by counsell: and by
counsell make warre.

19 He that goeth about as a slanderer, discor-
nereth secrets: therefore meddle not with him
that flattereth with his lippes.

20 Hee that curseth his father or his mother,
his light shall be put out in obscure darkenesse.

21 An heritage is hastily gotten at the begin-
ning, but the end thereof shall not be blessed.

22 Say not thou, I will recompense euill: but
waite vpon the Lord, and he shall saue thee.

23 Diuers weights are an abomination vnto
the Lord, and deceitfull balances are not good.

24 The steps of man are ruled by the Lord:
how can a man then vnderstand his owne way?

25 It is a deftuction for a man to deuoure
that which is sanctified, & after the vowes to inquire.

26 A wife King scattereth the wicked, and
causeth the wheele to turne ouer them.

27 The light of the Lorde is the breath of

man, and searcheth all the bowels of the belly.

28 Mercy and truth preferre the King: for
his throne shall be established with mercy.

29 The beautie of yong men is their strength,
and the glory of the aged is the gray head.

30 The blowmatt of the wound ferueth to
purge the cull, and the stripes within the bowels
of the belly.

CHAP. XXI.

The Kings heart is in the hand of the Lord,
as the rivers of waters: he turneth it whither-
soeuer it pleaseth him.

2 Eury way of a man is right in his owne
eyes: but the Lord pondereth the hearts.

3 To do iustice and iudgement is more ac-
ceptable to the Lord then sacrifice.

4 A haughty looke, and a proud heart, which is
the light of the wicked, is sinne.

5 The thoughts of the diligent doe surely bring
abundance: but whosoever is halty, commeth
surely to pouertie.

6 The gathering of treasures by a deceit-
full tongue is vanitie tossed to and fro of them
that seeke death.

7 The robbery of the wicked shall destroy
them: for they haue refused to execute iudgement.

8 The way of some is peruered and strange:
but of the pure man, his worke is right.

9 It is better to dwell in a corner of the
house topper, then with a contentious woman in a
lwide house.

10 The soule of the wicked witheth euill: and
his neighbour hath no fauour in his eyes.

11 When the scorner is punished, the foolish
is wise: and when one instructeth the wise, he will
reccie knowledge.

12 The righteous teacheth the house of the
wicked: but God ouerthroweth the wicked for
their euill.

13 Hee that stoppeth his eare at the crying of
the poore, he shall also cry and not be heard.

14 A gift in secret pacifieth anger, and a gift
in the bosome great wrath.

15 It is ioy to the iust to doe iudgement: but
destruction shall be to the workers of iniquitie.

16 A man that wandereth out of the way of
wisedomel, shall remaine in the congregation of
the dead.

17 He that loucheth pastime, shall be a poore man:
and he that loucheth wit & oyle, shall not be rich.

18 The wicked shall be a ranfome for the iust,
and the transgressor for the righteous.

19 It is better to dwell in the wilderness, then
with a contentious and angry woman.

20 In the house of the wise is a pleasant trea-
sure and oyle: but a foolish man deuoureth it.

21 He that followeth after righteuousnesse and
mercie, shall finde life, righteuousnesse and glory.

22 A wife man goeth vp into the citie of the
mighrie, and casteth downe the strength of the
confidence thereof.

23 He that keepeth his mouth and his tongue,
keepeth his soule from afflictions.

24 Proud, haughty, and scornfull is his name
that worketh in his arrogancie wrath.

25 The desire of the slouthfull shall slay him:
for his hands refuse to worke.

26 Hee coueteth euermore greedily, but the
righteous giueth and spareth not.

* Chap. 19. 24.
a Sharpe punish-
ment that percereth
euens the laward
part, is profitable
for the wicked, to
bring them to a
meditacion.

a Though Kings
seeme to haue all
things at commaund,
yet they are not able
to bring their owne
purposes to passe
any otherwise
then God hath ap-
poynted: much
lesse are the inte-
rours able.

* Chap. 14. 8.
b A haughty
looke, and a proud
heart, that is the
thing whereby he
is guided, or which
he bringeth forth
as the fruite of
his worke.

c He that goeth
rashly about his
business, and with-
out counsell.

* Chap. 15. 11.
d He meaneeth
this chiefly of
Iudges and Pri-
ests which leane
that vocacion

whereunto God
has called them,
and perse in their
subtilties to main-
teine their interest.

* Chap. 19. 12. and
25. 24.

* Job. 21. a great
family.

e Read Chap.
19. 25.

f Though the
godly admonish
them, both by
wordes and exam-
ple of life, yet the
wicked will not
amend, till God
destroy them.

g To do a pleasure
to the ang man,
pacifieth him.

h God shall cast
him to fall on their
owne heads, which
they intended a-
gainst the iust,

i Putting the
wicked in their
places.

* Eccle. 15. 18. 25.
i Meaning abun-
dancie of all things.

k Wisdome con-
cometh strength
and confidence in
worldly things.

l He thinketh to
live by wilful
and delibeate
things, but will
take no paine to
get ought.

* Chap. 17. 2.
11. 12.
eccl. 3. 1. 1.

* Chap. 19. 5.

He may boldly
reprove the truth
that he hath heard.

27 The sacrifice of the wicked is an abomination: howe much more when he bringeth it with a wicked minde?

28 * A false witness shall perish: but he that heareth, shall speak continually.

29 A wicked man hardeneth his face: but the just, he will direct his way.

30 There is no wisdom, neither understanding, nor counsel against the Lord.

31 The horse is prepared against the day of battell: but falsation is of the Lord.

C H A P. XXII.

A * Good name is to be chosen above great riches, and a loving favour is above silver and above gold.

2 * The rich and poore meete together: the Lord is the maker of them all.

3 * A prudent man feeth the plague, and hideth himselfe: but the foolish go on still, and are punished.

4 The reward of humilitie, and the feare of God is riches, and glorie, and life.

5 * Thorns and snares are in the way of the froward: but he that regardeth his soule, will depart farre from them.

6 Teach a child in the trade of his way, and when he is olde he shall not depart from it.

7 The rich ruleth the poore, and the borrower is servant to the man that lendeth.

8 He that soweth iniquitie, shall reape affliction, and the rod of his anger will faile.

9 * He that hath a good eye, he shall be blessed: for he giueth of his bread vnto the poore.

10 Call out the stomer, and strife shall go out: so contention and reproche shall cease.

11 Hee that loucheth purpene of heart, for the grace of his lippe, the King shall be his friend.

12 The eyes of the Lord be preserue knowledge: but hee onerthroweth the wordes of the transgressor.

13 The fowthall man faith, I a Lyon is with out, I shall be slaine in the streete.

14 The mouth of strange women is as a deepe pit: he with whom the Lord is angrie, shall fall therein.

15 Foolishnesse is bound in the heart of a child: but the rodde of correction shall driue it away from him.

16 Hee that oppresseth the poore to increase himselfe, and giueth vnto the rich, shall surely come to poutie.

17 * Incline thine eare, and heare words of the wife, and apply thine heart vnto my knowledge.

18 For it shall be pleasant, if thou keepe them in thy belie, and if they be directed together in thy lippe.

19 That thy confidence may be in the Lord, I haue shewed thee this day: thou therefore take heed.

20 Haue not I written vnto thee three times in counsels and knowledge,

21 That I might shew thee the assurance of the wordes of truth, to conserue the wordes of truth to them that fend to thee?

22 Robbe not the poore because he is poore, neither oppress the afflicted in iudgement:

23 For the Lord will defend their cause, and spoyle the soule of those that spoyle them.

24 Make no friendship with an angrie man, neither goe with the furious man.

25 Lest thou learne his wayes, and receiue destruction to thy soule.

26 Be not thou of them that touch the hand, nor among them that are suretie for deists.

27 If thou hast nothing to pay, why causeth thou that hee should take thy bed from vnder thee?

28 Thou shalt not remove the auncient bounds which thy fathers haue made.

29 Thou seest that a diligent man in his businesse standeth before Kings, and standeth not before the base sort.

C H A P. XXIII.

W HEN thou sitest to eat with a ruler, consider diligently what is before thee.

2 And put the knife to thy throte, if thou be a man giuen to the appetite.

3 Be not desirous of his daintie meates: for it is a deceeuable meate.

4 Trauail not too much to be rich: but cease from thy wisdom.

5 Wilt thou cast thine eyes vpon it, which is nothing? for riches taketh her to her wings, as an Eagle, and flieth into the heauen.

6 Eate thou not the bread of him that hath an euill eye, neither desire his daintie meates.

7 For as though he thought it in his heart, lo will he say vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou shalt vomit thy morsels that thou hast eaten, and thou shalt lose thy sweete wordes.

9 Speake not in the eares of a fool: for hee will despise the wisdom of thy wordes.

10 * Remove not the ancient boundes, and enter not into the fieldes of the fatherlesse.

11 For hee that redeemeth them, is mightie: he will defend their cause against thee.

12 Apply thine heart to instruction, and thine cares to the wordes of knowledge.

13 * Withhold not correction from thy child: if thou finite him with the rodde, he shall not die.

14 Thou shalt finite him with the rodde, and shalt deliuer his soule from shell.

15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also.

16 And my reines shall reioyce, when thy lips speake righteous things.

17 * Let not thine heart bee enuious against sinners: but let it be in the feare of the Lord continually.

18 For surely there is an end, and thy hope shall not be cut off.

19 O thou my sonne, heare, and be wise, and guide thine heart in the way.

20 Keepe not companie with drunkardes, nor with gluttons.

21 For the drunkard and the glutton shall bee poore, and the sleeper shall be clothed with ragges.

22 Obey thy father that hath begotten thee, and despise not thy mother when she is old.

23 Buy the truth, but sell it not: likewise wisdom, and instruction, and vnderstanding.

24 The father of the righteous shall greatly reioyce, and he that begetteth a wife child, shall haue joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall reioyce.

26 My sonne, giue mee thine heart, and thine eyes delight in my wayes.

27 * For a whore is a deepe ditch, and a strange

* Which rashly
put themselves in
danger for others,
as Chap. 6. 1.

* Deut. 17. 17.
chap. 23. 10.

a Eate with sobrietie.
b Bribe thine appetite, as it were by force and violence.
c For oftentimes the rich, when they bid their inferiours to their tables, it is not for the love they beare them, but for their owne secret purposes.
d Reflow not the gifts that god hath giuen thee, to get worldly riches.
e That is, conuince, as contrarie a good eye is taken for libell, as Chap. 22. 9.
f He will not cease till he hath done these some harme, and his flattering wordes shall come to no vyle.
g Deut. 17. 17. chap. 23. 10.
h Chap. 22. 23.
i Chap. 23. 14. and 19. 18. eccl. 5. 1.

g That is, from destruction.

* Psal. 77. 2.
chap. 24. 1.

h The prosperitie of the wicked shall not continue.

i In the obseruation of Gods commandments.
j Ebr. wine drinkers.
k Ebr. drinkers of drinke.

k Spare no cost for meates take, neither departs from it for any gaine.

l Giue thee self wholly to wisdom.
m Chap. 23. 19.

* Eccl. 7. 1.
a Which cometh by well doing.

* Chap. 29. 12.
b Live together, and haue neede the one of the other.

* Chap. 27. 12.
c That is, the punishment, which is prepared for the wicked and flesh to God for fault.

d Bring him up verduously, and he shall so continue.

e His authoritie, whereby he did oppress others, shall be taken from him.

* Eccl. 31. 23.
f He that is mercifull and libell.

g He sheweth that princes should vse their familiaritie, whose confidence is good, and their talke wise and godly.

h Favour them that loue knowledge.

i He denieth them that insent vaine excuses, because they would not doe their dutie.

k So God punisheth one sinner by another, when he suffereth the wicked to fall into the snare of an harlot.

l He is naturally giuen vnto it, I haue shewed what the end of wisdom is: to wit, to direct vnto the Lord.

m That is, soundy times.

n Ebr. in the gates.
o Chap. 23. 11.

p Haue not to do with him that is not able to rule his affections: for he would hurt thee by his euill conuersion.

* Chap. 7. 12.
m She seduceth
many, and causeth
them to offend
God.

n Which by arte
make wine strong,
and more
pleasant.

o That is, drunken-
ness shall bring
thee to whored-
ome.
p In such great
danger shalt thou
be.
q Though drunken-
ness make them
more intem-
perate than beasts,
yet can they not
refraigne.

* Psal. 37. 1.
chap. 3. 17.

* Chap. 33. 18.

r In the place
where wisdom
should be showed.

b Man hath no tri-
all of his strength
till he be in trou-
bles.
c None can be ex-
cused if he helpe
not the innocent
when he is in
danger.

d As honey is sweet
and pleasant to
the taste, so wise-
dome is to the
soule.
e Or reward.

e He is subiect to
many perils, but
God deliuereth
him.

f To be avenged
on thee.
* Psal. 37. 1.
chap. 3. 17.

strange woman is as a narrow pit.

18 * Also the lieth in wait as for a pray, and she increaseth the transgressors among men.

29 To whom is woe? to whom is sorow? to whom is strife? to whom is murmuring? to whom are woundes without cause? and to whom is the redness of the eyes?

30 *Enuie* to them that tarrie long at the wine, to them that goe, and seeke mixt wine.

31 Look not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe by the gutter.

32 In the ende thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine eyes shall looke vpon strange women, and thine heart shall speake lewd things.

34 And thou shalt be as one that sleepech in the middes of the sea, and as he that sleepech in the top of the mast.

35 They haue stricken me, *saith thou say, but* I was not sicke: they haue beaten mee, but I knew not, when I awoke: *therefore* will I seeke it yet still.

CHAP. XXIIII.

BEe not thou enuious against euill men, neither desire to be with thim.

2 For their heart imagineth destruction, and their lippes speake mischief.

3 Through wisdom is an house builded, and with vnderstanding it is established.

4 And by knowledge shall the chambers bee filled with all precious and pleasant riches.

5 A wife man is strong: for a man of vnderstanding increaseth his strength.

6 * For with counsell thou shalt enterprise thy warre, and in the multitude of them that can giue counsell is health.

7 Wisdom is hid to a foole: *therefore* he can not open his mouth in the gate.

8 Hee that imagineth to doe euill, men shall call him an author of wickednesse.

9 The wicked thought of a foole is sinne, and the former is an abomination vnto men.

10 If thou be faint in the day of aduersitie, thy strength is small.

11 Deliuere them that are drawn *c* to death: and wilt thou not preferre them that are led to be slaine?

12 If thou say, Behold, we knew not of it: he that pondereth the heartes, doeth not he vnderstand it? and he that keepeth thy soule, knoweth he it not? will not he also recompense euery man according to his workes?

13 My soule, eate *d* of honey, for it is good, and the honycombe, *for it is* sweete vnto thy mouth.

14 So shall the knowledge of wisdom be vnto thy soule if thou finde it, and there shall be an *e*nde, and thine hope shall not be cut off.

15 Lay no wait, O wicked man, against the house of the righteous, and spoye le not their resting place.

16 For a iust man shall be seuen times, and resist againe: but the wicked fall into mischief.

17 Be thou not glad when thine enemy falleth, and let not thine heart reioyce when hee stumbleth.

18 Least the Lorde see it, and it displease him, and he turne his wrath *f* from him.

19 * Fret not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall be none end of *g* plagues to

the euill man: * the sight of the wicked shall be put out.

21 My sonne feare the Lord, and the King, and meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them *h* both.

23 ALSO THESE THINGS PERTAIN TO THE VISION, It is not good *i* to haue respect of any person in iudgement.

24 Hee that faith to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall be pleasure, and vpon them shall come the blessing of goodness.

26 They shall kisse the lippes of him that answereth vpright wordes.

27 Prepare thy worke without, and make ready thy things in the field, and after, build thine house.

28 Be not a witnes against thy neighbor without cause: for wilt thou decieue with thy lippes.

29 * Say not, I will do to him, as he hath done to me, I will recompence euery man according to his worke.

30 I passed by the field of the southfall, and by the vineyard of the man delitue of vnderstanding.

31 And lo, it was all growen out with thornes, and nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I behelde, and considered it well: I looked vpon it, *and* received instruction.

33 *Tea* a little sleepe, a little slumber, a little folding of the handes to lye.

34 So thy powerie commeth as one that traueleth by the way, and thy necessity like an armed man.

CHAP. XXV.

I THESE ARE ALSO PARABLES OF SALOMON, which the men of Hezekiah King of Iudah copied out.

The glorie of God is to *c*conceale a thing secret: but the Kings honour is to search out a thing.

3 The heauens in height, & the earth in deepnesse, & the Kings heart can no man search out.

4 Take the *d*rossie from the siluer, and there shall proceede a vessel for the finer.

5 Take *e* away the wicked from the King, and his throne shall be established in righteousness.

6 Boast not thy selfe before the King, and stand not in the place of great men.

7 * For it is better, that he shalld vnto thee, Come vp hither, then thou to be put lower in the presence of the prince who thine eyes haue seene.

8 Goe not forth hastily to strife, least thou knowe not what to doe in the ende thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another.

10 Least he that heareth it put thee to shame, and thine infamie doe not *h* cease.

11 A word spoken in his place, is like apples of gold with pictures of siluer.

12 He that reproveth the wise, and the obedient ear, is as a golden earring and an ornament of fine gold.

he put away others that he corrupted. * *Zeal* 12. 10. *h* Least wher thou shalt be put to further trouble.

* Chap. 13. 9.

g Meaning either of the wicked and seditious, as verse 19. and 21. or of them that feare not God, nor obey their King.
i *Eke* to know the face.
* Chap. 17. 15.
* *Zeal* 12. 10.

h Be sure of the means how to compassie in before thou take any enterprise in hand.
* Chap. 16. 21.
i He sheweth what is the nature of the wicked, to reuenge wrong for wrong.

k That I might learne by another mans fault.
l Reads Chap. 6. 10.

a Whome Hezekiah appointed for his purpose.
b That is gathered out of diuers books of Solomon.
c God doeth not reuile the cause of his iudgements to man.
d Because the King ruleth by the reuelled word of God; he causeth his doings and apparels, and therefore he must vnto diligence in vntying out of causes.
e He sheweth that it is too hard for man to stand to the reuelment of all the secret things of the King, even when he is vpright, and doeth his dutie.
f When vice is removed from a King, he is a meete vessel for the Lorde.
g It is not enough that he be pure himselfe, but that wher he is, that he be a further trouble.
h *Zeal* 12. 10.

i In the time of
great heat when
men desire coole.

k Which has an
outward appea-
rance, and is no-
thing within.
l By not mis-
taking occasion
to provoke him
further.
m That is, the
heart that is best
to anger, as Chap.
15. v.
n With moderately
the pleasures of
this world.

o Which melteth
it, & comforteth it.
p. Alms.
q. Rom. 12. 10.

p Thou shalt as it
were by force o-
uercome him, in
such that his
owne confidence
shall moue him to
acknowledge thy
benefits, and his
heart shall be in-
flamed.
r Chap. 1. 19.

s Eccle. 3. 12.

q And so is in ex-
treme danger.

13 As the colde of the snowe in the time of
haruest, so is a faithfull messenger to them that
send him: for he refresheth his soule of his masters.

14 A man that boasteth of false liberalitie, is
like clouds and winde without raine.

15 A Prince is pacified by staying of anger,
and a soft tongue breaketh the motions.

16 If thou haue found hony, eate that is sufficient
for thee, least thou be ouerfull, and vomit it.

17 Withdraw thy foote from thy neighbours
house, least he be weary of thee, and hate thee.

18 A man that beareth false witness against his
neighbour, is like an hammer and a sword, and a
shaere arrowe.

19 Confidence in an vnfaithfull man in time
of trouble, is like a broken tooth and a sliding
foote.

20 Hee that taketh away the garment in the
colde season, is like vineger poured vpon oil, nitre,
or like him that singeth songs to a heauie heart.

21 If he that hateth thee be hungry, giue him
bread to eate, and if he be thirstie, giue him water
to drinke.

22 For thou shalt lay thy coales vpon his head,
and the Lord shall recompense thee.

23 As the Northwind drieth away the raine,
so doeth an angry countenance the flattering
tongue.

24 It is better to dwell in a corner of the
houle together, then with a contentious woman in a
wide house.

25 As are the colde waters to a weary soule,
so is good newes from a farre country.

26 A righteous man falling downe before the
wicked, is like a troubled wel, & a corrupt spring.

27 It is not good to eate much hony: so to
search their owne glory is not glory.

28 A man that refraineth not his appetite, is like
a city which is broken downe and without wals.

CHAP. XXVI.

As the snowe in the Sommer, and as the raine
in the haruest are not meete, so is honour vn-
seemely for a foole.

2 As the sparowe by flying, and the swallow
by flying escape, so the curse that is causelesse, shall
not come.

3 Vnto the horse belongeth a whip, to the asse
a bridle, and a rod to the fooles backe.

4 Answer not a foole according to his foo-
lishnesse, least thou also be like him.

5 Answer a foole according to his foolish-
nesse, least he be wise in his owne conceite.

6 Hee that sendeth a message by the hande of a
foole, is as hee that cutteth off the feete, and
drinketh iniquitie.

7 As they that lift vp the legs of the lame, so
is a parable in a fooles mouth.

8 As the closing vp of a precious stone in an
heape of stones, so is he that giueth glory to a foole.

9 As a thorne standing vpon in the hande of a
drunkard, so is a parable in the mouth of fooles.

10 The excellent that formed all things, both
rewards the foole, & rewardeth his transgressors.

11 As a dog turneth againe to his vomit, so a
foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne conceite?
more hope is of a foole then of him.

13 The slouthfull man saith, A lyon is in the
way: a lyon is in the stretes.

14 As the doore turneth vpon his hinges, so
doeth the slouthfull man vpon his bed.

15 The slouthfull hideth his hand in his bo-
some, and it grieueth him to put it againe to his
mouth.

16 The sluggard is wiser in his owne conceite,
then seuen men that can render a reason.

17 Hee that passeth by and medleth with the
strife that belongeth not vnto him, is as one that
taketh a dog by the eares.

18 As hee that fainteth himselfe mad, casteth
fire brands, arrows, and mortal things,

19 So doeth the deceitfull man with his
friend and faith, Am not I in sport?

20 Without wood the fire is quenched, and
without a talebearer strife ceaseth.

21 As ycole maketh burning coles, & wood
a fire, so the contentious man is apt to kindle strife.

22 The wordes of a talebearer are as flate-
rings, and they goe downe into the bowels of the
belly.

23 As silver drossie ouerlayde vpon a por-
thead, so are burning lips, and an euil heart.

24 He that hateth, will counterfaite with his
lips, but in his heart he lyeth vpon deceit.

25 Though he speake fauourably, beleue him
not: for there are seuen abominations in his heart.

26 Hatred may be couered by deceit: but the
malice thereof shall bee discouered in the con-
gregation.

27 He that diggeth a pit shall fall therein, and
he that rolleth a stone, it shall reurne vnto him.

28 A false tongue hateth the afflicted, and a
flattering mouth causeth ruine.

CHAP. XXVII.

Beast not thy selfe of to morrow: for thou
knowest not what a day may bring forth.

2 Let another man praise thee, and not thine
owne mouth: a stranger, and not thine owne lips.

3 As stone is heauie, and the sand weightie:
but a fooles wrath is heavier then them both.

4 Anger is cruel, and wrath is raging: but who
can stand before a enemie?

5 Open rebuke is better then secret loue.

6 The wounds of a louer are faithfull, and the
kisses of an enemie are pleasant.

7 The person that is full, despiseth an hony
combe: but vnto the hungry soule every bitter
thing is sweete.

8 As a bird that wandreth from her nest, so is
a man that wandreth from his owne place.

9 As oymnt and perfume reioyce the heart,
so doeth the sweetensse of a mans friend by heartie
counsel.

10 Thine owne friend and thy fathers friende
forsake thou not. neither enter into thy brothers
house in the day of thy calamitie: for better is a
neighbour that is neere, then a brother farre off.

11 My sonne, be wise, and reioyce mine heart,
that I may answer him that reprocheth me.

12 As a prudent man seeth the plague, and hi-
deth himselfe: but the foolish goe on still, and are
punished.

13 Take his garment that is surty for a stran-
ger, and a pledge of him for the stranger.

14 Hee that prayeth his friend with a loude
voyce, rising early in the morning, it shall bee
counted to him as a curse.

15 A continual dropping in the day of raine,
and

i Which dissem-
bleth himselfe to
be that he is not.

* Eccle. 12. 10.

* Chap. 18. 8.

k They will loose
break out and vs-
ter themselves.

l Meaning many:
he vieth the num-
ber certaintie for
the vncertaine
m In the assembly
of the godly.
* Eccle. 1. 2.
eccle. 3. 7. 8.

a Delay not the
time, but take oc-
casion when it is
offered.

* Eccle. 22. 13.

b For the envious
are without reuer-
ence, and cannot be re-
comended.
c They are flate-
rers, and seeme
friendly.
* Job 6. 8.

d Trust not to my
wordly helpe in
the day of thy
trouble.

e Brade Chap.
22. 3.

* Chap. 10. 16.

f He is foolish,
if richly and
without cause.

g Chap. 9. 13.
and 3. 1. 2.

- and a contentous woman are alike.
- 16 He that hideth her, hideth the winde, & she is as y oyle in his right hand, that veteareth it selfe.
- 17 Iron sharpeneth iron, so doth g man sharpen the face of his friend.
- 18 Hee that keepeth the figtree, shall eate the fruite thereof: so he that waiteth vpon his master, shall come to honour.
- 19 As in water face answereth to face, so the heart of man to man.
- 20 The graue and destruction can neuer be full, so the eyes of man can neuer be satisfied.
- 21 As is the fining pot for siluer and the furnace for golde, so is every man according to his dignitie.
- 22 Though thou shouldest bray a foole in a mortar among wheate brayed with a pestell, yet will not his foolishnesse depart from him.
- 23 Be diligent to know the state of thy flocke, and take heede to the heards.
- 24 For riches remaine not alway, nor the crowne from generation to generation.
- 25 The hey dicouereth it selfe, and the graffe appeareth, and the hearbes of the mountaines are gathered.
- 26 The lambs are for thy clothing, and the goates are the price of the feld.
- 27 And let the milke of the goats be sufficient for thy food, for the food of thy family, and for the sustenance of thy maydes.

CHAP. XXVIII.

- T**He wicked see when none pursueth: but the righteous are bolde as a lion.
- 2 For the transgression of y land there are many princes thereof: but by a man of vnderstanding and knowledge a realm like wise endureth long.
- 3 A poore man, if he oppress the poore, is like a raging raine, that leaueth no food.
- 4 They that forsake the Lawe, praise the wicked: but they that keepe the lawe, set themselves against them.
- 5 Wicked men vnderstand not iudgement: but they that seeke the Lord vnderstand all things.
- 6 Better is the poore that walketh in his vp-rightnesse, then hee that peruerth his wayes, though he be rich.
- 7 He that keepeth the Lawe, is a childe of vnderstanding: but hee that feedeth the gluttons, shameth his father.
- 8 He that encreaseth his riches by vsury and interest, gathereth c them for him that will be merciful vnto the poore.
- 9 He that turneth away his care from hearing the Law, euen his prayer shall be abominable.
- 10 He that causeth the righteous to goe astray by an euill way, shal fall into his owne pit, and the vpright shal inherite good things.
- 11 The rich man is wise in his owne conceite: but the poore hath vnderstanding, can try him.
- 12 When righteous men reioyce, there is great glory: but when the wicked come vp, the man is tried.
- 13 He that hideth his finnes, shal not prosper: but he that confesseth, and forsaketh them, shall haue mercy.
- 14 Blessed is the man that seareth alway: but he that hardeneth his heart, shal fall into euil.
- 15 As a roaring lyon, and an hungry beare, so is a wicked ruler ouer the poore people.

- 16 A prince destitute of vnderstanding, is also a great oppressor: but hee that hateth couteousnes, shal prolong his dayes.
- 17 A man that doth violence against the blood of a person, shal flee vnto the graue, and they shal not stay him.
- 18 He that walketh vprightly shal be saved: but he that is firoward in his wayes, shal once fall.
- 19 Hee that tilleth his land, shal be satisfied with bread, but he that followeth the idle, shal be filled with pouertie.
- 20 A faithfull man shall abound in blessings, and he that maketh haste to be rich, shal not be innocent.
- 21 To haue respect of persons is not good: for that man wil transgresse for a piece of bread.
- 22 A man with a wicked eye hasteth to riches, and knoweth not, that pouertie shall come vpon him.
- 23 Hee that rebuketh a man, shal finde more fauour at the length, then hee that flattereth with his tongue.
- 24 Hee that robbeth his father and mother, and lieth, it is no transgression, is the companion of a man that destroyeth.
- 25 Hee that is of a proude heart, stirreth vp strife: but he that trusteth in the Lord, shal be full of fatte.
- 26 Hee that trusteth in his owne heart, is a foole: but he that walketh in wisdom, shal be deliuered.
- 27 Hee that giueth vnto the poore, shal not lacke: but he that hideth his eyes, shal haue many curses.
- 28 When the wicked rise vp, men hide their selues: but when they perish, the righteous increase.

CHAP. XXIX.

- A** Man that hardeneth his necke when he is rebuked, shall suddenly be destroyed and cannot be cured.
- 2 When the righteous are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.
- 3 A man that loueth wisdom, reioyceth his father: but he that feedeth harlots, wasteth his substance.
- 4 A king by iudgement maintaineth the country: but a man receiuing gifts, destroyeth it.
- 5 A man that flattereth his neighbour, spreadeth a net for his steps.
- 6 In the transgression of an euill man is his snare: but the righteous doeth sing and reioyce.
- 7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.
- 8 Scornefull men bring a ciue into a snare: but wise men turne away wrath.
- 9 If a wife man contend with a foolish man, whether he be angry or laugh, there is no rest.
- 10 Bloody men hate him that is vpright: but the iust haue care of his soule.
- 11 A foole pouerth out all his minde: but a wise man keepeth it in til afterward.
- 12 Of a prince that hearkeneth to lyes, all his seruants are wicked.
- 13 The poore and the vsurer meete together, and the Lord lighteth both their eyes.
- 14 A king that iudgeth the poore in truth, his throne shal be established for euer.
- 15 The rodde and correction giue wisdom: but

g One badly man
prouoketh another
to anger.

h There is no
difference be-
tweene man and
man by nature, but
only the grace of
God maketh the
difference.
* Ecclias. 14. 9.
* Chap. 17. 3.
i That is, he is ei-
ther knowne to be
ambitious & glo-
rious, or humble,
and modest.

k This declareth
the great good-
nesse of God to-
wards man, and
the diligence that
he requir eth of
him for the pre-
servation of his gifts.

a Because their
owne conscience
accuseth them.
b The flate of the
common weale is
c sometimes chan-
ged.

* Chap. 19. 1.

e For God will
take away the wicked
vicer, & giue
his goods to him
that shall bestow
them well.
d Because it is not
of faith, which is
grounded of Gods
word, or Lawe,
which the wicked
contemne.
e And iudge that
he is not wise.
* Chap. 19. 3.
f He is knowne
by his doings to
be wicked.
g Which standeth
in awe of
God, and is afraid
to offend him.
h For he can ne-
uer be satisfied, but
ouer oppresseth
and spoyleth.

i None shalbe
able to deliue
him.

* Chap. 12. 17.
* Ecclias. 10. 27.

* Chap. 17. 12.
and 10. 21.

k He will be ab-
sed for nothing.
l Meaning, him
that is couetous.

m Shall haue all
things in abun-
dance.

* Chap. 29. 3.

* Chap. 28. 12, 18.
* Psal. 112. 10, 11.

* Luke 14. 13.

a He that giveth
eare to the flatter-
er, is in danger as
the bird is before
the fowler.
b He is euer ready
to fall into the
snare that he layd
for others.

c Hee can beare
no admonition, in
what sort forreut
it is spoken.

* Chap. 21. 1.
* Chap. 30. 38.

but a child set at libertie, maketh his mother ashamed.

16 When the wicked are increafed, transgression increaseth: but the righteous shall fee their fall.

17 Correct thy sonne, & he will give thee rest, and will give pleasures to thy soule.

18 Where there is no vision, the people decay: but he that keepeth the Law is blessed.

19 A servant will not be chastised with words: though he understand, yet he will not answer.

20 Seest thou a man hasty in his matters? there is more hope of a foole, then of him.

21 He that delicately bringeth vp his servant from youth, at length he will be eaten as his sonne.

22 An angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 The pride of a man shall bring him lowe: but the humble in spirit shall enioy glory.

24 He that is partner with a thief, hateth his owne soule: he heareth cursing & declareth it not.

25 The feare of man bringeth a sinne: but he that trusteth in the Lord, shall be exalted.

26 Many doe seeke the face of the ruler: but euery mans iudgement cometh by the Lord.

27 A wicked man is an abomination to the iust, and he that is upright in his way, is an abomination to the wicked.

CHAP. XXX.

28 To haue our hearts in consideration of Gods works. 9 The word of God is perfect, 10 Of the wicked and his secret, 11 Of things that are neuer iudged, 12 Of others that are wonderfull.

THE WORDS OF S^r AGUR THE SONNE OF IAKIM.

The prophetic which the man spake vnto Ithiel, each to b Ithiel, and vcal.

1 Surely I am more foolish then any man, and haue not the vnderstanding of a man in me.

2 For I haue not learned wisdom, nor attained to the knowledge of holy things.

3 Who hath ascended vp to heaven, and descended? Who hath gathered the winde in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

4 Every word of God is pure: he is a shield to those that trust in him.

5 Put nothing vp into his word, lest he reprove thee, and thou be found a liar.

6 Two things haue I required of thee: deny me then not before I die.

7 Remove farre from mee vanitie and lies: giue me not poutie, nor riches: feed me with food conuenient for mee.

8 Let I be full, and denie thee, and say, Who is the Lord? or let I be poore and steale, and take the Name of my God in vaine.

9 Accuse not a servant vnto his master, lest he curse thee, and thou shalt be offended.

10 There is a generation that curseth their father, and doth not blesse their mother.

11 There is a generation that are pure in their owne conceits, and yet are not washed from their filchinesse.

12 There is a generation whose eies are hauey, and their eyelids are lifted vp.

13 There is a generation, whose teeth are as swords, and their chawes as knives to eat vp the afflicted out of the earth, and the poore from among men.

14 The hoftie leech hath two daughters which are, Giue, giue. There be three things that will not be satisfied: yea, foure that say not, It is enough.

15 The graue, and the barren wombe, the earth that cannot be satisfied with water, and the fire that saith not, It is enough.

16 The eie that mocketh his father & despiseth the instruction of his mother, let the rauen of the valley picke it out, and the yong eagles eat it.

17 There be three things hid from mee: yea, foure that I know not.

18 The way of an eagle in the aire, the way of a serpent vpon a stone, the way of a ship in the milles of the sea, and the way of a man with a mayd.

19 Such is the way also of an adulterous woman: she catcheth & bewitcheth her moeth, and faith, I haue not committed iniquitie.

20 For three things the earth is moored: yea, for foure it cannot fallcine it selfe.

21 For a servant when he reigneth, & a foole when he is filled with meat.

22 For the hatefull woman, when she is married, & for a handmaid that is a heire to her mistress.

23 These be foure small things in the earth, yet they are wile, and full of wisdom.

24 The pismires a people not strong, yet prepare they their meat in summer:

25 The conies a people not mighty, yet make they their houses in the rocke:

26 The grassopper hath no king, yet go they forth all by bands:

27 The spider taketh holde with her hands, and is in kings palaces.

28 There be three things that order well their going: yea, foure are comely in going.

29 A lion which is strong among beasts, and turneth out at the sight of any:

30 A lufy grayhound, and a goat, and a king against whom there is no rising vp.

31 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand vpon thy mouth.

32 When one churneth milke, hee bringeth forth butter: and he that wringeth his nose, causeth blood to come out: so he that forseth wrath, bringeth forth strife.

CHAP. XXXI.

33 He exhorteth to chastite and witte, so and sheweth the conditions of a wife and worthy woman.

34 The words of Lemuel, the sonne of his mother.

35 What my sonne! & what the sonne of my wombe! and what, O sonne of my desires!

36 Giue not thy strength vnto women, nor thy wayes, which lead to destroy Kings.

37 It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for princes strong drinke.

38 Let he drinke and forget the decree, and change the iudgement of all the children of affliction.

39 Giue ye strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

40 Let him drinke, that he may forget his poutie, and remember his miserie no more.

41 Open thy mouth for the dumme in the court, and neglect his office, which is to execute iudgement.

42 Defend their cause that are not able to helpe themselves.

37 The leech hath two forks in her towne, which are she calleth her two daughters, where by the flesheth the blood, and is neuer satiate: even so are the countenances of the wicked.

38 Which haue in the valley for carions.

39 The harsh her desires, and after committeth to shew the weedy an honest woman.

40 These comely about the face whereunto they are called.

41 Which is married to her mother after the death of her mother.

42 They continue great doctrine and wisdom.

43 If man be not able to compass the common things by his wisdom, he cannot attribute wisdom to man but follie.

44 Make a day and continue not in doing milt.

45 That is, of Salomon, who was called Lemuel, that is of God, because God had ordained him to be king of Israel.

46 The doctrine which his mother Beth Sheba taught him.

47 By this repetition of one thing she declares her motherly affection.

48 Meaning that women are the destruction of kings, if they haue them.

49 That is, the king must not get himselfe into women.

50 For wine doth comfort the heart, as Psalm 104: 15.

51 Defend their cause that are not able to helpe themselves.

cause of all the children of destruction.

9 Open thy mouth : iudge righteously, & iudge the afflicted, and the poore.

10 ¶ Who shall finde a vertuous woman? for her price is farre above the pearles.

11 The heart of her husband trusteth in her, and he shall have no need of spoile.

12 She will do him good, and not euill all the dayes of her life.

13 She seeketh wooll and flaxe, and laboureth cheerefully with her hands.

14 She is like the shippes of marchants : shee bringeth her food from afarre.

15 And the rifest, whiles it is yet night : and giueth the portion to her housholde, and the ordinarie to her maids.

16 She considereth a field, & k getteth it : and with fruit of her hands shee planteth a vineyard.

17 She girdeth her loines with strength, and strengtheneth her armes.

18 She feeleth that her marchandise is good : her candle is not put out by night.

19 She putteth her hands to the wheele, and her hands handle the spindle.

20 She stretcheth out her hand to the poore,

and putteth forth her hands to the needie.

21 She feareth not the snowe for her familie : for all her familie is clothed with skarlet.

22 She maketh her selfe carpets : fine linnen and purple is her garment.

23 Her husband is knowne in the gates, when he sitteth with the Elders of the land.

24 She maketh sheets, and selleth them, and giueth girdles vnto the merchant.

25 Strength and honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdom, and the law of grace is in her tongue.

27 She ouerseeeth the wayes of her housholde, and catcheth not the bread of idlenesse.

28 Her children rise vp, and call her blessed : her husband also shall praise her, saying,

29 Many daughters haue done virtuously : but thou surmountest them all.

30 Favour is deceitfull, & beauty is vanity : but a woman that feareth the Lord, she shall be praised.

31 Giue ye her of the fruit of her hands, and let her owne works praise her in the gates.

10r, with doubt,
1 In the attention
and places of
iudgement.

10r, linnen cloth,
After that hee
had spoken of the
apparel of the
body, he now de-
clareth the apparel
of the spirit.

10r, tongue is as
a booke whereby
one might leaue
many good things
for the dead, to
talk of wth word
of God.

o That is, do her
reuerence.

p Constitute her di-
ligent labours and
commend her
therefore.

q Forasmuch as
the most innume-
rable are clad in
the apparel that
she made.

10r, was, as Psal.
21.5.

i She prepareth
their meate be-
time.

k She purchaseth
it with the gaines
of her trauell.

ECCLASIATES, OR THE PREACHER.

THE ARGUMENT.

Salomon as a Preacher and one that desired to instruct all in the way of saluation, describeth the deceivable vanities of this world : that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heavenly life : therefore hee confuteth their opinions, which see their felicitie, either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that, that he is vnitied with God, and shall enjoy his presence : so that all other things must be reiected, save inasmuch as they further vs so attaine to this heavenly treasure, which is iure and permanent, and cannot be seised in any other sense in God alone.

CHAP. I.

a All things in this world are full of vanitie, and of none endurance. 12 All mans miserie is but sorrow and griefe.

b He words of the Preacher, the sonne of David king in Ierusalem.

c Vanitie of vanities, sayth the Preacher : vanitie of vanities, all is vanitie.

d What remaineth vnto man in all his trauell, which he suffereth vnder the sunne?

e One generation passeth, and another generation succeedeth : but the earth remaineth for ever.

f The sunne riseth, & the sunne goeth downe, and draweth to his place, where he riseth.

g The winde goeth toward the South, and compasseth toward the North : the winde goeth round about, and returneth by his circuits.

h All the riuers go vnto the sea, yet the sea is not full : for the riuers go vnto the place, whence they returne, and go.

i All things are full of labour : man cannot vnder it : the eye is not satisfied with seeing, nor the care filled with hearing.

j What is it that hath bene? that that shalbe : and what is it that hath bene done? that which shall be done : and there is no new thing vnder the sunne.

k One man dieth after another, and the earth remaineth longell, even to the last day, which yet is subiect to corruption. e By the sunne, winde, and riuers : he sheweth that the greater labour and longell hath an end, and therefore there can be no felicitie in this world. a Eccles. 1. 2. 1 The sea which compasseth all the earth, filleth the veins thereof, the which poure out springs and riuers into the sea againe. g He speaketh of times & seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

the sunne.

10 Is there any thing, whereof one may say, Beholde this, It is new? it hath bene already in the olde time that was before vs.

11 There is no memorie of the former, neither shall there be a remembrance of the latter that shalbe, with them that shall come after.

12 ¶ I the Preacher haue bene king ouer Israel in Ierusalem :

13 And I haue giuen mine heart to search and finde out wisdom by all things that are done vnder the heauen : this foretrauall hath God giuen to the sonnes of men, to humble them thereby.

14 I haue considered all the works that are done vnder the sunne, and beholde, all is vanity, and vexation of the spirit.

15 That which is crooked, can none make straight : and that which faileth cannot be numbered.

16 I thought in mine heart, and said, Beholde, I am become great, and excell in wisdom all them that haue bene before me in Ierusalem : and mine heart hath sene much wisdom and knowledge.

17 And I gaue mine heart to know wisdom and knowledge, I made it, and soothly it is : I knew also that this is a vexation of the spirit.

18 For in the multitude of wisdom is much griefe : and he that increaseth knowledge, increaseth sorrow.

19 I committed much lesse remedy there. I That is, value things, which seemed vnto pleasure, where in was no commodity, but griefe and trouble of conscience.

20 Wisdom and knowledge cannot be come by without great paine of bodie and minde : for when a man hath attained to the highest, yet is his minde not fully content : therefore in this world is no true felicitie.

21 That is, value things, which seemed vnto pleasure, where in was no commodity, but griefe and trouble of conscience.

22 Wisdom and knowledge cannot be come by without great paine of bodie and minde : for when a man hath attained to the highest, yet is his minde not fully content : therefore in this world is no true felicitie.

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26 Wisdom and knowledge cannot be come by without great paine of bodie and minde : for when a man hath attained to the highest, yet is his minde not fully content : therefore in this world is no true felicitie.

CHAP.

a Salomon is here called a Preacher, or one that assemblith the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitorie world.

b He condemneth the opinions of all men that see felicitie in any thing, but in God alone, seeing that in this world all things are as vanitie and nothing.

c Salomon doth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heauen, and in any creature, forasmuch as all things are transitorie.

d One man dieth after another, and the earth remaineth longell, even to the last day, which yet is subiect to corruption.

e By the sunne, winde, and riuers : he sheweth that the greater labour and longell hath an end, and therefore there can be no felicitie in this world.

f The sea which compasseth all the earth, filleth the veins thereof, the which poure out springs and riuers into the sea againe.

g He speaketh of times & seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

b He prooeth that if any could haue attained to felicitie in this world by labour and studie, hee chiefly should haue obtained it, because he had y^est and aide of God thereunto about all others.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble man, and to teach him to depend onely vpon God.

k Man is not able by all his diligence to cause things to go otherwise than they doe : neither can he number the fautes that are committed, much lesse remedy them.

l That is, value things, which seemed vnto pleasure, where in was no commodity, but griefe and trouble of conscience.

m Wisdom and knowledge cannot be come by without great paine of bodie and minde : for when a man hath attained to the highest, yet is his minde not fully content : therefore in this world is no true felicitie.

n That is, value things, which seemed vnto pleasure, where in was no commodity, but griefe and trouble of conscience.

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CHAP. II.

Pleasures, sumptuous buildings, riches, and possessions are but vanitie. 14 The wife and shee haue both one end: to see the iudiciall death.

I said in mine heart, *Goe to nowe, I will proue thee with ioy: therefore take thou pleasure in pleasant things:* and behold, this also is vanitie.

I said of laughter, *Thou art mad:* and of ioy, *What is this that thou doest?*

I thought in mine heart *to giue my selfe to wine, and to leade mine heart in wisdom, and to take holde of follie, till I might see where is that goodnes of the children of men, which they enjoy vnder the sunne: the whole number of the dayes of their life.*

I haue made my great workes: I haue built me houses: I haue planted me vineyardes.

I haue made me gardens and orchardes, and planted in them trees of all fruite.

I haue made me cisternes of water, to water therewith the woods that grow with trees.

I haue gotten seruants and maides, and had children *borne in the house:* also I had great possession of beeces and sheepe aboute all that were before me in Ierusalem.

I haue gathered vnto mee also siluer and gold, & the chief treasures of Kings & prouinces: I haue prouided me men fingers and women fingers, & the delictes of the fonnnes of men, as a woman taken captiue, and women taken captiues.

And I was great, and increased aboue all that were before me in Ierusalem: also my wisdom remained with me.

And whatsoever mine eyes desired, I withheld it not from them: I withdrew not mine heart from any ioy: for mine heart reioyced in al my labour: and this was my portion of all my trauel.

Then I looked on all my workes that mine hands had wrought, and on the trauell that I had laboured to doe: and beholde, all was vanitie and vexation of the spirit: and there was no profite vnder the sunne.

¶ And I turned to behold wisdom, and madnesse and follie: (for who is the man that will come after the King in things, which men now haue done?)

Then I saw that there is profite in wisdom, more then in folly: as the light is more excellent then darkness.

¶ For the wife mans eyes are in his head, but the foole walketh in darkness: yet I know also that the same condition filleth to them all.

¶ Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole. Why therefore do I then labour to be more wise? And I said in mine heart, that this also is vanitie.

¶ For there shall be no remembrance of the wise, nor of the foole: for euery for that that now is in the dayes to come shall all be forgotten. And how dieth the wife man as doth the foole?

¶ Therefore I hated life: for the worke that is wrought vnder the sunne is grievous vnto me: for all a vanitie, and vexation of the spirit.

¶ I hated also all my labour, wherein I had trauelled vnder the sunne, which I shall leaue to the man that shall be after me.

¶ And who knoweth whether hee shall be wife or foolish? yet shall hee haue rule ouer all my labour, wherein I haue trauelled, and wherein I haue shewed my selfe wise vnder the sunne. This

is also vanitie.

¶ Therefore I went about to make mine heart abhorre all the labour, wherein I had trauelled vnder the sunne.

¶ For there is a man whose trauelle is in wisdom, and in knowledge and in equitie: yet to a man that hath not trauelled herein, shall hee giue his portion: this also is vanitie and a great griefe.

¶ For what hath man of all his trauelle and griefe of his heart, wherein he hath trauelled vnder the sunne?

¶ For all his dayes are sorowes, and his trauel griefe: his heart also taketh not rest in the night: which also is vanitie.

¶ There is no profit to man: but that hee eate, and drinke, and delight his soule with the profit of his labour: I saw also this, that it was of the hand of God.

¶ For who coulde eate, and who coulde haue to outward things more then I?

¶ Surely to a man that is good in his sight, God giueth wisdom, and knowledge, and ioy: but to the sinner hee giueth paine, to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirit.

CHAP. III.

All things haue their time. 14 The works of God are perfect and canst not beare time. 17 God shall twinge both the iust and the vnjust.

To all things there is an appointed time, and a time to euery purpose vnder the heauen.

A time to be borne, & a time to die: a time to plant, & a time to plucke vp that which is planted.

A time to say, and a time to heale: a time to breake downe, and a time to build.

A time to weepe, and a time to laugh: a time to mourne, and a time to dance.

A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

A time to reue, and a time to fowe: a time to keepe silence, and a time to speake.

A time to loue, and a time to hate: a time of warre, and a time of peace.

¶ What profite hath he that worketh, of the thing wherein he trauelleth?

¶ I haue seene the trauel that God hath giuen to the fonnnes of men to humble them thereby.

¶ He hath made euery thing beautiful in his time: also hee hath set the world in their heart, yet cannot man find out the worke that God hath wrought from the beginning euen to the end.

¶ I know that there is nothing good in them, but to reioyce, and to do good in his life.

¶ And also that euery man eateth and drinketh, and seeeth the commoditie of all his labour: this is the gift of God.

¶ I know that whatsoever God shall doe, it shall be for euery: to it can no man adde, & from it can none diminish: for God hath done it, that they should feare before him.

¶ What is that that hath bene? that is now: and that that shall be, hath now bene: for God requireth that which is past.

¶ And moreover I haue seene vnder the sun the place of iudgement, where was wickednesse, and the place of iustice where was iniquitie.

¶ I thought in mine heart, God will iudge the iust

¶ That I might feare the true iustice which is in God.

¶ Among other griefes this was not the least, to leaue that which he had gotten by great trauell, so one that had taken no paine therein, and whom he knew not whether he were a wife man or a foole.

¶ When hath all laboured hee can get no more then food, and refreshing: yet hee can see that this cometh of Gods blessing, as Chap. 119. q. Meaning, to pleasures.

¶ He speaketh of this doctrine of time for two causes, first to declare that there is nothing in this world perpetuall: next, to teach vs not to be grieved if we haue not all things at once according to our desire, whether they be things as we would wish.

¶ Reade Chap. 12.

¶ God hath giuen man a desire, and affection: to seeke out the things of this world, and to labour therein.

¶ Reade Chap. 12. q. 1. & the 5. places declare that we should do all things with sobriety, and in the feare of God: forasmuch as hee giueth not his gifts to the intent that they should be abused.

¶ That is, man shall neuer be able to let Gods worke, but as hee hath determined, so it shall come to passe.

¶ God only can see that which is past, to requite.

a Solomon maketh this discourse with him selfe, as though he would reue whether there were contentation in safe pleasures.

b *Hee saw my selfe to wine.*

c Albeit I gave my selfe to pleasures yet I thought to keepe wisdom.

d In mine heart, and gouerne mine affairs by the time.

e *Hee doth.*

f *Hee, paradise.*

g Meaning, of the seruants or slaves, which hee had brought: for the children borne in their fruitfullnes.

h That is, what former men take pleasure in.

i Which were the most benefitt of them that were taken in warre.

j *Hee doth.* Some vnderstand by these wordes, no wordes, but instructions of miserie.

k For all that God did not take his gift of wisdom from me.

l That was the fruite of all my labours, a certaine pleasure mixt with care, which hee calleth vanitie in the next verse.

m I thought with my selfe whether it were better to follow wisdom, or mine owne affections and pleasures, which hee calleth madnes.

n *Compare vs to the King.*

o *Pray 17. 24.*

p He foretelleth things, which the foole cannot for lacke of wisdom.

q For both die and are forgotten, as verse 16. or they both alike haue prosperitie or aduersitie.

r Meaning in this world.

s He wondred that men forget a wise man, being dead, as verse 11.

t Meaning in this world.

u He wondred that men forget a wise man, being dead, as verse 11.

v Meaning in this world.

w He wondred that men forget a wise man, being dead, as verse 11.

x Meaning in this world.

y Meaning in this world.

z Meaning in this world.

aa Meaning in this world.

ab Meaning in this world.

ac Meaning in this world.

ad Meaning in this world.

ae Meaning in this world.

af Meaning in this world.

g Meaning, y^e God, howeuer man negl^ed his doct^re. h And made them pure in their fault creation.

i Man is not able by his reason and iudgement to put difference between man and beast, as touching these things whereunto both are subiect: for the eye cannot iudge any otherwise of a man being dead, then of a beast, which is dead yet by the word of God and man we easily know the difference, as ver^s. 21.

k Meaning, that reason cannot comprehend that which faith beleueth herein. l By the often repetition of this sentence, as Chap. 1. 24. and Chap. 2. 17, 22. Chap. 3. 17. and Chap. 8. 15. he declareth that man by reason can comprehend nothing better in this life then to vie the gifts of God freely and comfortably: for to knowe farther is a speciall gift of God remitted by his Spirit.

iust and the wicked: for time is g there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men that God had ^k purged them: yet to see to, they are in themselves as beasts.

19 For the condition of the children of men, and the condition of beasts are euen as one condition vnto them. As the one dyeth, so dyeth the other: for they haue all one breath, & there is no excellencie of man aboue y^e beast: for al v^avanity.

20 All goe to one place, and all was of the dust, and all shall returne to the dust.

21 Who ^k knoweth whether the spirit of man ascend y^eward, and the spirit of the beast descend downward to the earth?

22 Therefore I see that there is nothing better then that a man should ^l reioyce in his affaires, because that is his portion. For who shall bring him to see what he shall be after him?

CHAP. III.

2 The innocent are oppressed. 4 Men labour are full of sorrow and weeping. 9 Man's fortune is uncertaine. 13 A young man's path, and his way, is to be preferred to an old Kings that is a foole.

a He maketh here another discourse with himselfe concerning the tyrannie of them that oppressed the poore.

b Because they are no more subiect to these oppressions.

c He speaketh according to the iudgement of the flesh, which cannot abide to see, or fee troubles.

d The more persone that the worke is, the more it is enuied of the wicked.

e For idleness he is compied to destroy himselfe.

f For as much as when man is alone he can neither help himselfe nor others, he sheweth that men ought to liue in mutual societie, so the intent at they may be profitable one to another, and that their things may increase.

g By this promise he declareth how necessary it is that men should liue in societie.

h That is, from a poore and base estate, or out of trouble and prison, as ieremy did, Gen. 4. 14.

i Meaning, that is borne a King.

S O ^a Turned and considered all the oppressions that are wrought vnder the sunne, and beheld the teares of the oppressed: & none comforteth them: ^b as the strength y^e of the hand of them that oppresseth them, and none comforteth them.

2 Wherefore I prayed the ^c dead which now are dead, about the liuing, which are yet aliue.

3 And I ^d count him ^e better then them both, which hath not yet bene: for he hath seene the euill workes which are wrought vnder the sunne.

4 Also I beheld all trauaile, & all ^f perfection of workes that this is the enuy of a man against his neigh^r: for this also is vanity & vexation of spirit.

5 The foole foldeth his hands, and ^g catcheth vp his owne flesh.

6 Better is an handfull with quietnesse, then two handfulls with labour and vexation of spirit.

7 Again I returned, and saw vanitie vnder the sunne.

8 There is one ^h alone, and there is not a second, which hath neither sonne nor brother, yet ⁱ there none ende of all his trauaile, neither can his eye be satisfied with riches: neither ^j death he thinke, for whom do I trauaile & defraud my soule of pleasure? this also is vanitie, and this is an euill trauaile.

9 Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but w^o vnto him ^k that is alone: for he falleth, and there is not a second to lift him vp.

11 Also if two sleepe together, then shall they haue heat: but to one how should there be heat?

12 And if one ouercome him, two shall stand against him: and a threefold ^l s^coord is not easily broken.

13 Better is a poore and wife childe, then an old and foolish King, which will no more be admonished.

14 For out of the ^m prison he commeth forth to reigne: when as he that is ⁿ borne in his kingdom is made poore.

15 I beheld all the liuing, which walke vnder the sunne; ^k with the second childe, which shall stand vp in his place.

16 There is none ^l end of al the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanity and vexation of spirit.

17 Take heede to thy ^m moorte when thou entreth into the house of God, and be more nere to heare then to giue the sacrifice of ⁿ foolles: for they know not that they do euill.

18 They thinke themselves abused, as other haue bene in time past, and offerre no more for him. ^o That is, with what affection thou comest to heare the word of God. ^p Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor penitence.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 9 The counten can neuer beate youth. 11 The labourers sleepe in sacke. 13 Men whose life, takeh nothing with him. 15 To die iustly, and with a contrite minde, is the gift of God.

B E not ^a rash with thy mouth, nor let thine be hasty to w^rite a thing before God: for God is in the heavens, and thou art on the earth: therefore let thy words be fewe.

2 For ^b as a dream commeth by the multitude of businesse: so the voice of a foole is in the multitude of words.

3 * When thou hast vowed a vow to God, defer not to pay it: for he delighteth not in foolles: pay therefore that thou hast ^c vowed.

4 It is better that thou shouldst not vow, then that thou shouldst vow and not pay it.

5 Suffer not thy mouth to make thy ^d flesh to sinne: neither say before the ^e Angel, that this is ignorance: wherefore shall God be angry by thy voice, and destroy the worke of thine hand?

6 For in the multitude of dreames, and vanities are also many words: but scarce thou God.

7 If in a country thou feest the oppression of the poore, and the defrauding of iudgement and iustice, he not astonied at the matter: for he that is ^f higher then the highest, regardeth, and ^g there be higher then they.

8 And the ^h abundance of the earth is ouer all the king ⁱ also confilteth by the field that is tilled.

9 He that loueth siluer, shall not be satisfied with siluer; and he that loueth riches, shall be without the fruit thereof: this also is vanitie.

10 When goods increase, they are increased that eat them: and what good commeth to the owners thereof, and the beholding thereof with their eyes?

11 The sleepe of him that trauelleth, is sweet, whether he eat litle or much: but the ^j faculty of the rich will not suffer him to sleepe.

12 There is an euill sicknesse that I haue seene vnder the sunne: ^k as wit, riches ^l refused to the owners thereof for their euill.

13 And these riches perish by euill trauell, and he begeth a sonne, and in his ^m hand is nothing.

14 * As he came forth of his mothers belly, he shall returne naked to go as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sicknesse, that in all points as he came, so shall he go, and what profit hath he that he hath trauelled for in the ⁿ world?

16 Also all his dayes he eateth in ^o darkness.

1 He doth not enjoy his fathers riches. * Job. 21. w^old. 2. 5. 1 Tim. 6. 7. in Meaning, in vaine, and without profit. 2 In affliction and griefe of minde, with

k Which follow and flatter the kings sonne, or him that shall live, as he, to enter into to create with them in hope of gaue.

l They neuer cease by all means to creepe into his house, but when they obteine not their greedy desire, they will offerre

m That is, with what affection thou comest to heare the word of God. n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor penitence.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 9 The counten can neuer beate youth. 11 The labourers sleepe in sacke. 13 Men whose life, takeh nothing with him. 15 To die iustly, and with a contrite minde, is the gift of God.

a Either in vowing or in praying meaning, that we should vnder all recourse to Godward.

b He leareth then not for thy many wordes sake, or often capricious, but considereth thy faith, and firm minde.

c Job. 32. 1. He speaketh of vows, which are approved by Gods word and serve his glory.

d Could not thy selfe to time by doing rashly: as they doe which make a vowe to liue vncircled, and such like.

e That is, before Gods iudgement, when he shall examine thy doings: though thy ignorance should be a just excuse.

f Meaning, that God will reuel these things, and therefore we must depend vpon him.

g The reuenges of the earth are to be preferred aboue all things which appertaine to this life.

h Kings and Princes cannot maintain their estate without tillage, which thing commendeth the excellencie of tillage.

i That is, his great abundance of riches, or his fortune, which commeth by his great feeding.

k When courteous men heape vp riches, which turne to their destruction.

l When courteous men heape vp riches, which turne to their destruction.

m That is, with what affection thou comest to heare the word of God. n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor penitence.

with much griefe, and in his sorow and anger.

17 Beholde then, what I haue scene good, that it is comely to eate, and to drinke, and to take pleasure in all his labour, wherein he trauaileth vnder the sun, the whole number of the dayes of his life, which God giueth him for his life's portion.

18 Also to eury man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enjoy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his life, because God answereth to the ioy of his heart.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to use them.

Here is a cuill, which I saw vnder the sunne, and it is much among men.

1 A man to whom God hath giuen riches and treasures and honor, and he wanteth nothing for his soule of all that it desireth: but God giueth him not power to eate thereof, and this a strange man shall eate it vp: this is vanitie; and this is an euill sicknesse.

2 If a man beget an hundred children & liue many yeeres, & the dayes of his yeeres bee multiplied, and his soule bee not satisfied with good things, and hee bee not buried, I say that an vniustly freee is better then he.

3 For hee cometh into vanitie, and goeth into darknesse: and his name shall bee covered with darknesse.

4 Also he hath not scene the sun, nor knowen it: therefore this hath more rest then the other.

5 And if he had liued a thousand yeeres twise tolde, and had scene no good, shall not all goe to one place?

6 All the labour of man is for his mouth: yet the soule is not filled.

7 For what hath the wife man more then the fool? what hath the poore that knoweth how to walke before the liuing?

8 The sight of the eye is better then to walk in y lusts: this also is vanitie, & vexation of spirit.

9 What is that that hath bene? the name thereof is now named: and it is knowned that it is man: and he cannot strue with him that is stronger then he.

CHAP. VII.

Diuers precepts to follow that which is good, and to avoid the contrary.

Surely there be many things that increase vanitie: and what auaileth it man?

1 For who knoweth what is a good for man in the life, and in the number of the dayes of his life, his vanitie, seeing he maketh them as a shadow? For who can shew vnto man what shall befall him vnder the sun?

2 A good name is better then a good oymment, and the day of death, then the day that one is borne.

3 It is better to goe to the house of mourning, then to goe to the house of feasting, because this is the end of all men: and the liuing shall lay it to his heart.

4 Anger is better then laughter: for by a sad looke the heart is better better.

5 The heart of the wife is in the house of mourning: but the heart of foolles is in the house of mirth.

6 Better it is to heare the rebuke of a wife man, then that a man should heare the song of foolles.

7 For like the noise of the thornes vnder the pot, so is the laughter of the foolle: this also is vanitie.

8 Surely oppression maketh a wife man e mad: and the reward destroyeth the heart.

9 The end of a thing is better then the beginning thereof, and the patient in spirit is better then the proude in spirit.

10 Be not thou of an hasty spirit to be angry: for anger refteth in the bosom of foolles.

11 Say not thou, Why is it that the former dayes were better then these? for thou dost not enquire wisely of this thing.

12 Wisdome is good with an inheritance, and excellent to them that see the sunne.

13 For man shall rest in the shadow of wisdome, and in the shadow of filth: but the excellencie of the knowledge of wisdome giueth life to the possessers thereof.

14 Beholde the worke of God: for who can make straight that which he hath made crooked?

15 In the day of wealth bee of good comfort, and in the day of affliction consider: God also hath made this contrary to that, to the intent that man should find nothing after him.

16 I haue scene all things in the dayes of my vanitie: there is a iust man that perisheth in his iustice, and there is a wicked man that continueth long in his malice.

17 Be not thou iust ouermuch, neither make thy selfe ouerwise: wherefore shouldst thou be desolate?

18 Be not thou wicked ouermuch, neither be thou foolish: wherefore shouldst thou perish not in thy time?

19 It is good that thou lay hold on this: but yet withdraw not thine hand from that: for hee that feareth God, shall come forth of them all.

20 Wisdome shall strengthen the wife man more then ten mighty princes that are in the city.

21 Surely there is no man iust in the earth, that doeth good and sinneeth not.

22 Giue not thine heart also to all the words that men speake; lest thou doe heare thy seruant cursing thee.

23 For often times also thine heart knoweth that thou likewise hast cursed others.

24 All this haue I proued by wisdome: I thought I will be wise, but it went farre from me.

25 It is farre off, what may it be? and it is a profound deepenesse, what can finde it?

26 I haue compassed about, both I and mine heart to know and to enquire and to search wisdome, and reason, and to knowe the wickednesse of follie, and the foolishnesse of madnesse.

27 And I find more bitter then death the woman whose heart is as nettles and snares, and her hands as bands: he that is good before God, shall be deliuered from her, but the sinner shall be taken by her.

28 Beholde, saith the Preacher, this haue I found, seeking one by one to finde the count:

29 And yet my soule seeketh, but I finde it not: I haue found one man of a thousand: but a woman among them all haue I not found.

30 Onely loe, this haue I found, that God hath made man righteous: but they haue sought many usurpations.

CHAP.

o Reade Chap. 3, 22.

p He will take no great thought for the paines that he hath endured in this pain.

a He sheweth that it is the plague of God when the rich man hath not a libell heart to life his riches.
b If he can neuer haue enough.
c As we see often times that the covetous man either falleth into crimes that deserve death, or is murdered or drowned, or hangeth himselfe, or such like, and so lacketh the honor of buriall, which is the last office of humankind.

d Meaning, the vniustly free, whose life did not their profit or hurt any.
e His desire and affection.
f That he knoweth to vie his goods well in the iudgement of men.
g To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied.

h Meaning, God who will make him to feele that he is mortall.

a There is no state wherein man can liue to haue perfect quietnesse in this life.
b Job. 14, 2, 3.
c Psal. 144, 1.
d Psal. 127, 1.
e He speaketh thus after the iudgement of the flesh, which thinketh death to be the end of all euils: or else, because that this corporal death is the ending into life everlasting.

f Where we may see the hand of God, and learne to examine our liues.

d Which crieth for a while, and profiteth nothing.

e A man that is distressed with griefe, when he is fallen to oppression, becometh like a beast.

f He noteth their lightnes which enterprize a thing, & suddenly leave it againe.
g Man must not against God when he sendeth aduersities for mans finnes.

h He answereth to them that esteeme not wisdome, except riches be ioyed therewith, shewing that both are the gifts of God, but that wisdome is farre more excellent, and may be without riches.

i Chap. 1, 15.
j Consider wherefore God doeth send it, and what may comfort thee, that man should be able to control nothing in his works.

k Meaning, the cruel tyrannous prince, who doeth send the wicked goe free.

l Boall not trust much of thine owne iustice and wisdome.

m Tis not long when thou shalt be mortified to come out of the way of wickedness.

n To wit, as these admonitions that goe before.

o Consider what desolation and destruction shall come, if thou dost not obey them.

p King. 4, 6, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.
q Crediter them not, neither care for them.

r He sheweth the end of all.

s Meaning, wisdom.

t That is to come to a conclusion.

u And so are esch of their owne destruction.

CHAP. VIII.

a To obey Princes and Magistrates. 17 The works of God passe mans knowledge.

WHo is as the wife man? & who knoweth the interpretation of a thing? the wisdom of a man doth make his face to shine: and the strength of his face shall be changed.

a I *advertis* thee to take heed to the counsel of the King, and to the word of the othe of God.

3 *4* Haste not to goe forth of thy sight: stand not in an euill thing: for he will doe whatsoever pleasheth him.

4 Where *5* word of the King is, *there is* power, and who shall say vnto him, What doest thou?

5 He that keepeth the commandement, shall know none euill thing, and the heart of the wife shall know the time and iudgement.

6 For to euery purpose there is a time and iudgement, because the miserie of man is great vpon him.

7 For he knoweth not that which shalbe: for who can tell him when it shall be?

8 Man is not lord *9* ouer the spirit to reteine the spirit: neither hath hee power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possesors thereof.

9 All this haue I seene, and haue giuen mine heart to euery worke, which is wrought vnder the sunne, and I saw a time that man ruleth ouer man to his owne hurt.

10 And likewise I saw the wicked buried, and they returned, and they that came from the holy place, were yet forgotten in the cite where they had done right: this also is vanitie.

11 Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to do euill.

12 Though a sinner doe euill an hundred times, and God prolongeth his dayes, yet I know that it shalbe well with them that feare the Lord, and doe reuerence before him.

13 But it shall not be well to the wicked, neither shall hee prolong his dayes: he shalbe like a shadow, because hee seareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whom it cometh according to the worke of the wicked: and there be wicked men to whom it cometh according to the worke of the iust: I thought also that this is vanitie.

15 And I prayed ioy: for there is no goodnesse to man vnder the sunne, saue to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the sunne.

16 When I applied mine heart to know wisdom, and to beholde the businesse that is done on earth, that neither day nor night the eyes of man take sleepe,

17 Then I beheld the whole worke of God, I man cannot finde out the worke that is wrought vnder the sunne: for the which man labourth to seeke it, and cannot finde it: yea, and though the wife man thinke to know it, he cannot finde it.

CHAP. IX.

a By no outward thing can man know when God blesseth or curseth, 11 No man knoweth his end. 16 Wisdom excelleth strength.

Hauere giuen mine heart to all this, and to declare all this, that the iust, and the wife, and

their works are in the hand of God: and no man knoweth either loue or hatred of all *that is* before them.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an othe.

3 This is euill among all that is done vnder the sunne, that there is one condition to all, and also the heart of the sonnes of men is full of euill, and madnesse is in their hearts whiles they liue, and after that, they goe to the dead.

4 Surely whosoever is ioyned to all the liuing, there is hope: for it is better to a liuing dogge, then to a dead lion.

5 For the liuing know that they shall die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Also their loue, and their hatred, and their enie is now perished, & they haue no more portion for euer, in all that is done vnder the sunne.

7 Goe, eate thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now accepteth thy works.

8 At all times let thy garments be white, and let not oyle be lacking vpon thine head.

9 Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauell wherein thou labourst vnder the sunne.

10 All that thine hand shall finde to doe, doe it with all thy power: for there is neither worke nor inaction, nor knowledge, nor wisdom in the graue whither thou goest.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and chance cometh to them all.

12 For neither doth man know his time, but as the fishes which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisdom vnder the sunne, and it is great vnto me.

14 A little cite and few men in it, and a great King came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wife man, and he deliuered the cite by his wisdom: but none remembered this poore man.

16 Then said I, Better is wisdom then strength: yet the wisdom of the poore is despised, and his words are not heard.

17 The words of the wife are more heard in quietnesse, then the cry of him that ruleth among fooles.

18 Better is wisdom then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

a The difference of foolishnesse and wisdom. 11 A slander is like a serpent that cannot be charmed. 16 Of foolish King, and drunken prince, 17 and of good King and prince.

a Meaning, what things he ought to chuse or reiecte or man knoweth not by their outward things; that is, by propertie or aduersitie, w^{ch} God doth iudice or before hee iudiceth them all to the wicked to the godly. *b* In outward things, as riches and pouertie, sickness and health, difference betweene the godly and the wicked: but the difference is that the godly are assisted by faith w^{ch} Gods iudice and assistance.

c He noteth the Epicures, and carnall men, which made their bellie their god, and had no pleasure but in this life, willing rather to be abused, and vile person in this life, then a man of authority, and to die, which is meant by the dogge and lion. *d* They flatter themselves to be in Gods fauour, because they haue all things in abundance.

e Reioyce, because, & saue for no cost, then speake the wicked before gods.

f He regards the life.

g Chap. 5. 18. *f* Thus the worldlings say to prouide that all things are lawful for them, and attribute that to chance and fate, which is done by the providence of God. *g* That is, he doth not foresee what shall come.

a That is, doth get him fauour and prosperitie.

b Whereas before he was proud and arrogant, he shall become humble and meke.

c That is, that thou obey the King, and keepe the othe that thou hast made for the same cause.

d Withdraw not thy selfe lightly from the obedience of thy prince.

e That is, when time is to obey, and how farre he should obey.

f Man of himselfe is miserable, and therefore ought to doe nothing to increase the same, but to worke all things by wisdom and counsel.

g Man hath no power to save his owne life, and therefore must not rashly cast himselfe into danger.

h As cometh oft times to tyrants, and wicked rulers.

i That is, others as wicked as they.

k They that feared God, and worshipped him according as he had appointed.

l Where iustice is delayed, then sinne reigneth.

m Which are possible, as though they were wicked.

n Chap. 7. 17.

o Chap. 7. 17.

a Reade Chap. 9. 22.

x. These things cannot be comprehended in books, or learned by studie, but God must instruct thy heart that thou mayest only know that wisdom is the true felicity, and the way thereto is to leave God.

many² bookes, and much reading is a wearisome of the flesh.

13 Let vs heare the end of all: feare God and keepe his commandments: for this is the whole

dutie of man.

14 For God will bring every worke vnto iudgement, with every secret thing, whether it be good or tuill.

AN EXCELLENT SONG WHICH WAS SALOMONS.

THE ARGUMENT.

In this Song, Salomon by most sweete and comfortable allegories and paraboles describeth the perfect loue of Iesue Christ, the true Salomon and King of peace, and the faultfull soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste and without reprobation. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefits wherewith he doeth enrich her of his pure bountie and grace without any of her desertings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more united to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. L

1 The fountaine telleth and mystical communication of the spirit, and loue betweene Iesue Christ and his Church, 5 The mystical remedies that perfume the Church.



1 **S**he him kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of the^b fauour of thy good ointments, thy name is as an ointment poured out: therefore the^c virgins loue thee.

3 Draw me: we will runne after thee: the King hath brought me into his chambers: we will reioyce and be glad in thee: we will remember thy loue more then wine: the righteous do loue thee.

4 I am blacke, O daughters of Ierusalem, but comely, as the tentes of^d Kedars, and as the^e curtains of Salomon.

5 Regard ye mee not, because I am blacke: for the^f Minne hath looked vpon me. The^g sonnes of my mother were angry against me: they made me the keeper of the vines: but I kept not mine owne vine.

6 Shew me, O thou, whom my soule loueth, where thou feedest, where thou liest at noone: for why should I bee as^h shee that turneth aside to the flocks ofⁱ thy companions?

7 If thou knowest not, O thou the fairest among women, get thee forth by the steps of the flocke, and feede thy kiddes by the tentes of the shepherds.

8 I haue compared thee, O my loue, to the troupe of horses in the^j charres of Pharaoh.

9 Thy cheekes are comely with rows of stones, and thy necke with chaines.

10 Wee will make thee borders of gold with studs of silver.

11 While the King was at his repast, my spokenard gaue the smell thereof.

12 My welbeloued is as a bundle of myrrhe vnto me: he shall lie betweene my^k breasts.

13 My welbeloued is as a cluster of camphire vnto me in the vines of Engedi.

14 My loue, behold, thou art faire: behold, thou art faire: thine eyes are like the doves.

15 My welbeloued, behold, thou art faire: and pleasant: also our^l bed is green.

16 When they had culled to the dignitie of palace, and they let forth their voyce of songs in Israel as thy doctrine, p. Christ speaketh to his church, bidding them that are ignorant, to goe to the fountains to learn. For thy spiritual beautie & excellence there was no worldly treasure to be compared vnto thee. The Church reioyceth that she is admitted to the company of Christ. f. Hee shall be with thee every day. e. Christ accepteth his Church & commendeth her beauty. d. That is the heart of the Church, where Christ dwelleth by his spirit.

CHAP. II.

1 The Church desireth to rest vnder the shadowe of Christ, 8 She heareth his voyce, 14 She is compared to the dore, 15 And she exhorteth to the fountaine.

I am the rose of the field, and the lillie of the valles.

2 Like a lillie among the thornes, so is my^a loue among the daughters.

3 Like the apple tree among the trees of the forest, so is my welbeloued among the sonnes of men: vnder his shadow had I delight, & fate down: and his fruites were sweete vnto my mouth.

4 He brought mee into the wine cellar, and loue was his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.

6 His left hand is vnder mine head, and his right hand doth embrace me.

7 I charge you, O daughters of Ierusalem, by the roes and by the hinds of the field, that ye surne not vpon waken my loue, vntill the pleasure.

8 Is the voice of my welbeloued: behold, hee cometh leaping by the mountaines, and skipping by the hills.

9 My welbeloued is like a roe, or a yong hart: hee standeth behind our wall, looking forth of the windows, shewing himselfe through the gates.

10 My welbeloued spake and said vnto me, Arise, my loue, my faire one, and comethy way.

11 For behold, winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

13 The figtree hath brought forth her yong figs: and the vines with their small grapes haue cast a fauour: arise my loue, my faire one, and come away.

14 My dowe, that art in the holes of y^m rocke, in the secret places of the flaires, I heare mee fight, let me heare thy voyce: for thy voyce is sweete, and thy sight comely.

15 Take vs the foxes, theⁿ idle foxes, which destroy the vines: for our vines beare small grapes.

16 My welbeloued is mine, and I am his: hee feedeth among the lillies.

17 Vntill the day brake, & the shadowes flee away: returne, my welbeloued, and be like a roe, or a yong hart vpon the mountaines of Bethel.

18 The Church desireth Christ to bee most ready to helpe her in all danger.

CHAP.

CHAP. IJ.

1 The Church desireth to be ioyned to Christ her husband. 2 Her discomfite of the wilderness.

a The Church by night that is, in troubles (seeketh to Christ, but is not incontinently heard.

b Shewing that although wee be not heard at the first, yet we must still continue in prayer till wee feele comfort. c Which declarerh, that we must feele vnto all, of whom we hope to haue any succour. d Reade Chap. i. 7.

e This is referred to the Church of Israel, which was led by the wilderness fourty yeeres. f For powder. g By the bed is meant the Temple, which Salomone made. h He alludeth to the watch which kept the Temple. i For char.

h All ye, that are of the number of the faithfull. i Christ become man was crowned by the loue of God with the glorious crowne of his dominie.

a Because Christ delighteth in his Church, he commenderh all that is in her. b (See a. 4. c He hath respect to the multitude of the faithfull which are many in number.

c Wherein are knowledge and zeale, two preciousiewels.

d Christ promitteth his Church to call his faithfull from all the corners of the world.

In my bed by a night I fought him that my soule loued: I fought him, but I found him not.

I will rise therefore now, and goe about in the cite, by the strettes and by the open places, and wil I seeke him that my soule loueth: I fought him, but I found him not.

The watchmen that went about the cite, found me: to whom I sayd, Haue you seene him, whom my soule loueth?

When I had past a litle from them, then I found him whom my soule loued: I tooke holde on him and left him not, till I had brought him vnto my mothers house into the chamber of her that conceiued me.

I charge you, O daughters of Ierusalem, by the roses and by the hyndes of the field, that ye stirre not vp, nor waken my loue vntill the please.

Who is shee that cometh vp out of the wilderness like pillars of smoke perfumed with myrrhe and incense, and with all the spices of the marchant?

Behold his bed which is Salomons: three-score strong men are round about it, of the valiant men of Israel.

They all handle the sword, and are expert in warre, euery one hath his sword vpon his thigh for the feare so by night.

King Salomon made himselfe a palace of the trees of Lebanon.

He made the pillars thereof of siluer, and the pavement thereof of gold, the hangings thereof of purple, whose middes was paved with the loue of the daughters of Ierusalem.

Come forth, ye daughters of Zion, & behold the King Salomon with the crowne, where-with his mother crowned him in day of his marriage, and in the day of the gladnesse of his heart.

CHAP. IIJ.

1 The praises of the Church. 2 Shee is without blame in his sight. 3 The loue of Christ toward her.

Behold, thou art faire, my loue: behold, thou art faire: thine eyes are like the doves: among thy lockes* thine haire is like the flocke of goates, which looke downe from the mountaine of Gilead.

Thy teeth are like a flocke of sheepe in good order, which goe vp from the walhing: which euery one bring out twines, and none is barren among them.

Thy lips are like a threede of scarlet, and thy talke is comely: thy temples are within thy lockes as a piece of a pomegranate.

Thy necke is as the tower of Dauid built for defence: a thousand shields hang therein, and all the targets of the strong men.

Thy two breasts are as two young roes that are twines, feeding among the lilies.

Vntil the day brake, and the shadowes flee away, I will goe into the mountaine of myrrhe and to the mountaine of incense.

Thou art all faire, my loue, and there is no spot in thee.

Come with me from Lebanon, my spouse, euen with me from Lebanon, and looke from the top of Amanah, from the top of Shenir, and Hermon, from the demes of the hyons, and from the mountaines of the leopards.

My filter, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one thine eyes, and with a chaine of thy neck.

My filter, my spouse, how faire is thy loue? how much better is thy loue then wine? and the fauour of thine ointments then all spices?

Thy slippers, my spouse droppe as hony combs: hony and milke are vnder thy tongue, and the fauour of thy garments is as the fauour of Lebanon.

My filter, my spouse is as a garden inclosed, as a spring thut vp, and a fountaine sealed vp.

Thy plantes are as an orchard of pomegranates with sweete fruites, as camphire, spikenarde,

Euen spikenarde, and saffron, calamus, and cynamon with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

Arise, O North, and come, O South, and blowe on my garden that the spices thereof may flow out: let my welbeloued come to his garden, and eate his plentiful fruite.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She confesseth her nakednesse. 4 She prayeth Christ her husband.

I am come into my garden, my filter, my spouse: I gathered my myrrhe with my spice: I ate mine hony comb with mine hony, I dranke my wine with my milke: eate, O friends, drinke, and make you mery, O welbeloued.

I sleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my filter, my loue, my done, my vnfiled: for mine head is full of dewe, and my lockes with the droppes of the e night.

I haue put off my coat, howe shall I put it on? I haue washed my feete, howe shall I de file them?

My welbeloued put in his hand by the hole of the doore, and mine heart was affectioned to ward him.

I rose vp to open to my welbeloued, and mine hands did drop downe myrrhe, and my fingers pure myrrhe vpon the handles of the barre.

I opened to my welbeloued: but my welbeloued was gone, and past: mine heart was gone when hee did speake: I fought him, but I could not finde him: I called him, but he answered me not.

The watchmen that went about the cite, found mee: they smote mee and wounded mee: the watchmen of the walles tooke away my vaile from me.

I charge you, O daughters of Ierusalem, if you finde my welbeloued, that you tell him that I am sicke of loue.

O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another loue, that thou doest lo charge vs?

My welbeloued is white and ruddie, the chieft of ten thousand.

His head is as fine gold, his lockes curled, and blacke as a rauen.

His eyes are like doves vpon the riuers of waters, which was wash with milke, and remaine by the hill vesells.

His cheekes are as a bedde of spices, and as

e Christ calleth his Church his bride, in respect that he had taken the fifth of man.

f That he made his Church beautifull and rich, hee laued his gits in her. g Because of thy confessions and thanksgiving.

h The Church confesseth that all her glory and beautie cometh of Christ, who is the true fountaine of all grace.

i Shee desireth Christ to come forth, and to powre the grace of his Spirit vpon her, which Spirit is ment by the North and South winde.

a The garden signifieth the kingdome of Christ where he preparerh the banquet for his elect.

b The spouse (saith that she is troubled with yeres of worldly things, which is ment by sleeping.

c Declaring the long patience of the Lord toward sinners.

d The spouse confesseth her nakednesse, & that of her selfe she hath nothing: or being so she is once made cleane, she promitteth not to defile her selfe againe. e For, my heart was toward him.

f The spouse which should be anointed of Christ, shall not finde him if he thinke to anoint him with her good workes.

g These are the false teachers, which wound the conscience with their traditions.

h She asketh of them which are godly (forasmuch as the law & salvation should come out of Zion and Ierusalem) that they would direct her to Christ.

i Thus say they of Ierusalem.

k She desireth Christ to be of perfect beauty and comeliness.

sweete flowres, and his lippes like lilies dropping
downe pure myrrhe.

† *the, the fish,*

14 His hands *as* rings of gold set wth the chryso-
lite, his belly like white yuory couered wth sapphires.

15 His legs *as* pillars of marble set vpon
sockets of fine golde: his countenance *as* Leba-
non, excellent *as* the cedars.

16 His mouth *as* sweete things, and hee is
wholy delectable: this is my welbeloued, and this
is my louer, O daughters of Ierusalem.

k Hearing of the
excellence of
Christ, the faithful
desire to knowe
howe to find him.

17 k O the fairest among women, whicher
is thy welbeloued gone? whether is thy welbeloued
turned aside, that we may seeke him with thee?

CHAP. VI.

1 The Church affaresh her selfe of the loue of Christ. 2 The
praises of the Church. 3 She is but one and vnswayd.

a That is, is con-
sistent here in
earth among men.

My welbeloued is gone downe into his gar-
den to the beds of spices, to feede in the gar-
dens, and to gather lilies.

b Which was a
faire and strong ci-
tie, 1. King. 11. 17.
c This declareth
v^o exceeding loue
of Christ toward
his Church.

2 I am my welbeloued, and my welbeloued is
mine, who feedeth among the lilies.

d Meaning that
the gifts are infi-
nite which Christ
giveth to his
Church: or that
his faithfull are
many in number.

3 Thou art beautiful, my loue, *as* b^z Tirzah,
comely *as* Ierusalem, terrible *as* an army wth banners.

e Hee sheweth
the beginning of
the Church was
small, but that it
grew vp to a great
multitude.

4 Turne away thine eyes from me: for they
ouercome mee: *as* thine heart is like a focke of
goates, which looke downe from Gilead.

f He went downe
into the Syna-
gogue to see what
fruits came of the
Lawe, and the
Propheets.

5 Thy teeth *are* like a focke of sheepe, which
goe vp from the washing, which euery one bring
out twinnies, and none is f^rarren among them.

g I found nothing
but rebellion.
h I ranne *as* swift
as the nobles of
my people in their
chares.

6 Thy temples *are* within thy locks *as* a piece
of a pomegranate.

i O ye people of
Ierusalem for Ie-
rusalem was cal-
led Shalem, which
signifieth peace.

7 There *are* d^z three score Queenes and four-
score concubines, & of the damels wthout number.

j He describeth
the comely beauty
of the Church in
euery part, which
is to be vnderstood
spiritually.

8 But my doue is alone, and my vnswayed, she
is the onely daughter of her mother, and shee is
deare to her y^r bare her: the daughters haue seene
her and counted her blessed: *eu*en the Queenes
and the concubines, and they haue prayed her.

9 Who is she that looketh forth *as* the morn-
ning, faire *as* the moone, pure *as* the sunne, terrible
as an armie with banners!

10 I went downe to the f^r garden of nuttes, to
fee the fruites of the valley, to see if the vine bud-
ded, and if the pomegranates flourished.

11 *as* I knew nothing, my soule set me *as* the
charets of my noble people.

12 Returne, returne, O i^r Shulamite, returne
returne that we may behold thee. What shal you see
in the Shulamite, but *as* the company of an armie?

CHAP. VII.

1 The beauty of the Church in all her members. 2 She is *as* if
swayed of Christes loue towards her.

k He describeth
the comely beauty
of the Church in
euery part, which
is to be vnderstood
spiritually.

How beautiful *are* thy *as* goings with shooes,
O princes daughter! the ioints of thy thighs
are like iewels: the worke of the hand of a cunning
workman.

b Reade Chap.
4. 1.

2 Thy natiue *as* a round cup that wanteth
not licour: thy belly is *as* an heape of wheat com-
passed about with lilies.

c He describeth
the comely beauty
of the Church in
euery part, which
is to be vnderstood
spiritually.

3 b^z Thy two breasts *are* *as* two yong rots
that *are* twinnies.

4 Thy necke *is* like a towre of yuorie: thine
eyes *are* like the fish pooles in Hebron by the
gate of Bath-rabbim: thy nose *is* *as* the towre of
Lebanon, that looketh toward Damascus.

d He delighteth to
embrace thee
and to be in thy
company.
e, galleries.

5 Thine head vpon thee *is* *as* skarlet, and the
bush of thine head like purple: the king *is* tied *in*
the i^r traffers.

6 How faire art thou, and howe pleasant art
thou, O my loue, in pleasures?

7 This thy stature is like a palme tree, and thy
breasts like clusters.

8 I Guid, I will goe vp into the palme tree, I
will take holde of her boughs: thy breasts shall
nowe be like the clusters of the vine: and the fa-
uour of thy nose like apples.

9 And the rooffe of thy mouth like good
wine, which goeth straight to my welbeloued,
and catcheth the lips of the ancient to speake.

10 I am my welbeloued, and his desire is
toward me.

d This the spoule
speakes.

11 Come, my welbeloued, let vs go forth into
the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs see if
the vine flourish, whether it hath budded the small
grape, or whether the pomegranates flourish: there
will I giue thee my loue.

e If the people
that are called in
Christ, bring forth
any fruit.

13 The mandrakes haue giuen a smell, and in
our gates *are* all sweete things, new and olde: my
welbeloued, I haue kept them for thee.

CHAP. VIII.

1 The Church will be taught by Christ. 2 She is vpheld by
him. 3 The witness howe inwardly (Christ) loveth her. 4
She is the vine that bringeth forth fruit to the spiritual Sa-
lomon, which is Iesus Christ.

O H^z that thou wast *as* my brother that suck-
ed the breasts of my mother: I would finde
thee without, I would kisse thee, then they should
not despise [] thee.

a The Church col-
led of the Gen-
tiles, speaketh thus
to the Church of
Ierusalem,
10, you.

2 I will leade thee and bring thee into my mo-
thers house: there thou shalt teach mee: and I
will cause thee to drinke spiced wine, and newe
wine of the pomegranate.

3 b^z His left hand shall be vnder mine head, and
his right hand shall embrace me.

b Reade Chap.
2. 6.

4 I charge you, O daughters of Ierusalem, that
you sit not vp, nor wake my loue, vntill the please.

c Reade Chap.
2. 15.

5 (Who is this that cometh vp out of the
wildernesse, leaning vpon her welbeloued?) I rai-
sed thee vp vnder an apple tree: there thy mother
conceiued thee: there she cocciued that bare thee.

6 Set mee *as* a scale on thy heart, and *as* a
signet vpon thine arm: for loue is strong *as* death:
iellousie is cruell *as* the graue: the colcs thereof
are fierie colcs, and a vehement flame.

d The spoule de-
scribeth Christ to be
loyed in perpetu-
all loue with
him.

7 Much water cannot quench loue, neither
can the floods drowne it: If a man shall giue
all the substance of his house for loue, they would
greatly contemne it.

8 We haue a little filter, and shee hath no
breastles: what shall we do for our filter when she
shall be spoken for?

9 If she be a wall, we will build vpon her a
silver palace: and if she be a doore, we wil keepe
her in with boards of cedar.

e The Iewish
Church speaketh
thus of the Church
of the Gentiles.
f If she be a wall,
that is meete for
the husband
to dwell in.

10 I am a wall, and my breasts *are* *as* towers:
then was I in his eyes *as* one that findeth peace.

g The Church
promiseth fidelitie
and constancie.

11 Salomon had a vine in Baal-hamon: he
gaue the vineyard vnto keepers: euery one bring-
eth for f^r fruit therof a thousand pices of silver.

h This is the vine-
yard of the Lord
hired out, Mark
21. 33.

12 But my vineyard which is mine, *is* before
mee: to thee, O Salomon apperit, *as* a thousand
pices of silver, and two hundred to them that
keepe the fruit thereof.

13 O thou that dwellest in the f^r gardens, the
companions hearken vnto thy voyce: cause mee
to heare it.

i Christ dwelleth
in his Church,
whose voyce the
faithfull heare.
k The Church de-
scribeth Christ that
if he depart from
them, yet that he
would haue to
help them in
their troubles.

14 O my welbeloued, kisse away, and be like
vnto the roe, or to the yong hart vpon the
mountaines of spices.

ISAIAH.

THE ARGUMENT.

God, according to his promise, *Deut. 18. 15.* that he would never leave his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not only to declare unto the people the things to come, whereof they had a special revelation, but also to interpret and declare the Law, and to apply particularly the doctrine contained briefly therein, to the viciaries and profits of those, to whom they thought it chiefly to appertain, and as the time and state of things required. And principally in the declaration of the Lawe they had respect to three things, which were the ground of their doctrine: First to the doctrine contained briefly in the two tables: Secondly to the promises and threatenings of the Law: and thirdly, to the covenants of grace and reconciliation, grounded upon our Saviour Iesus Christ, who is the end of the Lawe. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gave them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the venences against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they have more clearly entreated it then Moses, and set forth more lively Iesus Christ, in whom this covenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: ever applying the doctrine, as hee saws that the disease of the people required. Hee declares also many notable prophecies which hee had received of God, as touching the promise of the Messiah, his office, and his kingdom. Also of the favour of God toward his Church, the vocation of the Gentiles, and their union with the Jewes. Which are as most principall points contained in this booke, and a gathering of his sermons that hee preached. Which after certaine dayes that they had stode upon the Temple doore (for the manner of the Prophets was to sit up the summe of their doctrine for certain dayes that the people might the better marke it, as *Isa. 8. 1.* and *Habak. 2. 2.*) the Priestes tooke it downe and referred it among the registers: and so by Gods providence these booke were preserved as a monument to the Church for ever. As touching his person and time, hee was of the Kings stocke (for Amoz his father was brother to Azariah King of Iudah, as the best writers agree) and prophesied more then 64. yeeres from the time of Vzziah unto the reigne of Manassah, whose father was lame hee was (as the Hebrews write) and of whose hee was put to death. And in reading of the Prophets, this one thing among other is to be observed, that they speake of things to come as though they were now past, because of the certaintie thereof, and that they could not but come to passe, because God had ordained them in his secret counsell, and so revealed them to his Prophet.

CHAP. I.

1 *Isaiah reprehendeth the Jewes of their ingratitude and stubbornness, that neither for benefits nor punishments would amend.*
2 *He sheweth why their sacrifices are refused, and wherefore Gods true service standeth.* 3 *How prophecies of the destruction of Ierusalem.* 4 *And of the restitution thereof.*



5 Vision of Isaiah, the sonne of Amoz, which he saw concerning Iudah and Ierusalem: in the daies of Vzziah, Iotham, Ahaz, and Hezekiah kings of Iudah.

6 Hearken, O earens, and hearken, O earth: for the Lord hath sayd, I have nourished and brought up * children, but they have rebelled against mee.

7 The Lord knoweth his owner, and the asse his masters crib: but Israel hath not known: my people hath not understood.

8 Ah, sinful nation, a people laden with iniquitie: a * seede of the wicked, corrupt children: they have forsaaken the Lord: they have provoked the * holy one of Israel to anger: they are gone backward.

9 Wherefore shouldest thou see: I smitten any

more? for ye fall away more and more: the whole * head is sicke, and the whole heart is hearie.

6 From the sole of the foote unto the head, there is nothing whole therein, but wounds, and swelling, and sores full of corruption: they have not bene wrapped, nor bound up, nor mollified with oyle.

7 Your land is waste: your cities are burnt with fire: strangers devour your lande in your presence, and it is a desolate like the overthrowe * of strangers.

8 And the daughter of * Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged citie.

9 Except the Lord of hostes * had reserved vnto vs, euen a little remnant: wee shoulde have bene as * Sodom, and shoulde have bene like vnto Gomorah.

10 Hear the word of the Lord, O * princes of Sodom: hearken vnto the Law of our God, O people of Gomorah.

11 What have I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of rammes, and of the fat of fed beastes: and I * desire not the blood of bullocks, nor of lambs, nor of goats.

12 When ye come to appeare before me, who

by naming the chief partes of the body, he signifieth, that there was no part of the whole body of the Jewes free from his rods.

Every part of the body, as well the least as the chiefest was plagued. In their plagues were so grievous that they were incurable, and yet they would not repent.

Meaning, of them that dwell farr off, which, because they looke not so advantage of that which remaineth, destroy all before them.

That is, he is full.

Because that he will cover him with a Church: so call upon his Name.

That is, all destroyed. Yet that your vices deserved all to be destroyed as they of Sodom, from that God of his mercy reserved a little remnant, Lament. 3. 2. Although God commanded the sacrifices for a time, as oyles and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, Psalm 50. 13. Ieremie 4. 2. Amos 5. 22. Mich. 6. 7.

a That is, a revelation or prophecy, which was one of the two means, whereby by God declared himselfe to his servants in olde times, as Num. 12. 6. and therefore the Prophets were called Seers, 1. Sam. 9. 9. b Isaiah was chiefly sent to Iudah and Ierusalem, but not onely, for in this booke are prophecies concerning other nations also. c Called also Azariah, 2. Kings 19. 2. of these Kings read, 2. Kings from Chap. 14. unto Chap. 32. and 2. Chron. from Chap. 32. unto Chap. 33. d Because men were obstinate and intractable, he calleth to the dumb creatures, which were more prompt to obey Gods word, as Dent. 28. 1. e He doth lareh his great mercy towards the Jewes, inasmuch as he chose them above all other nations to be his people and children, as Dent. 10. 15. f The most brute and dull beastes doe more acknowledge their dueitie toward their masters, then any people doe toward me, of whom they have received benefites without corruption. g They were not onely wicked, as were their fathers, but vitally corrupt, and by their evil example infected others. h That is, him that sanctifieth Israel. i What availeth it to seeke to amend you by punishment, seeing the more I correct you, the more ye rebelle

required this of your handes to treade in my courtes?

13 Bring no mo oblations, t in vaine: incenſe is an abomination vnto mee: I cannot ſuffer your newe monnes, nor Sabbathes, nor ſolemne dayes (as is iniquitie) nor ſolemne aſſemblies.

14 My ſoule hateth your newe moones and your appointed feaſtes: they are a burden vnto me: I am wearie to beare them.

15 And when you ſhall ſtretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I will not heare: for your hands are full of blood.

16 Ye ſay, you, make you cleane: take away the cuill of your workes from before mine eyes: ceaſe to doe euill:

17 Learne z to doe well: ſeekie iudgement, relieue the oppreſſed: iudge the fatherleſſe and defend the widowe.

18 Come now, z and let vs reaſon together, ſaith the Lord: though your finnes were as crim, they ſhall be made white as ſnowe: though they were red like ſcarlet, they ſhall be as wooll.

19 If ye c conſent and obey, ye ſhall eate the good things of the land.

20 But if ye reſuſe and be rebellious, ye ſhall be deuoured with the ſworde: for the mouth of the Lord hath ſpoken it.

21 Howe is it the faithfull cite become an harlot? it was full of iudgement, of iuſtice lodged therein, but now e they are murderers.

22 Thy filiter is become a troſſe: thy wine is mixt with water.

23 Thy Princes are rebellious and companions of ſ theemes: euery one loueth gifts, and followeth after rewards: they iudge not the fatherleſſe, neither doeth the widowes cauſe come before them.

24 Therefore ſaith the Lord God of hoſtes, the mighty one of Iſrahel, Ah, I will eafe me of mine aduerſaries, & auenge me of mine enemies.

25 Then I will turne mine hand vpon thee, and burne out thy droſſe, till it be pure, and take away all thy tynne.

26 And I will reſtore thy iudges as at the firſt, and thy counſellers as at the beginning: afterward ſhalt thou be called a cite of rightcouſneſſe, and a faithfull cite.

27 Zion ſhall be redeemed in iudgement, and they that returne in her, in iuſtice.

28 And the deſtruction of the tranſgreſſors and of the finners ſhall together: and they that forſake the Lord, ſhall be conſumed.

29 For they ſhall be confounded for the okes, which ye haue deſired, and ye ſhall be aſhamed of the gardens, that ye haue choſen.

30 For ye ſhall be as an ok, whoſe leafe ſadeth:

and as a garden that hath no water.

31 And the ſtrong ſhall be as ſ tow, and the maker thereof, as a ſparke: and they ſhall both burne together, and none ſhall quench them.

CHAP. II.

a The Church ſhall be reſtored by Chriſt, and the Gentiles called.
b The puniſhment of the rebellious and aduſers.

T He word that Iſaiah the ſonne of Amoz ſaw vpon Iudah and Ierusalem.

1 It ſhall be in the laſt dayes, that y mountaine of the houſe of the Lord ſhall be prepared in the top of the mountaines, and ſhall be exalted aboue the hilles, and all nations ſhall flow vnto it.

2 And many people ſhall go, and ſay, Come, and let vs go vp to the mountaine of the Lord, to the houſe of the God of Iaakob, and he will teach vs his wayes, and we will walke in his pathes:

3 For the Law ſhall goe forth of Zion, and the word of the Lord from Ierusalem,

4 And ſee hall iudge among the nations, and rebuke many people: they ſhall breake their ſworde alſo into mattocks, and their ſpeares into ſickles: nation ſhall not lift vp a ſworde againſt nation, neither ſhall they learne to fight any more.

5 O houſe of Iaakob, come yee, and let vs walke in the Lawe of the Lord.

6 Surely thou haſt forſaken thy people, the houſe of Iaakob, becauſe they are full of the Eaſt manner, and are foreracers as the Philiftines, and alſo with ſtrange children.

7 Their land alſo was full of ſilver & gold, and there was none ende of their treaſures: and their land was full of horſes, and their chaires were infinite.

8 Their land alſo was full of idoles: they worſhipped the worke of their owne hands, which their owne fingers haue made.

9 And a man bowed himſelfe, and a man humbled himſelfe: therefore ſpare them not.

10 Enter into the rocke, and hide thee in the duſt from before the feare of the Lord, and from the glory of his maiſtie.

11 The hie looke of man ſhall be humbled, and the loſineſſe of men ſhall be aſhamed, and the Lord only ſhall be exalted in that day.

12 For the day of the Lorde of hoſtes ſhall be vpon all the proude and haute, and vpon all that is exalted: and it ſhall be made lowe.

13 Euen vpon all the cedars of Lebanon, that are hie & exalted, & vpon all the okes of Baſhan,

14 And vpon all the hie mountaines, and vpon all the hilles that are lifted vp,

15 And vpon euery hie tower, and vpon euery ſtrong wall,

16 And vpon all the ſhippes of Tarſiſh, and

ward another: which peace and loue doth begin and grow in this life, but ſhall be perfected, when we are ioyned with our head Chriſt Ieſu. 1 Seeing the Gentiles will be ſo ready, make you haſte and ſtew them the way to worſhip God. In the Prophet ſeeing the ſmall hope, that the Iewes would conuert, complained to God, as though he had vnto forſaken them for their finnes. 2 Full of the corruption that reigned chriſt in the Eaſt parts. 3 They altogether gave themſelves to the ſinners of other nations. 4 The Prophet ſaith condemned their ſuperſtition and idolatry: next their conſent and ſhilly their vaine truſt in worldly merces. 5 He toucheth the nature of the idolaters, which are neceſſarily ſatisfied in their ſuperſtitions. 6 Thus the Prophet ſpoke, being inflamed with the zeale of Gods glory, and that he might ſeare them with Gods iudgement. 7 Meaning, as ſoon as God ſhall beginne to execute his iudgements. 8 By his trees and mountaines are meant them that are proud and lofty, and thinke themſelves moſt ſtrong in this world. 9 He condemneth their vaine confidence, which they had in ſtrong holdes, and in their rich marchandize, which brought in vaine pleaſure, wherein mens mindes became effeminate.

p The ſaſſe god, where in is your confidence, ſhall be conſumed as eaſily as a piece of tow.

2 Micah. 4. 3 The decree and ordinance of God, touching the reſtauration of the Church, which is chiefly meant of the time of Chriſt. b It is an euident place to be ſcene and diſcerned. c When the kingdom of Chriſt ſhall be enlarged by the preaching of the doctrine. d Here alſo is declared the zeale of the children of God, when they are called. e Alluding to mount Zion, where the viſible Church then was. f Micah. 4. 2. e Meaning the whole doctrine of ſalutation. g This was accomplished, when the Goſpel was firſt preached in Ierusalem, and from thence wenteth forth to all the world. h The Lord, which is Chriſt, ſhall haue all power giuen him. i That they may acknowledge their finnes and turne to him. k He ſheweth the fruit of the peace, which the Goſpel ſhall bring to wit, that men ſhall doe good one to another, where as before they were enemies. l He ſpeaketh not againſt the life of weapons & ſouldiers, but ſheweth how the hearts of the godly ſhall be affected one to another.

t Without faith and repentance. u Your ſacrifices offered in the new moones and feaſtes: here condemneth hereby hypocrites, which thinke to pleaſe God with ceremonies, and they themſelves are they of old faith and merie. x Heſteweth that where men be giuen to auarice, deſire, cruelty and extortion, which is meant by blood, there God will ſhew his anger, and not accept them, though they ſeeme neuer ſo holy. y In this outward waſhing, he ſpeaketh of the ſpiritual: exhorting the Iewes to repent and amend their liues. z This kinde of reaſoning, by the ſecund table, the Scriptures vie in many places againſt the hypocrites, who pretend moſt holines and religion in word, but when their charit and loue toward their brethren ſhould appeare, they declare that they haue neither faith nor religion. a To know if I doe auenge you without cauſe. b Left finners ſhould pretend any rigour on Gods part: the only willen them to be pure in heart, and he will forgive all their finnes, were they neuer ſo many or great. c He ſheweth that whatſoeuer aduerſitie man indureth, it ought to be attributed to his owne inſolentitie and diſobediſſence. d That is, Ierusalem, which had promiſed fidelitie vnto me, as a wife to her husband. e Giura to conſortuſſe & exortio, which he ſignified before by blood, &c. f Whatſoeuer was pure in thee before, is now corrupt, though thou haue an outward ſhew. g That is, they maintaine the wicked and the extortioners, and not only do not puniſh them, but are themſelves ſuch. h When God will them himſelfe meſſage to his Church, he calleth himſelfe, The hie one of Iſrahel: but when he hath to do with his enemies, he is called mighty, as againſt whom no power is able to reſiſt. i I will take vengeance of mine aduerſaries: the Iewes and ſo ſatiſfie my deſire by puniſhing them. Which thing yet hee doeth with a griefe becauſe of his conſcience. k Let the faithfull among them ſhould be overcome with this threatening he addeth this conſolation. l It is only the worke of God to puniſh the heart of man, which thing hee doeth becauſe of his promiſe, made concerning the ſaluation of his Church. m In ſuch, it meant Gods faithfull promiſe which is the cauſe of the deliniance of his Church. n The wicked ſhall not be partakers of Gods promiſe, Iſa. 55. 3. o That is, the trees and ſtrong holdes, where ye commit idolatry, which was forbidden, Deut. 16. 22.

upon all pleasant pictures.

17 And the haughtinesse of men shalbe brought low, and the loftinesse of men shalbe abased, and the Lord shall onely he exalted in that day.

18 And the idoles will he vicerely destroy.

19 Then they shal goe * into the holes of the rockes, & into the caves of the earth, from before the feare of the Lord, & from the glory of his maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his siluer idoles, & his golden idoles (which they had made themselves to worship them) * to the mowles and to the backes,

21 To go into the holes of the rockes, and into the tops of the ragged rockes from before the feare of the Lord, & from the glory of his maiestie, when he shall rise to destroy the earth.

22 Cease you from the man whose pride is in his wofrels: for wherein is he to be esteemed?

CHAP. III.

1 For the sinne of the people God will take away the wife men and giue them foolish princes. 2 The contumelious of the gourdners. 3 The pride of the women.

For loe, the Lord God of hostes will take away from Ierusalem and from Iudah the stay * and the strength: * euen all the stay of bread, * and all the stay of water,

2 The strong man, and the man of warre, * the iudge and the prophet, the prudent, and the aged,

3 The captaine of fiftie, and the honourable, and the counsellor, and the cunning artificer, and the eloquent man.

4 And I will appoint * children to be their princes, and babes shall rule over them.

5 The people shalbe * oppressed one of another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When euery one shall * take holde of his brother of the house of his father, and say, Thou hast clothing: thou shalt be our prince, * and let this fall be vnder thine hand:

7 In that day he shall * sweare, saying, I can not be an helper: * for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue & workes are against the Lord, to prouoke the cies of his glory.

9 The * trial of their countenance testifieth against them, yea, they * shew their finnes, as Sodom, they hid them not. v. to be vnto their foules: for they have rewarded euill vnto themselves.

10 I Say ye, Surely it shalbe well with the iust: for they shall eate the fruite of their workes.

11 Wo be to the wicked, it shalbe euill with him: for the reward of his hands shalbe giuen him.

12 * Children are extortioners of my people, and women haue rule over them: O my people, they that leade thee, cause thee to erre, & destroy the way of thy paths.

13 The Lord standeth vp to pleade, yea, hee standeth to iudge the people.

14 The Lord shall enter into iudgement with the Ancients of his people & the princes thereof:

* Hefte vs. 18. Iude 23. vs. 16. d. 16. and 9. 6.

2 They shall cast them into most vile and filthy places, when they perceive that they are not able to helpe them.

3 Call off your vaine confidence of man, whose life is so fraille, that if his soile be flopped, he is dead, and consider that you haue to doe with God.

a Recuse they trusted in their abundance and prosperity, they thought that they should be taken from them.

b The temporal gouernours and ministers.

c By these he meant, that God would take away euery thing that was in any estimation, and wherein they had any occasion to vaunt themselves.

d Not onely in age, but in wisdom, knowledge and strength.

e For like of good regime and order.

f He sheweth that this plague shalbe to horrible, that contrary to the common manner of men, which by nature are ambitious, none shalbe found able or willing to be their gouernour.

g Feare shall rather cause him to forsake himself, than to take such a dangerous charge vpon him.

h When God shall examine their deeds whereupon they now for an impudent face, hee shall finde the make of their impiety in their forehead.

i Be ye that are godly called that God will defend you in the midst of these troubles. k Because the wicked people were more addid to their princes, then to the commandments of God, hee sheweth that hee would giue them such princes, by whom they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooler & effeminate. l Meaning that the rulers and gouernours had destroyed his Church, & not preserved it, according to their duty.

for ye haue eaten vp the vineyard: the spoyle of the poore is in your houses.

15 What haue ye to do, that ye beate my people to pieces, * and grinde the faces of the poore, faith the Lord, * the Lord of hostes?

16 The Lord also faith, * Because the daughters of Zion are haughty, and walke with * stretched out neckes, and with * wandring eyes, walking & miming as they goe, and making a * tinkling with their feete,

17 Therefore shall the Lord make the heads of the daughters of Zion halke, and the Lord shall discover their secret partes.

18 In that day shall the Lord take away the ornament of the slippers, * and the calles, and the round tyres,

19 The sweete balles, and the bracelets, and the bonnets,

20 The tyres of the head, and the sloppes, and the heall bands, and the tablets, and the eare rings,

21 The rings and the muffers,

22 The costly apparell and the vailles, and the wimples, and the crisping pinnes,

23 And the glaffes, and the fine linnen, and the hoodes and the * launes.

24 And in steade of sweete sauour, there shall be stinke, and in steade of a girdele, a rent, and in steade of dressing of the haire, baldnesse, and in steade of a stomacher, a giuding of sackcloth, and turning in steade of beautie.

25 Thy men * shall fall by the sword, and thy strength in the battell.

26 Then shall her gates * mourne and lament, and she being desolate, shall sit vpon the ground.

disolute, and also the common weale, which hath not remedied it.

CHAP. IIII.

1 The small remnant of man after the destruction of Ierusalem. 2 The places of God vpon them that remaine.

And in that day shall * a fewen women take hold of one man, saying, Wee will eate our owne bread, and we will weare our owne garments: only b let vs be called by thy name, and take away our reproch.

2 In that day shall the * bud of the Lorde be beautifull and glorious, * and the fruite of the earth shalbe excellent and pleasant for them that are escaped of Isack.

3 * When he that shalbe left in Zion, * and hee that shall remaine in Ierusalem, shalbe called holily, and euery one shalbe * written among the iust in Ierusalem,

4 When the Lord shall wash the filthinesse of the daughters of Zion, and purge the * blood of Ierusalem out of the middes thereof by the spirit of iudgement, and by the spirit of burning.

5 And the Lord shall create vpon euery place of mount Zion, and vpon the assemblies thereof, a cloude and smoke by day, and the shining of a flaming fire by night: for vpon all the * glory shall be a defence.

6 And a cowering shalbe for a shadow in the day for the heate, and a place of refuge and a couert for the storme * and for the raine.

huddle of the Lord meane Christ. a He alleudeth to the booke of life, wherein his elect are predestinate to life euertlasting. f That is, the euellie, extortion, auarice, and all wickednesse. g When things thus remedied shall be amisse, h He alleudeth to the pillar of the cloude, Exod. 13. 21. meaning, that Gods sinners and wickednesse should appeare in euery place. i The sackcloth are called the glory of God, because his image, and tokens of his grace shalbe in them. k God promitteth to be the defence of his Church against all wronges and dangers.

m That is, yee shewe all crueltie against them.

n He menaceth the people, because of the arrogancie and pride of their women, which gaue themselves to all wastonnesse and dissolution. o Which declared their pride.

p As a signe, that they were not chaste.

q Which shewed their wantonnes.

r They delisted then in slippers that did craeke, or had little places sowed vpon them, which tumbled as they went.

s In hearsching all these things particularly, he sheweth the lightnesse, and vanitie of such as cannot be content with comely apparell according to their degree.

t Meaning, that God will not only punish the women, but their husbands, which haue suffered this.

a When God shall execute the vengeance, there shall not be one man found to bee the head to many women, and they contrary to womanly modestie, shall vse to be as head to many women.

b Be then our husband, and let vs be called thy wives, for so they thought it to be without an head and husband.

d He comforteth the Church in this dissolution, which shall spring vp like a bud, signifying that Gods grace should be as pleasant smell toward the faithful, as though they were out of the earth, as Chap. 41. 1. Some by this

meaneth, that God shall create vpon euery place of mount Zion, and vpon the assemblies thereof, a cloude and smoke by day, and the shining of a flaming fire by night: for vpon all the glory shall be a defence.

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h This oft repetition signifieth, that the holy Angels can not satiate themselves in praising God, to teach vs that in all our lives we should give our selves to the continual praise of God.

i His glory doeth not only appeare in the heauens, but through all the world, & therefore all creatures are bound to praise him.

k Which things were to continue the Prophet, that it was not the voyce of man; and by the smoke was signified the blindness that should come vpon the Iewes.

l He speakes this for two causes the one, because he was but a mortall creature, & therefore had more neede to glorie God then the Angels, did it not and the other, because the more secret & man approacheth to God, the more doeth he know his owne sinne and corruption.

m Of the burne offerings, where the fire neuer went out. n This cleareth his man cannot render true obedience to God, till he haue purged vs. o Wherby is declared that the malice of man God will not immediately take away his word, but hee will canie it to be preached to their condemnation, when as they will not learne thereby to obey his will, and be fained hereby he exhorted the ministers to doe their dutie, and answere to the wicked murderers, that through their owne malice their hearts is hardened. Matt. 17. 12. Act. 26. rom. 11. 8. p As hee was moued with the zeale of Gods glory, so was hee touched with a charitable affection toward the people. q Meaning, the tenth part: or as some write, it was reuelled to Iſaiah for the confirmation of his prophesie, that ten Kings should come before the captiuitie, as were from Vaziah to Zechariah. r For the fire which they shall burne to be eaten vp: yet they shall after flourish as a tree, which in winter loseth his leaues, and seemeth to be dead, yet in summer is fresh, and greene.

3 And one cryed to another, and sayd, h Holy, holy, holy is the Lord of hostes: the whole world is full of his glory.

4 And the lintels of the doore cheekes k morned at the voyce of him that cryed, and the house was filled with smoke.

5 Then Iſaiah, I wo is me: for I am vndone, because I am a man of polluted lips, & I dwell in the middes of a people of polluted lips: for mine eyes haue seene the King, and Lord of hostes.

6 Then flew one of the Seraphims vnto me with an hote cole in his hand, which hee had taken from the altar with the tongs:

7 And hee touched my mouth, and sayd, Loc, this hath touched thy lips, and thine iniquitie shall be taken away, and thy sinne shall be purged.

8 Also I heard the voyce of the Lord, saying, Whome shall I send? and who shall goe for vs? Then I said, Here am I, send me.

9 And he sayd, Goe, and say vnto this people, o Ye shall heare in deede, but ye shall not vnderstand: ye shall plainly see, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they see with their eyes, & heare with their eares, & vnderstand with their hearts, and conuert, and hee heale them.

11 Then sayd I, Lord, how long? And hee answered, Vntill the cities be wasted without inhabitant, and the houses without man, and the land be vtterly desolate,

12 And the Lord haue remoued men farre away, and there is a great desolation in the mids of the land.

13 But yet in it shall be a tenth, and shall returne, & shall be eaten vp as an olme, for as an olme, which haue a substance in them, when they cast their leaues: so the holy feede shall be the substance thereof.

CHAP. VII.

2 Iſaiah is ledged, q Iſaiah comforteth the King, 14 Christ is promised.

*2 Kings 18. 5.

107. 512.

a To wit, the second time: for in the first battell Ahaz was ouercome.

b Meaning, the Kings house.

c That is, Iſrael, because that Tribe was the greatest, Gen. 48. 9.

d For Iſaiah.

e That is to say, the rest shall returne, which name Iſaiah gaue his people, to signifie that the rest of the people should re- turne out of their captiuitie.

And in the dayes of * Ahaz, the sonne of Iotham, the sonne of Vaziah king of Iudah, Rezin the King of ¶ Aram came vp, and Pekah the sonne of Remaliah King of Iſrael, to Ierusalem to fight against it, but hee could not overcome it.

2 And it was tolde the house of b David, saying, Aram is ioyned with c Ephraim: therefore his heart was d moued, and the heart of his people, as the trees of the forest are moued by the winde.

3 ¶ Then sayde the Lord vnto Iſaiah, Goe forth now to meeete Ahaz (thou and e Shearaias thy sonne) at the ende of the conduit of the vpper pool, in the path of the fullers field.

4 And say vnto him, Take heede, and be still: feare not, neither bee faint hearted for the two

tailes of the smoking f firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne.

5 Because Aram hath taken wicked counsell against thee, and Ephraim, and Remaliahs sonne, saying,

6 Let vs goe vp against Iudah, and let vs waken them vp, and make a breach thereof for vs, and set a King in the mids thereof, euen the sonne of 8 Tabeal.

7 Thus saith the Lord God, it shall not stand, neither shall it be.

8 For the head of Aram ¶ Damascus, and the head of Damascus ¶ Rezin: and within five and b threethree yeere, Ephraim shall bee destroyed from being a people.

9 And the head of Ephraim ¶ Samaria, and the head of Samaria ¶ Remaliahs sonne. If ye beleeue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske i a signe for thee of the Lord thy God: aske it, either in the depth beneath, or in the height aboue.

12 But Ahaz sayde, I will not aske, neither will I k tempt the Lord.

13 Then he sayde, Heare you now, O house of David. Is it a small thing for you to grieue l men, that ye will also grieue my God?

14 Therefore the Lord m himselfe will giue you a signe. Beholde, the virgin shall concene and beare a sonne, and she shall call his name ¶ Immanuel.

15 ¶ Butter and hony shall hee eate, till hee haue knowledge to refuse the euill, and to chuse the good.

16 For afore the o childe shall haue knowledge to eſchewe the euill, and to chuse the good, the land, that thou abhorrest, shall be forsaken of both her Kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the day is that are not come from the day that ¶ Ephraim departed from Iudah) euen the King of 9 Affur.

18 And in that day shall the Lord hiſſe for the r ririe that is at the vttermoſt part of the floods of Egypt, and for the bee which is in the land of Affur,

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rockes, and vpon all thornie places, and vpon all bushes ¶ places.

20 In that day shall the Lord flauie with a razor that is hirsd, euen by them beyond the Riuier, by the King of Affur, the head and the haire of the t ſecte, and it shall consume the beard.

21 And in the same day shall a man u nourish among kowe, and two sheepe.

22 And for the x abundance of milke, that they shall giue, hee shall eate butter: for butter and hony shall euery one eate, which is left with- in the land.

Kings of Samaria and Syria shall be destroyed. p Since the time that the reuoluing Tribes departed from Roboam. q In whom thou hast put thy trust. r Meaning the Egyptians: for by reason the country is hote & moyt, it is full of flies, as Affrica is full of bees. s Signifying, that no place shall bee free from them. t That is, that which is from the belly downe ward: meaning that hee would destroy both great and small. u He that before had a great number of cattell, shall be content with one kowe and two sheepe. x The number of men shall be so small, that a fewe beastes shall be able to nourish all abundantly.

f Which haue but a little smoke and shall quickly be quenched. g Which was an Israelite, and as Iſaiah, enemy to the house of David.

h Counting from the time and over the threethree yeere of the reigne of Vaziah, at what time Amos prophesied this thing, & now Iſaiah comforteth that the Iſraelites should be led into perpetuall capti- uity, which thing came to passe within threethree yeere after that Iſaiah did this message.

i For the confirmation of this thing, that thine enemies shall be destroyed and thou preterred.

k Not to beleue Gods word without a signe, is to tempt God: but to refuse a signe when God offereth it for the ayde & helpe of our infirmities, is to rebell against him.

l I You thinke you haue to doe with men, when ye contemne Gods mes- sengers: but it is God against whom you beed your feires.

m Forasmuch as thou art vnder- thy, ¶ Lord for his owne promes sake will giue a signe, when shall be that Christ the Saviour of his Church and the effects of all finnes and mis- eries shall be re- uelled.

n God wisheth, which name con- agree to want, and to him that is God and man.

o Meaning, that Christ is not onely God, but man also, because hee shall be nourished as other men, vntill the age of discretion, the

p No meaning Christ, but any child: for before a child can come to the yeeres of discretion, he

y At they that goe to heeke wilde beastes among the builtes.

z The mountaine contrary to their word shalbe tilled by such as shal see to them for succour.

23 And at the same day every place, wherein shalbe a thousand vines, shalbe a thousand pieces of siluer: for it shalbe for the briars, and for the thornes.

24 With arrows and with y bowes shall one come thither: because all the land shall be briars and thornes.

25 But on z all the mountaines, which shalbe digged with the mattocke, there shall not come thither the feare of briars and thornes: but they shalbe for the sending out of bullocks, and for the treading of sheepe.

CHAP. VIII.

1 The captivitie of Iffrah and Tabbah by the Assyrian. 2 The substance of the lawes. 3 The destruction of the Assyrian. 4 The fall of the stone of stumbling to the world. 5 The word of God shall be required.

Ma Orecouer the Lord said vnto me, Take thee a great roll, and write in it b with a mans pen, Make speele to the foyple: h sste to the prayer.

2 Then I tooke vnto me c faithfull witnessers, to recorde, Vriah the Priest, and Zechariah the sonne of Ieherechiah.

3 After, I came vnto the d Prophetesse, which concieued and bare a sonne. Then sayd the Lord to me, Call his name, || Maher-shalal hath baz.

4 For before the c child shall haue knowledge to crye, My father and my mother, he shal take away the riches of Damascus, and the foyple of Samaria, before the king of Asshur.

5 And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of g Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Nowe therefore, beholde, the Lord bringeth vp vpon them the waters of h the Riuer mightie and great, euen the King of Asshur with all his glory, and he shall come vp vpon all their riuers, and goe ouer all their banks.

8 And thall breake into Iudah, and shal ouerflowe and passe through, and shal come vp to the i necke, and the stretching out of y wings shall fill the breadth of thy land, O k Immanuel.

9 Gather together on heapes, O ye l people, and ye shalbe broken in pieces, and hearken all ye of farre countreys: gird your selues, and you shalbe broken in pieces: gird your selues, and you shalbe broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lorde spake thus to mee in taking m of mine hand, and taught me, that I should not walke in the way of this people, lying,

12 Say ye not, A n confederacie to all them, to whom this people sayth a confederacie, neither feare you o their feare, nor be afraide of them.

13 p Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shal be as a q Sanctuarie: but as a

stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare and as a net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and shall fall and shalbe broken and shalbe snared and shalbe taken.

16 r Binde vp the testimonie: scale vp the Law among my disciples.

17 Therefore I will waite vpon the Lorde that hath hid his face from the house of Iakob, and I will looke for him.

18 Beholde, I and the s children whome the Lorde hath giuen mee, are as signes and as wonders in Israel, t by the Lorde of hostes, which dwelleth in mount Zion,

19 And when they shall say vnto you, Enquire at them that haue a spirit of diuination, and in the soothsayers, which whisper and murmur: u shoud not a people enquire at their God? from the x liuing to the dead?

20 To the y Lawe, and to the testimonie, i if they speake not according to this word: z is because there is no z light in them.

21 Then he that is afflicted and famished, shall goe to and fo in it: and when he shall be hungry, hee shall euen fret himselfe, b and curse his king and his gods, and shall looke vpwad.

22 And when hee shall looke to the earth, behold trouble and c darkenesse, vexation and anguish, and he s driuen to darkenesse.

God, and seeke helpe at the dea, which is the illusion of Satan. y Seeke remedie in the word of God where it will be declared. z They haue no knowledge, but are blinde leaders of the blinde. a That is, in Iudah, where they thought haue had rest, if they had not thus grievously offended God, b In whom afore they had put their trust. c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 2 A propheticall of Christ. 3 The destruction of the ten Tribes for their pride and contempt of God.

Y Et a the darkenesse shall not be according to the afflictions, b that it had when at the first hee touched lightly the land of Zebulun and the land of Naphthali, nor afterward n hen hee was more grievous by the way of the sea beyond Iordan: in Galilee of c the Gentiles.

2 The people that d walked in darkenesse, haue seene a great e light: they that dwelled in the land of the shadowes of death, vpon them hath the f light shined.

3 Thou hast g multiplied the nation, and not increased their ioy: they haue reioyced before thee according to the ioy in haruett, and as men reioyce when they diuide a foyple.

4 For the h yoke of their burthen, and the staffe of their shoulder and the rod of their oppression halt thou broken, as in the day of Midian.

5 Surely every battell of the warriour u with noyse, & with tumbling of garments in blood: but this shalbe i with burning and deuouring of fire.

6 For vnto vs a child is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon

Ion: and the Prophet spake of that thing which should come to passe threecore yeeres after, as though it were now done. e Meaning, the comfort of their deliuerance. f This captiuitie and deliuerance were figure of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Mat. 23. 15. 16. g Their number was greater when they went into captiuitie then when they returned: but their ioy was greater at their returne, Hag. 2. 10.

h Thou gapest them peris ioy, by deliueing them and by deliueing the tyrants that had kept them in euell bondage, as thou didst deliuer them by Gideon from the Midianites, Iud. 7. 21. i He spake of the deliuerance of his Church, which hee had deliuered miraculously from his enemies, but specially by the coming of Christ, of whom hee prophesieth in the next verse.

r Thoughall for sake mee, yet see that are u iose, keepe my word for feare in your hearts.

f Meaning, them that were willing to heare and obey the word of God, whom the world hated, as though they were moulters and not worthy to ling.

t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.

a Answer the wicked that should not Gods people seeke succour only at him?

b That is, with they refuse to be taught of the Prophet, who is the mouth of the Church againe of the chief great threatening, promising to reitorre them to great glory in Melchiah.

c Wherewith Israel was punished, first by Tiglat-pileser, which was a light fouriege in respect of the: which they suffered afterward by Salsmaner, who carried the Israelites away captiues.

e Where as the Iewes and Gentiles dwelt together by reason of thofe twentie cities, which Salomon gaue to Hiram.

f Which were captiue in Babilon: and the Prophet spake of that thing which should come to passe threecore yeeres after, as though it were now done.

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t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.

a Answer the wicked that should not Gods people seeke succour only at him?

b That is, with they refuse to be taught of the Prophet, who is the mouth of the Church againe of the chief great threatening, promising to reitorre them to great glory in Melchiah.

c Wherewith Israel was punished, first by Tiglat-pileser, which was a light fouriege in respect of the: which they suffered afterward by Salsmaner, who carried the Israelites away captiues.

e Where as the Iewes and Gentiles dwelt together by reason of thofe twentie cities, which Salomon gaue to Hiram.

f Which were captiue in Babilon: and the Prophet spake of that thing which should come to passe threecore yeeres after, as though it were now done.

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h The author of
eternitie and by
whom the Church
and every member
thereof shalbe pre-
served for ever,
and have immor-
tal life.

l His singular
love and care for
his elect.

m This is ano-
ther prophesie against
them of Samaria,
which were mock-
ers and contem-
ners of Gods pro-
mises & menaces.
n We were but
weak, when the
enemie overcame
vs, but we will
make our felicitie
strong, that we will
neither care for
our enemies, nor
fear Gods threat-
nings.

o Retin King of
Syria who was
in league with
Zak, was slain by
the Assyrians, after
whose death, Ar-
ram, that is, the Sy-
rians were against
Israel, which on
the other side
were allied by
the Philistines.

p Wicked death
as bellows
kindleth the fire
of Gods wrath,
which consume
all his obstinate
enemies.

q Though there
were no foreign
enemies, yet they
shall destroy one
another.

r Their grudings
shall be insatiable,
so that one brother
shall enue up a
brother, as though
he should eat his
owne flesh.

s Which write
and pronounce a
wicked sentence
to oppress the
poore: meaning
that the wicked
magistrates, which
were the chief
cause of mischiefe,
shall be first
punished.
t To wit, from
Assyria.

e Your riches & autoritie, but they may be false, & that yamys receive the againe.

his shoulder, and he shall call his name Wonder-
full, Counsellor, The mightie God, The exalta-
ting, Father, The Prince of peace.

7 The increase of his gouernement and peace
shall haue none end: he shall sit vpon the throne
of David, and vpon his kingdome, to order it, and
to stablish it with iudgement & with iustice, from
henceforth, *euers* for euer: the zeale of the Lord
of hostes will performe this.

8 ¶ The Lord hath sent a word into Iaakob,
and it hath lighted vpon Israel.

9 And all the people shall knowe, *euens* Eph-
raim, and the inhabitant of Samaria, that say in
the pride and presumption of the heart,

10 The bricks are fallen, but we will builde
it with heauen stones: the wilde figge trees are
cut downe, but we will change them into cedars.

11 Neuertheless, the Lord will raise vp the
aduersaries of *Re* in against him, and ioyne his
enemies together.

12 Aram before & the Philistins behinde, and
they shall deuoure Israel with open mouth: yet
for all this his wrath is not turned away, but his
hand is stretched out still.

13 For the people turneth not vnto him that
smiteth them, neither doe they seeke the Lord of
hostes.

14 Therefore will the Lord cut off from Israel
head and taile, branch and rush in one day.

15 The ancient and the honorable man, he is
the head: and the prophet that teacheth lies, hee
is the taile.

16 For the leaders of the people cause them to
erre: and they that are led by them are deuoured.

17 Therefore shall the Lord haue no pleasure in
their yong men, neither will he haue compassion
of their fatherlesse & of their widowes: for euery
one is an hypocrite and wicked, and euery mouth
speakech folly: yet for all this his wrath is not
turned away, but his hand is stretched out still.

18 For wickednesse is burneth as a fire: it de-
uoureth the briars and the thornes, and wil kinde
in the thicke places of the forest: and they shall
mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hostes shall the
land be darkened, and the people shall be as the
meate of the fire: no man shall spare his brother.

20 And he shall snatch at the right hand, and
be hungry: and hee shall eate on the left hand,
and shall not be satisfied: euery one shall eate the
flesh of his owne ayme.

21 Manasseh Ephraim: and Ephraim Manasseh,
and they both shall fight against Iudah: yet for all this
his wrath is not turned away, but his hand is stretched
out still.

CHAP. X.

1 of wicked lawmakers. 5 God will punish his people by the
Assyrian and after destroy them. 31 The remnant of Iffraim
shall be saved.

W O vnto them that decree wicked decrees,
and write grieuous things,

2 To keepe backe the poore from iudgement,
and to take away the iudgement of the poore of
my people, that widowes may be their praye, and
that they may spoule the fatherlesse.

3 What wilt ye doe now in the day of visitation:
and of destruction, which shall come from
farre: to whom wilt ye flee for helpe? and where
wilt ye leaue your glory?

4 Without mee *euery one* shall fall among
them that are bound, and they shall fall downe a-
mong the flaine: yet for all this his wrath is not
turned away, but his hand is stretched out still.

5 ¶ O Ashur, the rodde of my wrath: and
the staffe in their hands is mine indignation.

6 I will sende him a dissembling nation,
and I will giue him a charge against the people of
my wrath to take the spoyle & to take the pray,
and to tread them vnder foete like the mire in the
streete.

7 But hee thinketh not so, neither doeth his
heart esteeme it so: but he imagineth to destroy
and to cut off not a few nations.

8 For he saith, Are not my princes altogether
Kings?

9 Is not Calno as a Carchemish? Is not Ham-
math like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath founde the king-
domes of the idoles, seeing their idoles were a-
bout Ierusalem, and about Samaria:

11 Shall not I as I haue done to Samaria, and
to the idoles thereof, so doe to Ierusalem, and to
the idoles thereof?

12 ¶ But when the Lord hath accomplished
his worke vpon mount Zion and Ierusalem, I
will visit the fruit of the proud heart: the king
of Ashur, and his glorious and proude lookes,

13 Because he said, By the power of mine owne
hand haue I done it, & by my wisdome, because I
am wise: therefore I haue remoued the borders of
the people, & haue spoiled their treasures, & haue
pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a nest the
riches of the people, and as one gathereth egges
that are left, so haue I gathered all the earth: and
there was none to moue the wing or to open the
mouth, or to whisper.

15 Shall the axe boast it selfe against him that
heweth therewith? or shall the sawe exalt it selfe
against him that moueth it? as if the rod should
lift vp it selfe against him that taketh it vp, or the
staffe should exalt it selfe, as it were no wood.

16 Therefore shall the Lord God of hostes send
among his fat men, leanness, and vnder his glory
he shall kinde a burning, like the turning of fire.

17 And the light of Israel shall be as a fire, and
the Holy one thereof as a flame, and it shall burne,
and deuoure his thornes & his briars in one day:

18 And shall consume the glory of his forest,
and of his fruitful fields both soule and flesh: and
he shall be as the fainting of a standard bearer.

19 And the rest of the trees of his forest shall
be fewe, that a childe may tell them.

20 ¶ And at that day shall the remnant of Is-
rael, and such as are escaped of the house of Iaa-
cob, slay no more vpon him that smote them, but
shall sit vpon the Lord, the holy one of Israel
in truth.

21 The remnant shall returne, *euens* the re-
mnant of Iaaqob vnto the mightie God.

22 For though thy people, O Israel, be as the
find of the sea, yet shall the remnant of them re-
turne. The consumption I decreed shall ouerflow
with righteousness.

23 For the Lord God of hostes shall make the
consumption, *euens* determined, in the middes
of all the land.

24 I shall be sufficient to fill all the world with righteousness,
I destroy this land as he hath determined, and after I will
destroy it.

25 Therefore

d Because they
haue not taken me,
some shall go in-
to captivity, and
the rest shall
flaie.

e God calleth for
the Assyrians to be
the executioners
of his vengeance,
f That is, the As-
syrians, which haue
been his enemies
and in this first and
second verse is
declared the diffe-
rence of God, and of
the wicked in one
very thing and site:
for Gods intention
is to chastise
them for their a-
mendment, and the
Assyrians purpo-
se to destroy
them to enriche
themselves: thus
in respect of Gods
iustice, it is Gods
work, but in re-
spect of their owne
malice, it is the
work of the
deuill.

g Seeing that I
haue overcome
all one citie an-
other, so that
none could resist,
shall Ierusalem be
able to escape
mine hand?

h When he hath
sufficiently chastis-
ed his people (as
he becometh as
his owne house)
then will he burne
the rodde,
Meaning of Sa-
neherib.

i Here we see that
no creature is able
to do any thing,
but as God ap-
pointeth him, and
that they are all
but his instruments
to doe his worke,
though the intenc-
tions be diuers,
as verse 6.

k Meaning that
God is a light to
comfort his peo-
ple, and a fire to
burne his enemies,
m That is, the
Assyrians.

n To wit, body
and soule vnto
me, to be consumed,
and yet according
to Gods decree, as
verse 6.

o This small
number which I
determined to be
consumed, and
yet according
to Gods decree, as
verse 6.

p This is the
end of Gods
plagues towards
him, to bring
them to him
and to forsake
all trust in others.

q This small
number which I
determined to be
consumed, and
yet according
to Gods decree, as
verse 6.

r God will
destroy this land
as he hath deter-
mined, and after
I will destroy it.

s Therefore

t Therefore

u Therefore

v Therefore

w Therefore

x Therefore

y Therefore

z Therefore

aa Therefore

ab Therefore

f At the Egyptians did punish thee.

g Reale chap. 9. 4. u When the libanites passed through by the hiding vp of Moyses, and of Exodus were drowned, Exod. 14. 28.

h Because of the promises made to that kingdom, whereby Christs kingdom was prefigured.

i He deserveth by what way the Assyrians should come against Jerusalem, to confirm the faithful, when it should come to pass, that as their plague was come, so should they be delivered.

2. Fear and destruction shall come upon Iudah: for the princes and the people shall all be led away captives.

3. Because the captivity of Babylon was a figure of the spiritual captivity vnder sin, he the weath that our true deliverance must come by Christ: for as David came out of Ithai a man with-out dignity: so Christ should come of a poore carpenters house as out of a dead Rocke, Chap. 33. 3. b. All these prophecies can agree to none but only unto Christ: for it is he that toucheth the hearts of the faithful and mortifieth their consciences: and to the wicked he is the favour of death, and to them that shall perish: so that all the world shall be sown with this rodde, which is his word.

c Men because of their wicked affections are named by the names of beasts, wherein the like affections reigne: but Christ by his Spirit shall recomfort them, and worke in them such mutual charity, that they shall be like lambs, favouring and loving one another, and cast off all their cruell affections, Chap. 33. 3. d. It shall be as great abundance as the waters in the sea.

24 Therefore thus saith the Lord God of hosts, O my people, that dwellst in Zion, Be not afraid of Aharah: that smite thee with a rod, & that lift vp his fist against thee after 7 maner of Egypt: 25 But yet a while tiane, and the wrath shall be confuted, & mine anger in their destruction.

26 And the Lord of hosts shall raise vp a scourge for him, according to the plague of Midian in the rocke Oreb: and as his staffe was upon the Sea, so he will lift it vp after the manner of Egypt.

27 And at that day shall his burden be taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shall be destroyed because of the anoynting.

28 He is come yto Aiaz: he is passed into Migron: at Michmash shall he lay vp his armour.

29 They haue gone ouer the foord: they lodged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away.

30 Lift vp thy voice, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is removed: the inhabitants of Gebim haue gathered themselves together.

32 There is a time that he will stay at Nob: he shall lift up his hand toward the mount of the daughter Zion, the hill of Jerusalem.

33 Behold, the Lord God of hosts hath cut off the bough with feare, and they of high stature shall be cut off, and the hie shall be humbled.

34 And he shall cut away the thicke places of the forest with yron, and Lebanon shall haue a mighty fall.

CHAP. XI.

1 Christ borne of the roote of Ithai. 2 His vertues & kingdomes. 3 The fruites of the Gospel. 4 The calling of the Gentiles.

But there shall come a rodde forth of the stocke of Ithai, and a graffe shall growe out of his rootes.

2 And the Spirit of the Lord shall rest vpon him: the spirit of wisdom and vnderstanding, the Spirit of counsell and strength, the Spirit of knowledge, and of the feare of the Lord.

3 And shall make him prudent in the feare of the Lord: for he shall not iudge after sight of his eyes, neither reprove him by the hearing of his eares.

4 But with righteousnesse shall he iudge the poore, and with equitie shall he reprove for the meeke of the earth: and he shall b smite the earth with the rod of his mouth, and with the breath of his lippest shall he slay the wicked.

5 And iustice shall be the girdle of his loynes, and a faithfulnesse the girdle of his reines.

6 The wolfe also shall dwell with the lambe, and the leopard shall lie with the kid, and the calfe, and the lyon, and the fat beast together, and a little child shall lead them.

7 And the kowe and the beare shall feede: their yong ones shall lie together: and the lyon shall eate strawe like the bullocke.

8 And the sucking child shall play vpon the hole of the aspe, and the wained child shall put his hand vpon the cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine holines: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

10 Then shall the Spirit of the Lord recomfort them, and worke in them such mutual charity, that they shall be like lambs, favouring and loving one another, and cast off all their cruell affections, Chap. 33. 3. d. It shall be as great abundance as the waters in the sea.

11 And in that day the roote of Ithai, which shall stand vp for a signe vnto the people, the nations shall seeke vnto it, and his rest shall be glorious.

12 And in the same day shall the Lord breake out his hand against the second time, to possesse the remnant of his people, (which shall be left) of Asshur, and of Egypt, & of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

13 And hee shall set vp a signe to the nations and assemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the world.

14 The hatred also of Ephraim shall depart, & the aduersaries of Iudah shall be cut off. Ephraim shall not enuie Iudah, neither shall Iudah vex Ephraim:

15 But they shall see vpon the shoulders of the Philistines toward the West: they shall spoile them of the East together: Edom and Moab shall be the stretching out of their hands, and the children of Ammon in their obedience.

16 The Lord also shall utterly destroy the tongue of the Egyptians sea, and with his mightie winde shall lift vp his hand ouer the river, and shall smite him in his seven streames, and cause men to walke therein with shoos.

17 And there shall be a path to the remnant of his people, which are left of Asshur, like as it was vnto Israel in the day that he came vp out of the land of Egypt.

18 And thou shalt say in that day, O Lord, I will praise thee: though thou wast angry with me, thy wrath is turned away, & thou comest to me.

2 Behold, God is my saluation: I will trust, and will not feare: for the Lord God is my strength and song: he also is become my saluation.

3 Therefore with ioy shall we sing: draw waters out of the welles of saluation.

4 And ye shall say in that day, * Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is known in all the world.

6 Crie out, and shout, O inhabitant of Zion: for great is the holie one of Israel in the midst of thee.

7 And thou shalt say in that day, * Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

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25 And thou shalt say in that day, * Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

e He prophetic of the calling of the Gentiles.

f That is, his Church, which he also calleth his rest. Psal. 135. 2.

g For God first delivered his people out of Egypt, and now promise to deliver them out of their enemies hands, as the Israelites, Persians, Caldeans and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people being dispersed through all the world.

h Here he describeth the comfort that shall be in his Church, and their v. crie against their enemies.

i Meaning, a corner of the sea, that stretch into the land, and hath the forme of a tongue.

k To wit, Nilus, the great river of Egypt, which enrichth into the sea in seven streames.

l Hee thewe how the Church shall praise God, when they are delivered from their captivities.

m Our glorification standeth only in God, who giueth vs an assured confidence, constancie, and occasion to praise him for the same.

n Exod. 15. 2.

o Psal. 135. 2.

p The graces of God shall be abundant: that ye may receive them in as great plenty, as waters out of a fountaine that is full.

q 1. Chron. 1. 8. b. d. Yee that are of the Church.

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af Exod. 15. 2.

ag Psal. 135. 2.

ah The graces of God shall be abundant: that ye may receive them in as great plenty, as waters out of a fountaine that is full.

4 The noise of a multitude ⁱⁿ y mountains, like a great people: a tumultuous voice of y kingdoms of the nations gathered together: the Lord of hostes numbeth the hoite of the battell.

5 They come from afarre country, from the end of the heauen: *euen* the Lord with the weapons of his wrath to destroy the whole land.

6 Howle y you for the day of the Lord is at hand: it shall come as a destroyer from the Almightie.

7 Therefore shall all hands be weakened, and all mens hearts shall melt.

8 And they shall be afraid: anguish and sorrow shall take *them*, and they shall haue paine, as a woman that travaileth: *euery* one shall be amazed at his neighbour, and their faces shall be like flames of fire.

9 Beholde, the day of the Lorde cometh, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the flames of fire, and the planets thereof shall not gine thee light, the sunne shall be darkened in his going forth, and the moone shall not cause her light to shine.

11 And I will visite the wickednesse vpon the world, and their iniquitie vpon the wicked, and I will cause the arrogancie of the proud to cease, and will cast downe the pride of tyrants.

12 I will make a man more precious then fine gold, *euen* a man about y wedge of gold of Ophir.

13 Therefore I will shake the heauen, and the earth shall remouce out of her place in the wrath of the Lorde of hostes, and in the day of his fierce anger.

14 And *no* man shall be as a chafed Doe, and as a sheepe that no man taketh vp, *euery* man shall turne to his owne people, and flee eche one to his owne land.

15 *Euery* one that is found, shall be stricken through: and whoso euer ioyne himselfe, shall fall by the sword.

16 Their children also shall be broken in pieces before their eyes: their houses shall be spoiled, and their wives rauished.

17 Beholde, I will stirre vp the Medes against them, which shall not regard silver, nor be desirous of gold.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruite of the wombe, and their eyes shall not spare the children.

19 And Babel the glorie of kingdomes, the beautie and pride of the Chaldeans, shall be the destruction of God in Sodom and Gomorah.

20 It shall not bee inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the Arabian pitch his tents there, neither shall the shepheardes make their foldes there.

21 But y Zijm shall lodge there, and their houses shall be full of Ohim: Olmethes shall dwell there, and the Satyres shall dance there.

22 And Jjm shall crye in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XIII.

1 The returne of the people from captiuitie. 4 The desolation of the King of Babilon. 11 The death of the King. 19 The destruction of the Philistines.

For the Lord will haue compassion of Iacob, and will yet chuse Israel, and cause them to rest in their owne land: and the stranger shall ioyne himselfe vnto them, and they shall cleaue to the house of Iacob.

2 And the people shall receiue them, and bring them to their owne place, and the house of Israel shall possesse them in the land of the Lorde, for seruants and handmaids: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressours.

3 And in that day when the Lord shall giue thee rest from thy sorrowe, and from thy feare, and from the fore bondage, wherein thou diddest serue,

4 Then shalt thou take vp this pronerbe against the King of Babel, and say, Howe hath the oppressour ceased? and the gold-thirstie Babel rested?

5 The Lorde hath broken the rodde of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continual plague, and ruled the nations in wrath: if any were persecutid, he did it not let.

7 The whole world is at rest and is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art laid downe, no heuier came vp against vs.

9 Helbeneath is moued for thee to meete thee at thy coming, saying vp the dead for thee, *euen* all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

10 All they shall crye, and say vnto thee, Art thou become weak also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, and the found of thy vioules: the worme is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O Lucifer, sonne of the morning? and cut downe to the ground, which diddest cast lotes vpon the nations?

13 Yet thou saydest in thine heart, I will ascend into heauen, and exalt my throne aboue the starres of God: I will sitte also vpon the mount of the Congregation in the sides of the North.

14 I will ascend aboue the height of the cloudes, and I will be like the most high.

15 But thou shalt bee brought downe to the graue, to the sides of the pit.

16 They that see thee, shall looke vpon thee and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes?

17 Hee made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners.

18 All the Kings of the nations, *euen* they all sleepe in glory, *euery* one in his owne house.

19 But thou art cast out of thy graue like an abominable branch: like the rayment of those that are flaine, and thrust thorow with a sword, which goe downe to the stones of the pit, as a carkeite troden vnder fecte.

20 Thou shalt not be ioynd with them in the libertie: noting his crueltie, in Thou wast not buried in the sepulchres of thy labours, by tyrannie was to abhorred.

1 Hee sheweth why God will haue to destroy his enemies: to wit, because he will deliver his Church. 2 Meaning, that the Gentiles shall be ioynd with the Church and worship of God. 3 Signifying, that the ioyes should be superiour to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ. 4 Corin. 10. 5. 6 That is, he suffered all violence and iniuries to be done. 7 Meaning, that when tyrants reign, there can be no rest nor quietnes, and also how detestable a thing tyrannie is, seeing the infernall creatures haue occasion to reioyce at their destruction.

8 As though they feared, lest thou shouldst trouble the dead, as thou diddest the liuing: and here he denieth the proud tyrannies of the wicked, which knowe not that all creatures with their destruction that they may reioyce.

9 In stead of thy costly carpes and coverings. 10 Thou that thoughtest thy selfe most glorious, and as thou wast placed in the heauen: for the morning starre that appeareth before the sunne, is called Lucifer, to whom Nebuchad-nazzar is compared.

11 Meaning Ierusalem, whereof the Temple was on the Northside, as Psal. 48. 12 where by he meaneth that tyrants fight against God, when they persecute his church, and would set themselves in his place.

13 In marcelling at thee. 14 To set them as

15 To set them as

16 To set them as

17 To set them as

18 To set them as

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32 To set them as

a The army of the Medes and the Persians against Babilon. f Ye Babilonians.

g The Babilonians, as if they shall burne as fire. h They that are outcume, shall thinke that all the powers of heauen & earth are against them, Ezek. 12. 7. Joel 3. 15. Matthe. 24. 29.

i He compasseth Babilon to the whole world, because they in esteeme themselves by reason of their great empire.

k He setteth the principall vice, wherunto they are most giuen, as are all that abound in wealth.

l He noteth the great slaughter y shall be, seeing the enemies shall either for gold, or silver, or for life, as verse 17.

m Meaning, the power of Babilon with the hired soldiers.

n This was not accomplished when Cyrus tooke Babilon, but after the death of Alexander the great.

* Gra. 13. 24. iere. 50. 40. o Who steth to goe from country to country to finde pasture for their beasts, but these shall they finde none.

p Which were either wilde beasts, o Fowles, or wicked spirits, where by Satyr is intended man, as by the faeries, hobbes, and such like fantasies.

n He calleth to the Medes & Persians, and all other that should execute Gods vengeance.

Isaiah.
a As I have begun to destroy the Assyrians in Samaria, so will I continue, and destroy them wholly, when I shall deliver you from Babylon.
b From the Jews.
c Read Chap. 37.
d He willerth the Philistines not to rejoice because the Jews are diminished by their power: for their strength shall be greater then ever it was.

e The Israelites, which were brought to most extreme misery.
f To wit, my people.

g That is, from the Jews, or Assyrians: for they were both North from Palestina.

h But they shall be all ready, and joyne together.
i Which shall come to enquire of the state of the Church.

k They shall answer, y the Lord doeth defend his Church, and them that ioyne themselves therunto.

a Read chap. 17.
b The chief cities, whereby the whole country was meant.
c The Moabites shall flee to their idols for succour, but it shall be too late.

d Which were cities of Moab.

e For as in the West partes the people vied to let their haire grow long, when they mourned, so in the East partes they cut it off.

f The Prophet speaks this in the person of the Moabites, once upon that isle the great judgement of God that should come upon them.

g Meaning that it was a city that was lined in pleasure, and neuer left forwe.

grate, because thou hast destroyed thine owne land, and slaine thy people: the seede of the wicked shall not be renowned for ever.

21 Prepare a slaughter for thy children, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fil the face of the world with enemies.

22 For I will rise vp against them (saith the Lord of hostes) and wil cut off from Babel the name and the remnant, and the sonne and the nephew, saith the Lord.

23 And I will make it a possession to the hedgehog, and pooles of water, and I will sweepe it with the besome of destruction, saith the Lord of hostes.

24 The Lorde of hostes hath sworne, saying, Surely like as I have purposed, so shall it come to passe, and as I have consulted, it shall stand:

25 That I will breake to pieces Asshur in my land, and vpon my mountains will I tread him vnder foote: for that his yoke shall depart from y them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole worlde, and this is the hand stretched out ouer all the nations,

27 Because the Lorde of hostes hath determined it, and who shall disanul it? and his hand is stretched out, and who shall turne it away?

28 In the yeeare that King Abaz dyed, was this burden,

29 Reioyce not, (thou howle Palestina) because the rod of him that did beat thee, is broken: for our of the serpents roote shall come forth a cockatrice, and the huite thereof shall be a herie flying serpent.

30 For the first borne of the poore shall be fed, and the needy shall lie downe in safetie: and I will kill thy roote with famine, and it shall slay thy remnant.

31 Howle, Ogare, erie, O cite: thou whole land of Palestina art dissolved, for there shall come from the North a smoke, and none shall be alone, at his time appointed.

32 What shall then one answer y the messengers of the Gentiles? That the Lorde hath stablished Zion, and the poore of his people shall trust in it.

CHAP. XV.

A propheticke against Moab.

THe burden of Moab. Surely the Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 He shall go vp to the temple, & to Dibon to the hie places to weepe: for Nebo and for Medeba that Moab howle: vpon all their heads shall be baldnesse, and euery beard shauen.

3 In their streetes shall they bee girded with sackcloth: on the toppes of their houses, and in their streetes euery one shall howle, and come downe with weeping.

4 And Heihbon that erie, and Elealeh: their voyce shall bee heard vnto Iahaz: therefore the warriors of Moab shall howle: the soule of euery one shall lament in his selfe.

5 Mine heart shall erie for Moab: his fugitiues shall flee vnto Zoar: an heifer of three yee oide: for they shall goe vp with weeping by the

mounting vp of Luhith: and by the way of Horoumain they shall raise vp a crie of destruction.

6 For the waters of Nimrim shall be dried vp: therefore the grassie is withered, the herbes consumed, and there was no greene herbe.

7 Therefore what euer man hath left, and their substance shall they beare to the brooke of the willowes.

8 For the crie went round about the borders of Moab: and the howling thereof vnto Eglaim, and the (kriking thereof vnto Beer-Elim,

9 Because the waters of Dimon shall be full of blood: for I will bring more vpon Dimon, euen Lyons I vpon him that escapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The causes whereby the Moabites are destroyed.

End yee a lumbeto the ruler of the worlde from the rocke of the wilderness, vnto the mountaine of the daughter Zion.

2 For it shall be as a bird that flyeth, and a nest forsaken: the daughters of Moab shall be at the foordes of Arnon.

3 Gather a counsell, execute iudgement: make thy shadow as the night in the midday: hide them that are chased out: bewray not him that is fled.

4 Let my banished dwell with thee: Moab be thou their count from the face of the destroyer: for the extortioner shall end: the destroyer shall be consumed, and the oppressour shall cease out of the land.

5 And in mercy shall the throne be prepared, and he shall sit vpon it in steadfastnesse, in the tabernacle of Dauid, iudging, and seeking iudgement, and lasting iustice.

6 We haue heard of the pride of Moab (hee is very proud) euen his pride, and his arrogancie, and his indignation, because his lies shall not be so.

7 Therefore shall Moab howle vnto Moab: euery one shall howle: for y foundations of Kir-hareeth shall ye mourne, yet they shall be shaken.

8 For the vineyardes of Heihbon are cut downe, and the vine of Sibmah: the lords of the heathen haue broken the principal vines thereof: they are come vnto Iazec: they wandered in the wilderness: her goodly branches stretched out themselves, and went ouer the sea.

9 Therefore will I weepe with the weeping of Iazec, & of the vine of Sibmah, O Heihbon and Elealeh, I will make thee drunke with my teares, because vpon thy summer fruits, and vpon thy hauest I a howling is fallen.

10 And glasse is taken away, and ioy out of the plentifull fielde: and in the vineyardes shall be no singing nor howling for ioy: the reeder shall not tread wine in the wine presses: I haue caused the reioying to cease.

11 Wherefore, my bowels shall found like an harpe for Moab, and mine inward partes for Ker-hareeth.

12 And when it shall appeare that Moab shall be weaue of his hie places, then shall he come to his temple to pray, but he shall not preuaile.

13 This is the worde that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying, and shoute for ioy, when they carie thy commodities from thee, as Ierem. 48. 37. For very sorrow and compassion, n They shall vse the helpe of their idols and all in yaine: for Chemus their great god shall not be able to helpe them.

h He describeth the miserable diffipation and flight of the Moabites.

i To hide them, selues, and their goods there.

k Of them that we flaine.

l For as they should escape the hand of Godshus will God punish the enemies of his Church.

a That is, offer a sacrifice: whereby he denideth their long delay, which would not repeat when it is end called them, threatening them that it is now too late, seeing the vengeance of God is vpon them.

b There is no remedie, but you must die.

c Hee sheweth what Moab should haue done, when Israel their neighbour was in affliction, to whom because they would giue no shadow nor comfort, they are now left comfortlesse.

d The Assyrians shall oppress the Israelites, but for a while.

e Meaning Christ.

f Their vaine confidence, and proud bragges shall deceiue them, as let.

g For all your mourning, yet the erie shall be destroyed, euen vnto the foundations.

h That is, the Assyrians and other enemies.

i Meaning, that the country of Moab was now destroyed, & all the precious things thereof were carried into the borders, yea into other countries, and ouer the sea.

k He sheweth that this plague was so great, that it would haue moved any man to lament with them, as Psa. 14. 5.

l The enemies are come vpon thee, as Ierem. 48. 37.

m They shall vse the helpe of their idols and all in yaine: for Chemus their great god shall not be able to helpe them.

g Th. Ebcwe word is mouth, wicely by thy meane the spring out of the which the water gulleth us out of a mouth.

h The Scriptures vs to describe the destruction of a country by taking away of the commodities thereof, as by viuers, fish, fish, and such other things, whereby countries are enriched.

i Called Alto, a famous cite vpon Nilus.

k He noteth the flatterers of Pharaoh: who persuaded the king that he was wise, and noble, and that his house was small ancient, and so he flattered himselfe, saying, I am wise.

l Or Memphis, others Alexandria, and now called the great Cairo.

m The principall vpholders thereof are the chiefest cause of their destruction.

n For the spirit of wilfulness he hath made them drunken, and g d d with the spirit of error.

o Neither y great nor the small, the strong nor the weak.

p Considering that through their occasion the Jewes made not God their defence, but put their trust in them, & were therefore now punished, they shall seare left the like light vpon them.

q Shall make one confession of faith with the people of God: by the speech of Canaan, meaning the language, wherein God was then served.

r Shall renounce their superstitions, & profess to serue God aright.

s Meaning, of five cities five should serue God, and the first remaine in their wickednesse.

t Of the first part there should be but one Inl.

u These shall denote signs and tokens, that Gods religion is better chosen of the people, and ancient times, when God had not as yet appointed the place and fall manner how he would be worshipped.

v This declarereth that this prophesie should be accomplished in the time of Christ.

w By these ceremonies hee comprehendeth the spiritual seruice vnder Christ.

x By these two nations, which were then chiefie enemies of the Church, hee weeth that the Gentiles & the Jewes should be layed together in one faith & religion, and should be all one folde vnder Christ their shepheard.

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7 The grasse in the river, and at the head of the rivers, and all that groweth by the river shall wither, and be driuen away, and be no more.

8 The fishers also shall be mourne, and all they that cast angle into the river, shall lament, & they that spread their net vpon the waters, shall be weakened.

9 Moreover, they that worke in flaxe of divers forces, shall be confounded, and they that weaue nettes.

10 For their nets shall be broken, and all they, that make ponders, shall be heauie in heart.

11 Surely the princes of Zoan are fooles: the counsell of the wise counsellors of Pharaoh is become foolish: how say ye vnto Pharaoh, I am the forme of the wife? I am the sonne of the ancient Kings?

12 Where are now thy wife men, that they may tell thee, or may knowe what the Lorde of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of Noph are deceiued, they haue deceiued Egypt, even the corners of y tribes thereof.

14 The Lord hath mingled among them the spirit of errors: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.

15 Neither shall there be any worke in Egypt, which the head may do, nor the taile, the branch nor the thul.

16 In that day shall Egypt bee like vnto women: in that y she shall be afraid and feare because of the mouing of the hand of the Lord of hostes, which hee shalke out of it.

17 And the land of Iudah shall be a feare vnto Egypt: eury one that maketh mention of it, shall be afraid thereof, because of the counsell of the Lord of hostes, which hee hath determined vpon it.

18 In that day shall five cities in the land of Egypt speake the language of Canaan, and shall sweare by the Lord of hostes: one shall be called the cite of destruction.

19 In that day shall the altar of the Lord bee in the mids of the land of Egypt, and a pillar by the border thereof vnto the Lord.

20 And it shall be for a signe and for a witness vnto the Lord of hostes in the land of Egypt: for they shall crye vnto the Lord, because of the oppressers, and hee shal send them a Saviour and a great man, and shall deliuer them.

21 And the Lord shall knowe of the Egyptians, and the Egyptians shall knowe the Lord in that day, and do sacrifice and oblation, and shall vowe vnto the Lord, and performe them.

22 So the Lord shal smite Egypt, hee shal smite and heale it: for hee shal reurne vnto y Lord, and hee shal be intreated of them, and shal heale them.

23 In that day shall there be a path from Egypt to Ashtur, and Ashtur shal come into Egypt, and Egypt into Ashtur: so the Egyptians shall worship with Ashtur.

24 In that day shall Israel bee the third with Egypt and Ashtur, euen a blessing in the mids

of the land.

25 For the Lord of hostes shal blese it, saying, Blessed be my people Egypt & Ashtur, the worke of mine hands, and Israel mine inheritance.

CHAP. XX.

The three yeres captiuitie of Egypt and Ashtur described by the three yeres when moked of Iphis.

1 N the yere that a Tartan came to A'hdod, (when Sargon King of Ashtur sent him) and hath fought against A'hdod, and taken it,

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Go, & loofe the sackcloth from thy loynes, and put off thy shooe from thy foote. And hee did so, walking naked and barefoote.

3 And the Lord said, Like as my seruant Isaiah hath walked naked, & barefoote three yeres, as a signe and wonder vpon Egypt, and Ethiopia,

4 So shall the King of Ashtur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both yong men & old men, naked and barefoote, with their burtookes vncouered, to the shame of Egypt.

5 And they shall feare, and be ashamed of Ethiopia their expectation, & of Egypt their glory.

6 Then shall the inhabitant of this yle say in that day, Behold, such is our expectation, whether wee fled for helpe to be deliuered from the King of Ashtur, and how shal we be deliuered?

CHAP. XXI.

Of the destruction of Babylon by the Persians and Medes, 11 The ruine of Iudaea, 13 Arie of Arabia.

The burden of the desert sea. As the whirlwinds in the South vie to passe from the wilderness, so shal it be come from the horrible land.

2 A grievous vision was shewed vnto me. The transgressor against a transgressor, and the destroyer against a destroyer. Go vp to Elam, besiege Media: I haue caused all the mourning thereof to cease.

3 Therefore are my loynes filled with sorow: sorowes haue taken mee as the sorowes of a woman that travaileth: I was bowed downe when I heard it, and I was amazed when I saw it.

4 Mine heart failed: fearfullnes troubled me: the night of my pleasures hath beene turned into feare vnto me.

5 Prepare thou y table: watch in y watch tower. eate, drinke: ariue, ye princes, annoynt the shield.

6 For thus hath the Lord said vnto me, Go, set a watchman, to tell what hee seeth.

7 And hee saw a chariot with two horsemen: a chariot of an asse, and a chariot of a camel: and hee hearkened and tooke diligent heede.

8 And hee cryed, A Lyon: my lord, I stand continually vpon the watch tower in the day time, and I am set in my watch eury night:

9 And behold, this mans chariot cometh with two horsemen. And hee answered and said, Babel is fallen: it is fallen, and all the images of her gods hath hee broken vnto the ground.

10 O my threshing, and y come of my floore. That which I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto you.

11 The burden of Dumah. Hee shall vnto

h Whiles they are eating and drinking, they shal be commanded to run to their weapons. i To wit, in a vision by the spirit of prophetic, k Meaning charens of men of warre, & others that caried the baggage. l Meaning Darius, which overcame Babylon. m The watchman, whom Iphis set vp, tolde him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. n See 31. & 32. 18. o Meaning Babylon, 188. fount. o Which was a cite of the Iudaeans, and was so named of Dumah. C. 25. 14.

a Who was a captain of Sanchab, 2. King. 18. 17. b A cite of the Ethiopes.

c The Hebrewes wrote that Sanchab was so called, d Which significeth that the Prophet did lament the miserie that hee saw prepared, before the three yeres that hee went naked and barefooted.

e In whose syde they studied. f Of whom they boasted & gloried. g Meaning, India, which was compassed about with their enemies, as anyle with waters.

a On the sea side betweene Iudaea, and Coldea, was wilderness, named by hee meaneth Caldea. b That is the ruine of Babylon by the Medes and Persians.

c The Assyrians, & Chaldeans, which had destroyed other nations, shal be overcome of the Medes & Persians, and thus hee prophesied an hundred yeres before it came to passe.

d By Elam, hee meant the Persians. e Because they shall finde no succour, they shal mourne no more, as I haue caused them to cease mourning, whom Babylon had afflicted.

f This the Prophet speaketh in the person of the Babylonians. g Hee prophesied the death of Belshazzar, 2. Dan. 5. 30. who in Iudaea of his pleasures was destroyed.

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p A mountain of the Idumeans.
q He describeth the conquests of the people of Dumah, who were night and day in fear of their enemies, and ever ran to and fro to enquire of war.

r For I have, the Arabian shall flee into the woods, and he appointeth what way they shall take.

s Signifying, that for I have they shall notary to care or dislike.

t He appointeth them captives for ever only, and then they should be destroyed.

u Reade Chap. 16. 14. x Which was the name of a people of Arabia; but by the horrible destruction of all their nations, he teacheth the Jews that there is no place for refuge or to escape Gods wrath, but only to remain in his Church, and to live in his fear.

me out of Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The morning cometh, and also the night. If yee will aske, enquire: returne and come.

13 ¶ The burden against Arabia. In the forest of Arabia shall ye tarie all night, *even* in the ways of Delam.

14 O inhabitants of the land of Tema, bring forth water to mee to mee the thistle, and present him that thirst with his bread.

15 For they flee from the drawn swords, *even* from the drawn swords, and from the bent bow, and from the grievousnet of warre.

16 For thus hath the Lord said vnto me, Yee were according to the yeeres of an hireling, and all the glory of Kedar shall faile.

17 And the residue of the number of strong archers of the sonnes of Kedar shall be few: for the Lord God of Israel hath spoken it.

CHAP. XXII.

1 His prophesie of the destruction of Ierusalem by Nebuchad. 2. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

T He burden of the valley of vision. What aileth thee now that thou art wholly gone vp vnto the house tops?

2 Thou that art full of noise, a citie full of brute, a ioyous citie: thy slain men shall not be slaine d with sword, nor die in battell.

3 All thy princes shall flee together from the bowe: they shall be bound all that shall be found in thee, shall be bound together, which have fled from farre.

4 Therefore said I, Turne away from me: I will weep bitterly: labour not to comfort mee for the destruction of the daughter of my people.

5 For it is a day of trouble, and of mine and of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the citie: and a crying vnto the mountains.

6 ¶ And Elam bare the quiver in a mans chariot, horsemen, and Kir vncouered the shield.

7 And thy chiefes valleys were full of chariots, and the horsemen set themselves in aray against the gate.

8 And he discovered the covering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.

9 And yee have seene the breaches of the citie of David: for they were many, and yee gathered the waters of the lower pool.

10 And yee numbred the houses of Ierusalem, and the houses have yee broken downe to fortifie the wall.

11 And haue also made a ditch betweene the two walls, for the waters of the olde pool, and haue not looked vnto the maker thereof, neither had respect vnto him that formed it of olde.

12 And he said that they might by returning to God avoid that great plague which they should els suffer by Nebuchad-nezar. The secret place where the armour was: to wit in the house of the forest, 1. King. 22. 1. Ye fortified the ruinous places, which were neglected in time of peace: meaning the who's city and the citie of David which was within the compass of the other. m Either to pull downe such as might hurt, or els to know what men they were able to make. n To provide if neede should be of water. o To God that made Ierusalem: that is, they trusted more in this worldly meanes than in God.

12 And in that day did the Lord God of hostes call vnto weeping and mourning, and to baldnes and girding with sackcloth.

13 And behold, joy and gladnesse, slaying oxen and killing sheepe, eating flesh, & drinking wine, eating and drinking: for to morrow we shall die.

14 And it was declared in yeeres of the Lord of hostes. Surely this iniquitie shall not be purged from you, till ye die, faith the Lord God of hostes.

15 Thus faith the Lord God of hostes, Go, Get thee to that treasurer, to Shebna, the steward of the house, and say,

16 What hast thou to doe here? and whome hast thou here? that thou shouldst here heve thee out a sepulchre, as he that hevech out his sepulchre in his place, or that graue an habitation for himselfe in a rocke?

17 Beholde, the Lord will carrie thee away with a great captiuitie, and will surely couer thee.

18 Hee will surely rolle and turne thee like a ball in a large country: there shalt thou die, and there the chariots of thy glorie shall be the shame of the lords house.

19 And I will driue thee from thy station, and out of thy dwelling will he destroy thee.

20 And in that day will I call my seruant Eliakim the sonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and hee shall be a father of the inhabitants of Ierusalem, and of the house of Iudah.

22 And the key of the house of David will I lay vpon his shoulder: so hee shall open, and no man shall shut: and he shall shut, and no man shall open.

23 And I will fasten him a yale in a sure place, and hee shall be for the throne of glorie to his fathers house.

24 And they shall hang vpon him all the glorie of his fathers house, *even* of the nephews and posteritie: all final vessels, from the vessels of the cuppes, *even* to all the instruments of musike.

25 In that day, faith y Lord of hostes, shall the yale, that is fastened in the sure place, depart & shall be broken, & fall: & the burden that was vpon it, shall cut off: for the Lord hath spoken it.

26 And I will commit vnto him the full charge and government of the Kings house.

27 And I will establish him and set him in his office: in this place shall hee be great, that both final and great that shall come of Eliakim, shall have praye and glory in this faithfull office. A He meaneeth Shebna, who in mans judgement should neuer have fallen.

CHAP. XXIII.

1 A prophesie against Tyre. 2 A promise that shall be restored.

T He burden of Tyre. Howle, ye shippes of Tarshish: for it is destroyed, so that there is none house: none shall come from the land of Chitim: it is reuelled vnto them.

2 Be still, ye that dwell in the yles: the merchants of Zidon, and such as passe over the sea, haue replenished thee.

3 The seede of Nilus growing by the abundance of waters, and the harvest of the river was her reuenues, and she was a mart of the nations.

4 Be ashamed, thou Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I haue not traueiled, nor brought forth children, neither

5 Meaning, the corne of Egypt, which was fedde by the overflowing of Nilus. 6 That is, Tyre, which was the chief port of the Sea. 7 I haue no people left in me, and am as a barren woman that neuer had child.

nourished

p In steade of repentance ye were in fall and made great cheer, continuing the commissions of the Prophets, saying, Let vs eat and drink: for our Prophets say, that we shall die to morrow. q Because we saw word death also signifie one that doth nourish and cherish, there are of the learned that thinke, that this wicked man did nourish secretly with the Assyrians & Egyptians, to betray the Church, and to provide for himselfe against all dangers: in the mean time hee packt craftily, and one of the best offices in his hand vnder Hezekiah, yet aspiring to his light.

r Meaning, that he was a stranger and came vp of nothing.

s Whereas hee thought to make his name immortal by his many sepulchres, hee did most miserably among y Assyrians: 1 Signifying, that whatsoever dignitie the wicked attain vnto, at length it will turne to the shame of his name, by whom they are preferred.

t To be shamed againe, out of the office hee had bene put by y craft of Shebna.

u I will commit vnto him the full charge and government of the Kings house.

y I will establish him and set him in his office: in this place shall hee be great, that both final and great that shall come of Eliakim, shall have praye and glory in this faithfull office.

z Read chap. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a Tyre is destroyed by Nebuchad-nezar.

b By Chitim they mean all the yles and countieys westward from Palestine.

c All men know of this destruction.

d Haue haunted thee, and enriched thee.

k Because these two countries were ioyned in league together, l Tyrus willith other marchants to go to Cilicia, and to come no more there.

m Who maketh her marchants like Princes, n Thy strength will no more serue thee therefore flee to other countries for succour.

o For Tyrus was neuer touched nor afflicted before, p Because Tyrus was build by them of Zidon.

q The Caldeans which dwelt in tents, in the wilde-nesse, were ga-thered by the Af-ryans into cities.

r The people of the Caldeans de-stroyed the Af-ryans: whereby the Prophet meaneth, that seeing y Caldeans were able to overcome the Af-ryans which were so great a nation,

much more shall these two nations of Caldea and Af-rya be able to overthrow Tyrus.

f That is, Tyrus by whom ye are enriched, s Tyrus shall lie destroyed seuentie yeeres, which hee calleth the reigne of one King or a monage.

u Shall visit craft and subtilty to entice men to sinne to her, x She shall be brought by all means to re- couer her first re- diti: as an harlot

when she is long forgotten, seeketh by all meanes to entertaine her lovers, y Though shee haue beene chastised, of the Lord, yet she shall returne to her olde wicked practises, and for gaue shall giue her selfe to all men liks like an harlot.

z He sheweth that God yet by his promise of the Gospell will call Tyrus to repentance, and turne her heart from sinne and filthie game vnto the true wor- shipping of God and liberallitie toward his Saints.

nourished yong men, nor brought vp virgins.

5 When the same commeth to the Egyptians, they shall be k forie, concerning the rumour of Tyrus.

6 Go you ouer to l Tarthith: howle, ye that dwell in the yles.

7 Is not this that your glorious city? her an- tiquitie u of ancient dayes: her owne secte shall leade her asfarre off to be a founner.

8 Who hath decreed this against Tyrus (that m crowsmeth men) whose marchants are princes? whose chapmen are the nobles of the world?

9 The Lord of hostes hath decreed this, to staine the pride of all glory, and to bring to con- tempt all them that be glorious in the earth.

10 Passe through thy land like a flood to the daughter of Tarthith: there is no more strength.

11 He stretched out his hand vpon the sea: he hooke the kingdomes: the Lord hath giuen a commandement concerning the place of marchandise, to destroy the power thereof.

12 And he sayd, y Thou shalt no more reioyce when thou art oppressed: o Virgin p daughter of Zidon: rise vp, go ouer vnto Chittim, yet there thou shalt haue no rest.

13 Behold the land of the Caldeans: this was no people: q Alihar founded it by the inhabi- tants of the wilde-nesse: they set vp the towers thereof: they raised the palaces thereof and hee brought it to ruine.

14 Howle yee shippes of Tarthith, for your f strength is destroyed.

15 And in that day shall Tyrus be forgotten seuentie yeeres, (according to the yeeres of one King) at the end of seuentie yeeres shall Tyrus l sing as an harlot.

16 Take an harpe and go about the city: (thou harlot that hast bene forgotten) x make sweete melody, sing moe songs that thou mayest be re- membered.

17 And at the end of seuentie yeeres shall the Lord visite Tyrus, and shee shall returne to her y wages, and shall commit fornication with all the kingdomes of the earth, yst are in the world.

18 Yet her occupying and her wages shall be z holy vnto the Lord: it shall not be laide vp nor kept in store, but her marchandise shall bee for them that dwell before the Lord, to eate suffici- ently, and to haue durable clothing.

CHAP. XXIII.

A prophete of the curie of God for the sinnes of the people.

13 A remnant referred shall praise the Lord.

Behold, the Lord maketh the e earth emptye, & he maketh it waste: he turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And there shall be like people, like b Priest, and like seruant, like master, like maike, like mis- tresse, like buier, like seller, like lender, like bor- rower, like giuer, like taker to vsurie.

3 The earth shall be cleane emptied, and vter-

ly spoyled: for the Lord hath spoken this word.

4 The earth lamenteth and fadeth away, the worlde is feeble and decayed: the proude people of the earth are weakened.

5 The earth e also deceiueh, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the euerslating couenant.

6 Therefore hath the d curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are e burned vp, and few men are left.

7 The wine faileth, the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaseh: the noise of them that reioyce, endeth: the ioy of the harpe ceaseh.

9 They shall not drinke wine with mirth: strong drinke shall be bitter to them that drinke it.

10 The cite of f vanitie is broken down: euery house is shut vp, that no man may come in.

11 There is a crying for wine in the streetes: all ioy is darkened: the g mirth of the world is gone away.

12 In the cities is left desolation, and the gate is smitten with destruction.

13 Surely thus shall it be in the mids of the earth, among the people, h as the shaking of an olive tree, and as the grapes when the vintage is ended.

14 They shall lift vp their voice: they shall shout for the magnificence of the Lord: they shall reioyce from i the sea.

15 Wherefore praise yee the Lord in the val- leys, euen the Name of the Lord God of Israel, in the yles of the sea.

16 From the vttermost part of the earth wee haue heard praisses, euen glory to the k iust, and I said, l My leanneffe, my leanneffe, woe is me: the transgressours haue offended: yea, the transgre- ssours haue grievously offended.

17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noise of the feare, shall fall into the pit: and hee that cometh vp out of the pit, shall be taken in the snare: for the windows from on high are open, and the founda- tions of the earth doe shake.

19 The earth is vterly broken downe: the earth is cleane dissolved: the earth is moued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shall be remoued like a tent, and the iniquitie thereof shall be heauie vpon it: so that it shall fall, and rise no more.

21 And in that day shall the Lord e visite the hostie aboute that is on him, euen the Kings of the world that are vpon the earth.

22 And they shall be gathered together, as the prisoners in the pit: and they shall be that vp in the prison, and after many daies shall they be o visited.

23 p Then the moone shall be abashed, and the sunne alhamed, when the Lord of hostes shall reigne in mount Zion and in Ierusalem: and glory shall be before his ancient men.

should not escape no more then they did at Noahs flood. n There is no power so high or mighty, but God will visite him with his reeds. o Not with his reeds, as verse 20, but shall be comforted, p When God shall reuise his Churches gloire thereof shall be shine, and his ministe (which are called his ancient men) toun the sunne and the moone shall be in comparison thereof.

CHAP.

c That is, reuendh not her fruite for the sinne of the people, when the earth deceiued of their nouriture, because they de- ceined God of his honour.

d Written in the Law, as Leuit. 26, 24, dect. 28, 16, thus the Prophet vsed to apply particu- larly the mrazes, and promises

which are general in the lawe, e With beate and drought, or ellis, that they were co- rrupted with y sin of Gods wrath.

f Which was without order, so now should it be brought to desola- tion and confu- sion: and this was not only meant of Ierusalem, but of all the other wicked cities.

g Because they did not vie Gods be- nefits aright, their pleasures should faile, and they fall to mourning.

h He cometheth the faithfull, de- clareth that in this great de- clination the Lord will af- fectible his church, which shall praise his Name, as chap. 10, 13.

i From the vtmost coasts of y world, where the Gospell shall be preached, as verse 16, k Meaning to God, who will publish his Gos- pel through all the world.

l I am comforted with care, consoling the affliction of the Church, both by forreine enemies and di- uers.

m Meaning that Gods wrath and vengeance should be ouer and vnder them: so that they

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There is no power so high or mighty, but God will visite him with his reeds. n Not with his reeds, as verse 20, but shall be comforted, p When God shall reuise his Churches gloire thereof shall be shine, and his ministe (which are called his ancient men) toun the sunne and the moone shall be in comparison thereof.

b This prophesie is as a conclusion of that which hath bene threatened to the Iewes & other nation. From the 23 chap. and there- fore by the earth he meaneh those lands, which were before named.

c Because this was a name of dignitie, it was also applied to them, which were not of Aarons familie, and to signifyh also a man of dignitie, as a Sam. 8. 18. and 9. 9. 1. 17. and by these wordes the Prophet signifyh as horrible cru- elties, but there it albe neither religion, order, nor policie, Hiera 4 9.

CHAP. XXV.

A thanksgiving to God in that he hath wrought himselfe judge of the world, by punishing the wicked and making living the godly.

O Lord, thou art my God: I will exalt thee, I will praise thy Name: for thou hast done wonderful things, according to the counsels of old, with a stable truth.

2 For thou hast made of a^b citie an heape, of a strong citie, a ruine: *even* the palace of strangers of a citie, it shall never be built.

3 Therefore shall the mightie people give glory vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, *even* a strength to the needy in his trouble, a refuge against the tempest, a shadow against the heat: for the blast of the mightie is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, as the heate in a dry place: he will bring downe the song of the mightie, as the heate in the shadow of a cloude.

6 And in this mountaine shall the Lorde of hostes make vnto all people a feast of fat things, *even* a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine the couering that couereth all people, and the vaile that is spread vpon all nations.

8 He will destroy death for euer: and the Lord God will wipe away the teares from all faces, and the rebuke of his people will hee take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Lo, this is our God: we haue waited for him, and he will save vs. This is the Lord, we haue waited for him: we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and Moab shall be threshed vnder him, *even* as strawe is threshed in a Madmenah.

11 And hee shall stretch out his hand in the middles of them (as he that swimmeth stretcheth out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The defence also of the height of thy walles shall he bring downe and lay lowe, and cast them to the ground, *even* vnto the dust.

1 Meaning, hat ignorance and blindness, whereby we are kept backe from Christ. 2 Hee will take away all occasions of sorowe and fill his with ioyfull things. 3 And 4. 1 By Moab are meant all the enemies of his Church. 2 There were two cities of this name: one in Iudab, 1. Chro. 3. 49. and another in the land of Moab, Jerem. 48. which seemeth to haue bene a plentiful place of come. Chap. 19. 1.

CHAP. XXVI.

A song of the faithful, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

IN that day shall this song be sung in the land of Iudah, We haue a strong citie: a saluation shall God set for walles and bulwarke.

2 Open ye the gates that the righteous nation, which keepeth the truth, may enter in.

3 By an assured purpose wilt thou preferre perfitt peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For hee will bring downe them that dwell on high: the high citie he will abase, *even* vnto the ground will he cast it downe, & bring it vnto dust.

6 The foote shall treade it downe, *even* the feete of the poore, and the steps of the needie.

7 There is no power to his, that can let God, when he will destroy him. 1 God will set the poore against the power of the wicked.

7 The way of the just is righteousness: thou wilt make equal the righteous path of the iust.

8 Also we, O Lorde, haue waited for thee in the way of thy judgments: the desire of our soule is to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within mee will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne righteousness.

10 Let mercy be shewed to the wicked, yet hee will not learne righteousness: in the land of vprightnesse will hee do wickedly, & will not beholde the maiestie of the Lord.

11 O Lorde, they will not beholde thine hand: but they shall see it, and bee confounded with the zeale of the people, & the fire of thine enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordeine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, other lords beside thee, haue ruled vs, but we will remember thee onely, and thy Name.

14 The dead shall not line, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased the nation, O Lorde: thou hast increased the nation: thou art made glorious: thou hast enlarged all the coastes of the earth.

16 Lorde, in trouble haue they visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with childe, that draweth neere to the traualle, is in sorow, and crieth in her paines, so haue we bene in thy sight, O Lord.

18 Wee haue conceived, we haue borne in paine, as though we should haue brought forth: wende there was no helpe in the earth, neither did the inhabitants of the world fill.

19 ¶ Thy dead men shall liue: *even* with my body shall they rise. Awake, and sing, ye that dwell in dust: for thy dew is as the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: enter thou into thy chambers, and shut thy doores after thee, hide thy selfe for a very litle while, vntill the indignation passe ouer.

21 For lo, the Lord cometh out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shall discloke her blood, and shall no more hide her blaine.

in winter, flourishing againe by the raine in the spring time: so they that lie in the dust, shall rise up to ioy when they shall see the dew of Gods graces. 2 Hee exhorteth the faithful to be patient in their afflictions, and to wait vpon Gods working. 3 The earth shall vomit and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

CHAP. XXVII.

A prophesie against the kingdomes of Sathan, 2 And of the ioy of the Church for their deliverance.

IN that day the Lorde with his sore and great and mightie sword shall visite Lemnath, that peacering serpent, *even* Lemnath, that crooked serpent, and he shall slay the dragon that is in the sea.

3 In that day shall the vineyard be of red wine.

4 The Lord doe Keepe it: I will water it every morning: I cast any aduaise it, I will keepe it night and day.

5 Meaning, the best wine, which this vineyard, that is, the Church, should be bring forth as much agreeable to the Lord.

6 We haue constantly said, and it is our aduantage wherewith thou hast afflicted vs.

7 Meaning, that by afflictions men shall learne to feare God.

8 The wicked through God sheweth evident signes of his grace, (his love) neuer the better.

9 Through enuie against thy people.

10 The fire and vengeance wherewith thou dost destroy these enemies.

11 The Babylonians, which were not grieved according to thy words.

*12 Meaning, that the reprobate, *even* in this life shall haue the beginning of euersliding death.*

13 To wit, the company of the faithful by the calling of the Gentiles.

14 That is, the faithful by thy rods were moued to pray vnto thee for deliverance.

15 Our forefathers haue sinned, neither did we enjoy the comfort that we looked for.

16 The wicked and men without religion were not destroyed.

*17 He comforteth the faithful in their afflictions, shewing them that *even* in death they shall haue life: and that they should most certainly rise to glory: the contrary should come to the wicked, as verily.*

18 As herbes dead in winter, flourishing againe by the raine in the spring time: so they that lie in the dust, shall rise up to ioy when they shall see the dew of Gods graces. 2 Hee exhorteth the faithful to be patient in their afflictions, and to wait vpon Gods working. 3 The earth shall vomit and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

4 As the time appointed.

5 That is, by his mightie power & by his word.

6 He prophesied here of the destruction of Sathan and his kingdome vnder the name of Lemnath, Antichrist and Egypt.

7 Meaning, the best wine, which this vineyard, that is, the Church, should be bring forth as much agreeable to the Lord.

8 Meaning, the best wine, which this vineyard, that is, the Church, should be bring forth as much agreeable to the Lord.

d Therefore hee will destroy the kingdom of Satan, because he loveth his Church for his owne mercies sake, and can not be angry with it, but with him that he may powre his anger vpon the wicked iudels, whom he meaneeth by briers and thornes.

e He maunleth, that Israel will not come by gentleness, except God make them to feele his iudges, and to bring them vnto him.

f Though I afflict and diminish my people for a time, yet shall the roose spring againe, and bring forth in great abundance.

g He saith that God punisheth his in mercie, and his enemies in iustice.

h This, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perish by the sharpe winde of affliction.

i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monuments thereof destroyed.

k Now withstanding his fauour that hee will shewe them after, yet Ierusalem shalbe destroyed, and grace for cattell shall growe in it. l God shall not haue neede of mightie enemies: for the very women shall doe it, to their great shame. m He shall destroy all from Euphrates to Nilus: for some fiedde toward Egypt, thinking to haue escaped. n In the time of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

4 Anger d is not in mee: who would set the briers & the thornes against me in battell? I would go through them, I would burne them together.

5 Or wil hee feeble my strength, that hee may make peace with me, and be at one with me?

6 I hererafter, Iacob shall take roote: I Israel shall flourish and grow, and the world shall be filled with fruite.

7 Hath hee smitten 8 him as hee smote those that smote him? or is hee slaine according to the slaughter of them that were slaine by him?

8 In h measure in the branches thereof wilt thou contend with it, when hee bloweth with his rough winde in the day of the East winde.

9 By this therefore shall the iniquitie of Iacob be purged, and this is all the fruit the taking away of his sinne when hee shall make all the stones of the altars, as chalke stones broken in pieces, that the groues and images may not stand vp.

10 Yet the k defended city shalbe desolate, and the habitation Ihabite forsaken, and left like a wilderness. There shall the calfe feede, and there shall hee lie, and consume the branches thereof.

11 When the boughs of icare drie, they shall be broken: the l women come, and set them on fire: for it is a people of none vnderstanding therefore hee that made them, shall not haue compassion of them, and hee that formed them, shall haue no mercy on them.

12 And in that day shall the Lord thresh from the chanel of the m Kiuer vnto the riuier of Egypt, and ye shalbe gathered, one by one, O children of Israel.

13 In that day also shall the great trumpet be blown, and they shall come, which perished in the land of Asshur: and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Ierusalem.

14 Now withstanding his fauour that hee will shewe them after, yet Ierusalem shalbe destroyed, and grace for cattell shall growe in it. l God shall not haue neede of mightie enemies: for the very women shall doe it, to their great shame. m He shall destroy all from Euphrates to Nilus: for some fiedde toward Egypt, thinking to haue escaped. n In the time of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

CHAP. XXVIII.

Against the pride and drunkenness of Israel. 9 The vntoward, wile of them that should leaue the worde of God. 24 God doeth all things in time and place.

W Oe to the c crowne of pride, the drunkards of Ephraim: for his glorious beautie shalbe a fading floure, which is vpon the head of the b valley of them that be fat, and are overcome with wine.

2 Beholde, the Lorde hath a mightie and strong bote, like a tempest of haile, and a whirlwinde that ouerthroweth, like a tempest of mightie waters that ouerflowe, which throwe to the ground mightily.

3 They shall be troden vnder foote, euen the crowne of the pride of the drunkards of Ephraim.

4 For his glorious beautie shall be a fading floure, which is vpon the head of the valley of them that be fat, and as d the haffie fruite afore sommer, which when hee that looketh vpon it, seeth it, while it is in his hand he eateth it.

5 In that day shall the Lorde of hostes be for a crowne of glory, and for a diademe of beautie vnto the e residue of his people:

6 And for a spirit of iudgement to him that

sisteth in iudgement, and for f strength vnto them that turne away the battell to the gate.

7 But 8 they haue erred because of wine, and are out of the way by strong drinke: the priest and the prophet haue erred by strong drinke: they are fwalowed vp with wine: they haue gone astray through strong drinke: they faile in vision: they stumble in iudgement.

8 For all their tables are full of filthie vomiting: no place is cleane.

9 Whome shall he teach knowledge? and whome shall hee make to vnderstand the things that hee heareth? them that are waied from the milke, and drawn from the brestes.

10 For i precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle.

11 For with a flammering k tongue and with a strange language shall hee speake vnto this people.

12 Vnto whom I hee layd, m This is the rest: giue rest to him that is wearie: and this is the refreshing, but they would not heare.

13 Therefore shall the worde of the o Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle, that they may goe, and fall backward, and be broken, and be snared, and be taken.

14 Wherefore, heare the worde of the Lorde ye scornfull men that rule this people, which is at Ierusalem.

15 Because ye haue said, We haue made a p covenant with death, and with hell are we at agreement: though a scourge runne ouer, and passe through it, shall not come at vs: for we haue made q fallshood our refuge, & vnder vanity are we hid.

16 Therefore thus saith the Lord God, Behold, I will lay in Zion a stone, a r tried floure, a precious corner stone, a firm foundation. Hee that beleueth, s shall not make hafte.

17 Iudgement also will I lay to the rule, and t righteousness to the balance, and the u haile shall sweep away the vaine confidence, and the waters shall ouerflowe x the secret place.

18 And your couenant with death shalbe dissolved, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe through, then shall ye be trode downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night, and there shall be only y feare to make you to vnderstand the hearing.

20 For the bed is z strait that it cannot suffice, and the couering narrowe that one can not wrapp himselfe.

21 For the Lord shall stand as in mount: P eزازim: he shall be wroth as in the valley b of Gibeon, that he may do his worke, his strange worke, and bring to passe his act, his strange act.

22 Nowe therefore be no mockers, least your bonds increase: for I haue heard of the Lorde of hostes a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my speech.

content with Christ. In the refutation of this Church, iudgement, and affliction, shall reigne. n Gods owne rebukes and afflictions. o Affliction shall discount their vaine confidence, which they kept secret to themselves. y Terror and destruction shall make you to leaue that, which exhortations and gentleness could not bring you vnto. z Your affliction shalbe soe, that you are not able to endure it. a When David ouercame the Philistines, 1 Sam. 8. v. 1. Chron. 14. b Where Iehoua discounted fwe Kings of the Amorites, 10. 12.

f He will goe couenant to the capaine, to draw the continues in at their owne gates.

g Meaning the hypocrites, which were among them, and we a conuincit corrupt in life & doctrine, which is here ment by drunkenness and vomiting.

h For there was none that was able to vnderstand any good doctrine: none were so iolly, and so vaine as yong iuues.

i They may haue one thing out of us tolde.

k Let one teach what he can, yet they shall no more vnderstand him, then if hee spake in a strange language.

l That is, the Prophet whom God should send.

m This is the doctrine whereupon ye ought to stay and rest.

n Shewe to them that are weary and haue need of rest, what is the true rest.

o Because they will not receive the word of God, which is offered, cometh of their owne malice, if their hearts be so hardened, that they care not for it, as before Chap. 9.

p They thought they had thutes to annoyde Gods iudgements, and that they could escape though all other perilled.

q Though y Prophets condemned their idoles, and vaine iust of fallshood, and vanitie, yet the wicked thought in themselves, that they would trust in these things.

r That is, Christ by whom all the building must be tried, & vpholde, 1 Plin. 8. 22. mat. 21. 42. 3. 4. 11. rom. 9. 21. pet. 2. 6.

s Hee shalbe quiet, & seeke noe other remedies, but iustice, iudgement, and affliction.

t That is, Christ by whom all the building must be tried, & vpholde, 1 Plin. 8. 22. mat. 21. 42. 3. 4. 11. rom. 9. 21. pet. 2. 6.

u Hee shalbe quiet, & seeke noe other remedies, but iustice, iudgement, and affliction.

v Terror and destruction shall make you to leaue that, which exhortations and gentleness could not bring you vnto.

w Your affliction shalbe soe, that you are not able to endure it. a When David ouercame the Philistines, 1 Sam. 8. v. 1. Chron. 14. b Where Iehoua discounted fwe Kings of the Amorites, 10. 12.

24 Doth the plowe man plowe all the day, to fowe? doth hee open, and breake the clots of his ground?

25 When he hath made it e plaine, will he not then fowe the fitches, and fowe cummin, and cast in wheate by measure, and the appoynted barely and iye in their place?

26 For his God doth instruct him to haue discretion, and doeth teach him.

27 For fitches shall not bee threshed with a threshing instrument, neither shall a cart wheele be turned about vpon the cummin: but the fitches are beaten out w a stalle, and cummin with a rod.

28 Bread *corne* when it is threshed, hee doth not alway thresh it, neither doeth the wheele of his cart *make* a noise, neither will he breake it with the teeth thereof.

29 This alke cometh from the Lord of hosts, which is wonderfull in counsell, and excellent in workes.

CHAP. XXIX.

1 A prophete against Ierusalem. 13 The vengeance of God on them that follow the traditions of men.

A H^a altar, altar of the citie that David dwelt in: adde yeere vnto yeere: ^b let them kill lambs.

2 But I will bring the altar into distress, and there shall be haue it and forow, and it shall bee vnto me like e an altar.

3 And I will begett thee as a circle, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou be humbled, and shalt speake out of the d ground, and thy speech shall be out of the dust: thy voyce also shall bee out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Moreover, the multitude of thy s strangers shall be like small dust, and the multitude of strong men shall be as chaffe that passeth away, and it shall be in a moment, *euen* suddenly.

6 Thou shalt be visited of the Lord of hosts with thunder, and shaking, and a great noyse, a whilewinde, and a tempest, and a flame of a deuouring fire.

7 And the multitude of all the nations that fight against the altar, shall be as a dream or vision by night: euen all they that make the warre against it, and strong holds against it, and lay siege vnto it.

8 And it shall be like as an hungry man dreameth, and behold, he eateth: and when he awaketh, his soule is empty: or like as a thurstie man dreameth, and lo, he is drinking, and when he awaketh, behold, he is faint, and his soule longeth: so shall the multitude of all nations bee that fight against mount Zion.

9 Stay your selues, and wonder: they are blinde, & make you blinde: they are drunken, but not w wine: they stagger, but not by strong drink.

10 For the Lord hath couered you with a spirit of slumber, and hath shut vp your eyes the Prophet, and your ciuile Seers hath he couered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they declaire to one that can reade, saying, Reade this, I pray thee. Then shall hee say, I can not: for it is sealed:

12 Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderstand.

12 And the booke is giuen vnto him that can not reade, saying, Reade this, I pray thee. And hee shall say, I cannot reade.

13 Therefore the Lord said, Because this people ^a come neere vnto me with their mouth, and honour me with their lippes, but haue renouced their heart farre from me, and their i feretoward me was taught by the precept of men,

14 Therefore beholde, I will againe doe a maruclous worke in this people, *euen* a maruclous worke, and a wonder: for the wisdom of their wife man shall ^a perih, and the vnderstanding of their prudent men shall be hid.

15 Woe vnto them that ^a seeke deepe to hide their counsell from the Lord: for their workes are in darkenesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of *deuises* shall it not be esteemed ^a as the potters clay? for shall the worke say of him that made it, He made me not? or the thing formed, say of him that fashioned it, He had none vnderstanding?

17 Is it not yet but a little while, and Lebanon shall be turned into Carmel? and Carmel shall be counted as a forest?

18 And in that day shall the deafe heare the wordes of the booke, and the eyes of the blinde shall see out of obscuritie, and out of darkenesse.

19 The meeke in the Lord shall receiue ioy againe, and the poore men shall reioyce in the holy one of Israel.

20 For the cruel man shall cease, & the scornfull shall be consumed: and all that haisted to iniquitie, shall be cut off.

21 Which made a man to sinne in the s word, and tooke him in a snare: which reprobud *rebels* in the gate, and made the iust to fall without cause.

22 Therefore thus saith the Lord vnto the house of Iacob, *euen* hee that redeemed Abraham, Iacob that not now be confounded, neither now shall his face be pale.

23 But when hee seeth his children, the worke of mine hands, in the mids of him, they shall sanctifie my Name, and sanctifie the holy one of Iacob, and shall feare the God of Israel.

24 Then they that erred in spirite, shall haue vnderstanding, and they that murmured, shall learne doctrine.

CHAP. XXX.

1 Hee representeth the times which in their aduersities, and their owne counsels, 10 Despiseth the Prophets. 16 Therefore hee sheweth what distress shall come vpon them, 18 But of fresh mercie to the repentant.

W O to the rebellious children, sayeth the Lord, that take counsell, but not of mee, and couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke fourth to goe downe into Egypt: and haue not asked at my mouth: to strengthen themselves with the strength of Pharaoh, and trust in the shadowe of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt your confusion.

4 For his s princes were at Zoan, and his Ambassadors came vnto Hanes.

5 They shall be all ashamed of the people that cannot profite them, nor helpe nor doe them good, but shall be a shame and also a reproch.

^a Because they are hypocrites and not sincere in heart, as Mat. 23. 8.

^b That is, their religion was learned by mans doctrine and not by my word.

^c Meaning, that whereas God is not worshipped according to his word, but magistrates and philosophers are but fools and without vnderstanding.

^d This is spoken of them, which in heart despise Gods word, and mocked at the admonitions but outwardly bare a good face.

^e For all your craft saith ^f Lord, you cannot be able to escape mine handes to more men the clay, that is in the potters hands, hath power to deliuer it selfe.

^g Shall, there is not be a change of all things? and Carmel, that is a pleasant place in respect of that it is, be then, may be taken as a forest.

^h As Chap. 23. 11. and thus hee speaketh to comfort the faithful.

ⁱ They that went about to find faults with the Prophets words, and would not abide admonitions, but would iustifie them and bring them into danger.

^j Signifying, that except God giue vnderstanding and knowledge, man cannot, but shall erre and misman against him.

^k Who contrary to their promise, take not me for their protectour, and contrary to my commandment, seeke helpe at strangers.

^l They seeke thins to cloke their doings, and use godly meanes.

^m The chiefe of Israel went into Egypt in Ambassage to seeke helpe, and abide at their cities.

^a He sheweth the Jews, that if they would put their trust in him, he is able, that none can resist his power: and to comfort them, as a kind overruler, which over their about their defence which he defendeth himselfe the scripture veth in diuers places, as Deut. 32. 1. mat. 23. 7. He toucheth their conscience, if they might earnestly see their greivous finnes, and to truly repent, for as much as now they are almost downed and past recourse.

^b By these fruites your repentance shalbe knowne, as Chap. 1. 8.

^c When your repentance appeareth.

^d This was accomplished thence after when Saneheribs armie was discomfited, & he fled to his castle in Nineue, for his cure. k To destroy his enemies.

shall fall, and he that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto me. As the Lyon of Lyons whelped ovr upon his praye, against whom if a multitude of shepheards be called, he will not be afrate at their voyce, neither will humble himselfe at their noyse, so shall the Lord of hosts come d'owne to fight for moynt Zion, and for the hill thereof.

5 As birds that flie, so shall the Lord of hostes defend Ierusalem by defending and deliuering, by passing through and preferring it.

6 O ye children of Israel turne againe, in as much as ye are f'unken deepe in rebellion.

7 For in that day euery man shall cast out his idoles of silver, and his idoles of golde, which your hands haue made you, as a thine.

8 Then shall Ashtar fall by the sworde, not of man, neither shall the sworde of man deuoure him, and hee shall flee from the sworde, and his young men shall faile.

9 And he shall go for feare to his towne, and his princes shall be afrate of the standart, saith the Lord, whose fire is in Zion, and his furnace in Ierusalem.

This was accomplished thence after when Saneheribs armie was discomfited, & he fled to his castle in Nineue, for his cure. k To destroy his enemies.

CHAP. XXXII.

The conditions of good rulers and officers desired by the gouernours of his church, who was the figure of Christ.

B Holde, a King shall reigne in iustice, and the Princes shall rule in iugement.

2 And that man shall be as an hiding place from the winde, and as a refuge for the tempest: as rivers of water in a dry place, and as the shadowe of a great rocke in a wearie land.

3 The eyes of the seeing shall not be shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shalbe ready to speake distinctly.

5 A negard shall no more be called libell, nor the churche rich.

6 But the rigarde will speake of nigardrie, and his heart will worke iniquitie, and do wickedly, and speake falsly against the Lord, to make empty the hungry soule, and to cause the drinke of the thirste to faile.

7 For the weapons of the churche are wicked: he deuileth wicked counsels to vndoe the poore with lying words: and to speake against the poore in iugement.

8 But the libell man will deuise of libellall things, and he will continue his libellarie.

9 Rise vp, ye women that are at ease, heare my voice, ye careless daughters, hearken to my words.

10 Ye women, that are careless, shall be in feare & about a yeere in dayes: for the vintage shall faile, and the gathering shall come no more.

11 Ye women that are at ease, be astonied: for ye are careless women: put off the clothes, make bare, and girdle yee with the loynes.

12 Men shall lament for the teares, cause for the pleasant fieldes, and for the fruitful vine.

13 Vpon the land of my people shall growe thornes and briars: yea, vpon all the houses of

ioy in the cite of reioicing.

14 Because the palace shall be forsaken, and the noyse of the cite shall be left: the towne and fortress shall be demnes for cuer, and the delight of wildcasses, and a pasture for flockes.

15 Vntill the Spirit be p'oued vpon vs from above, and the wildernes become a fruitful field, and the plextuous felde be counted as a forest.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitful felde.

17 And y^e worke of iustice shall be peace, & the worke of iustice & quietnes, & assurance for cuer.

18 And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it hailth, it shall fall on the forest, and the cite shall be left in the low places.

20 Blessed are ye that sowe vpon all waters, and odreine thither the seete of the ox & the asse.

they had found beginning of goodlines, that bring forth fruits in such abundance, that their former life seemed but as a wilderness, where no fruit was. m They shall not need to build it in his places for feare of the enemy: for God will defend it, and turne away the thumers from hurting of the commodities. n That is, vpon far ground and well watered, which bring forth in abundance, or in places which be were once covered with water, and low made dry for your vices. o The fields shall be made, that they shall tend not their cattell to eat vpon the first crop, which abundance shall be signes of Gods fauour and love towards them.

CHAP. XXXIII.

The destruction of them by whose God hath punished his Church.

Woe to thee that a spoyler, and wast not spoyled: and dost wickedly, and they did not wickedly against thee: when thou shalt cease to spoyle, thou shalt be spoyled: when thou shalt make an ende of doing wickedly, they shall doe wickedly against thee.

2 O Lord, haue mercie vpon vs, wee haue waited for thee: be thou, who hast waited for them in the morning, our helpe also in time of trouble.

3 At the noise of the tumult, the people fled: at thine & exalting the nations were scattered.

4 And your people shall be gathered like the gathering of caterpillers: and hee shall goe against him like the leaping of grasshoppers.

5 The Lord is exalted: for he dwelleth on high: he hath filled Zion with iudgement & iustice.

6 And there shall be stabilitie of thy times, strength, saluation, wisdom, and knowledge: for the feare of the Lord shall be his treasure.

7 Behold, their messengers shall cry without, and y^e ambassadors of peace shall weep bitterly.

8 The paths are waste: the way bring man ceaseth: he hath broken the couenant: hee hath contemned the cities: he regarded no man.

9 The earth mourneth and faineth: Lebanon is aflamed, and hewn downe: Sharon is like a wilderness, and Basan is shaken and Carnel.

10 Now will I p'arfe, saith the Lord: now will I be exalted, now will I lift vp my selfe.

11 Ye shall conceiue chaffe, and bring forth stubble: the fire of your breath shall deuoure you.

12 And the people shall be as the burning of the Medes and Persians.

g When thou, O Lord, shalt lift up thine arm to punish thine enemies. h Yea, that as caterpillers destroyed with your number the whole world shall have no strength to resist your enemies the Caldeans, but shall be gathered on an heap and destroyed. i Meaning the Medes and Persians against the Caldeans. k That is, in the dayes of Herzhiah. l Sent from Saneherib. m Whom they of Ierusalem sent to increase of peace. n There are the wordes of the Ambassadors, when they returne from Saneherib. o Which was a plentifull country, meaning that Saneherib would destroy all. p To helpe and deliuer my Church. q This is spoken against the enemies, who thought all was their owne: but he sheweth that their enterprise shall be in vaine, and that the fire, which they had kindled for others, should consume them.

time: and as the thornes cut vp, that they be burnt in the fire.

13 Heare, ye that are farre off, what I haue done, and ye that are neere, know my power.

14 The sinners in Zion are affraide: a feare is come vpon the hypocrites: who among vs shall dwell with the deuouring fire? who among vs shall dwell with the euerting burnings?

15 Hee that walketh in iustice, and speaketh righteous things, refusing gaine of oppression, shaking his hands from taking of gifts, stopping his ears from hearing of blood, and shutting his eyes from seeing euil,

16 He shall dwell on hie: his defence shall be the munitions of rockes: bread shall be giuen him, and his waters shall be free.

17 Thine eyes shall see the King in his glory: they shall behold the land & farre off.

18 Thine heart shall meditate feare, Where is the scribe? where is the receiuer? where is hee that counted the towres?

19 Thou shalt not see a fierce people, a people of a darkespeech, that thou canst not perceive, and of a flaming tongue that thou canst not vnderstand.

20 Look vpon Zion the cite of our solenne feastes: thine eyes shall see Ierusalem a quiet habitation, a Tabernacle that cannot be renoued: and the stakes thereof can neuer be taken away, neither shall any of the cordes thereof be broken.

21 For surely there the nightie Lorde will be vnto vs as a place of floods and broad riuers, whereby that passe no shippe with oares, neither that great shippe passe thereby.

22 For the Lord is our Iudge, the Lord is our lawe giuer: the Lord is our King, he will saue vs.

23 Thy wordes are loosed: they could not wel strengthen their masse, neither could they spread the fayne: then shall the prayer be diuided for a great people: yea, the Iameh take away the praye.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shall haue their iniquitie forgiven.

a He decideth the Afflictions and enemies of the Church, declaring their destruction as they that perish by shipwrecke. b He comforteth the Church, and sheweth that they shall be enriched with all benefites both body and soule.

CHAP. XXXIII.

a He sheweth that God punisheth the wicked for the loue that he beareth toward his Church.

a He prophesieth of y^e destruction of the Edomites, and of the nations which were enemies to the Church.

b God hath determined in his counsel, and hath giuen sentence for their destruction.

c He speaketh this in respect of mans ingenuitie, who in great feare & horrible troubles thinketh that heauen and earth perisheth.

d I haue determined in my secret counsel saide in the heauen to destroy them: till my word be wearie with fleeing blood.

e They had an opinion of holinesse because they came of the Parisees, but in effe were accursed of God, and enemies vnto his Church, as the Papists are.

f They had an opinion of holinesse because they came of the Parisees, but in effe were accursed of God, and enemies vnto his Church, as the Papists are.

lambes & the goates, with the fat of the kidneis of the rams: for the Lord hath a sacrifice in Sodom, and a great slaughter in the land of Edom.

7 And the unicorn shall come downe with them, and the heifers with the bulles, and their land shall be drunken with blood, and their dust made fat with fatnesse.

8 For it is the day of y^e Lords vengeance, & the yeere of recompence for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall be burning pitch.

10 It shall not be quenched night nor day: the smoke thereof shall goe vp euermore: it shall be desolate from generation to generation: none shall passe through it for euer.

11 But the pellicane & the hedgehog shall possesse it, and the great owle, and the rauen that dwell in it, and he that stretch out vpon it the line of vanitie, and the stones of emptinesse.

12 The noble thereof shall call to the kingdom, and there shall be none, and all the princes thereof shall be nothing.

13 And it shall bring forth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shall be an habitation for dragons, and a court for offriches.

14 There shall no meeke also Zii'n and Tim, and the Satyre that cry to his fellowe, and the Berich-owle that rull there, and shall finde for her life a quiet dwelling.

15 There shall the owle make her nest, and lay, and hatch, and gather them vnder her shadowe: there shall the vultures also be gathered, euery one with her make.

16 Seeke in the booke of the Lord, and read: none of these shall faile, none shall want her make: for his mouth he hath commanded, and his very Spirit hath gathered them.

17 And he hath cut the flint for them, and his hand hath diuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

CHAP. XXXV.

a The great ioye of them that beloued vs Christ. b Their office which preach the Gospell. c The statutes that follow vnto vs.

The desert and the wilderness shall reioyce: and the wast ground shall be glad and flourish as thereof.

2 It shall flourish abundantly, as I shall greatly reioyce also, and ioye: the glory of Lebanon shall be giuen vnto it: the beautie of Carmel, and of Sharon, they shall see the glory of the Lord, and the excellencie of our God.

3 Strengthen the weak handes, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be ye strong, feare not: behold, your God commeth with vengeance: euen God with a recompense, he will come and salue you.

5 Then shall the eyes of the blinde be lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an hart, & the dumme mans tongue shall sing for in the sweetnes that waters breake out, & riuers in y^e desert.

7 He will shew al to encourage one another, and specially the most sterre exhort and strengthen the weak, that they may patiently abide the coming of God which is at hand. 8 To destroy your enemies. 9 When the knowledge of Christ is received. 10 They that were barren and destitute of the graces of God, shall haue them giuen by Christ.

f That is, both of young and olde, poore and rich of his enemies.

g That famous cite shall be counted as a sacrifice burnt to altes.

h The mighty and rich shall be aliove destroyed as the inferiours.

i He alleudeth to the destruction of Sodom & Gomorrah, Gen. 19. 24.

k Reade chap. 17. 21 & Zephias. 14.

l Inuaine shall any man go about to build it againe, in Meaning, there shall neuer order nor policy see state of common weale.

m Inuaine shall any man go about to build it againe, in Meaning, there shall neuer order nor policy see state of common weale.

n Reade Chap. 13. 21.

o Signifying, that Idumea should be an horrible desolation and barren wilderness.

p That is, in the Lowe where such cruelties are threatened against the wicked.

q To wit, heales and soules.

r That is, the mouth of y^e Lord.

s He hath giuen the heauens and foules Idumea for an inheritance.

t He hath giuen the heauens and foules Idumea for an inheritance.

u He hath giuen the heauens and foules Idumea for an inheritance.

v He hath giuen the heauens and foules Idumea for an inheritance.

w He hath giuen the heauens and foules Idumea for an inheritance.

x He hath giuen the heauens and foules Idumea for an inheritance.

y He hath giuen the heauens and foules Idumea for an inheritance.

z He hath giuen the heauens and foules Idumea for an inheritance.

aa He hath giuen the heauens and foules Idumea for an inheritance.

ab He hath giuen the heauens and foules Idumea for an inheritance.

ac He hath giuen the heauens and foules Idumea for an inheritance.

ad He hath giuen the heauens and foules Idumea for an inheritance.

ae He hath giuen the heauens and foules Idumea for an inheritance.

7 And the drier ground shall be as a poole, and the thirſtie as ſprings of water in the habitation of dragons, where they lay, ſhall be a place for reedes and ruſhes.

8 And there ſhall be a path and a way, and the way ſhall be called holy: the polluted ſhall not paſſe by it: for i he ſhall be with them, and walke in the way, and the footes ſhall not erre.

9 There ſhall bee no lyon, nor noyſome beaſtes ſhall aſcend by it, neither ſhall they bee found there, that the redeemed may walke.

10 Therefore the redeemed of the Lord ſhall retorne and come to Zion with prayſe: and euerlaſting ioy ſhall bee vpon their heads: they ſhall obtayne ioy and gladneſſe, and for ewe and mourning ſhall flee away.

CHAP. XXXVI.

Sancherib ſendeth Rabſhakeb to ſiege Jeruſalem. 15 His blaſphemies againſt God.

NOWE in the fourteenth yere of King Hezekiah, Sancherib King of Aſſhur came vp againſt all the ſtrong cities of Iudah, & took them.

2 And the King of Aſſhur ſent Rabſhakeb from Lachiſh toward Jeruſalem vnto King Hezekiah, with a great hoſte, & he flood by the conduite of the vpper poole in the path of the fullers field.

3 Then came fourth vnto him Eliakim the ſonne of Hilkiah the ſteward of the houſe, and Shebna the chancellor, and Ioah the ſonne of Alaph the recorder.

4 And e Rabſhakeb ſayde vnto them, Tell you Hezekiah, I pray you, Thus ſayth the great King, the King of Aſſhur, What confidence is this, wherein thou truſteſt?

5 I ſay, ſurely I haue eloquence, but counſell and ſtrength are for the warre: on whom then doſt thou truſt, that thou rebelleſt againſt me?

6 Lo, thou truſteſt in this broken ſtaffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand and pearce it: ſo is Pharaoh King of Egypt, vnto all that truſt in him.

7 But if thou ſay to me, We truſt in the Lord our God, is not that he, whoſe hip laces & whoſe altars Hezekiah tooke down, & ſaid to Iudah and to Jeruſalem, Yee ſhall worſhip before this altar?

8 Nowe therefore giue hoſtages to my lord the King of Aſſhur, and I will giue thee two thouſand horſes, if thou be able on thy part to ſet riders vpon them.

9 For how canſt thou deſpiſe any captaine of the leaſt of my lordes ſeruants? and put thy truſt on Egypt for chariots and for horſemen?

10 And am I nowe come vp without the Lord to this land to deſtroy it? The Lord ſaid vnto me, I Goe vp againſt this land and deſtroy it.

11 ¶ The ſaid Eliakim, and Shebna and Ioah vnto Rabſhakeb, ſpeake, I pray thee, to thy ſeruants in the Aſſyrian language, (for wee vnderſtand it) & talke not with vs in the Iewes tongue, in the audience of the people that are on the wal.

12 Then ſaid Rabſhakeb, Hath my maſter ſent mee to thy maſter, and to thee to ſpeake theſe wordes, and not to the men that ſit on the wall:

that they may eate their owne dowing, and drinke their owne p iſſe with you?

13 So Rabſhakeb flood & cryed with a loud voice in the Iewes language, and ſayd, Heare the wordes of the great King, of the King of Aſſhur.

14 Thus ſaith the King, Let not Hezekiah deceiue you: for he ſhal not be able to deliuer you.

15 Neither let Hezekiah make you to truſt in the Lord, ſaying, The Lord will ſurely deliuer vs: this cite that not be giuen ouer into the hand of the King of Aſſhur.

16 Hearken not to Hezekiah: for thus ſayeth the King of Aſſhur, Make appointment with me, and come out to me, that euery man may eate of his owne vney, & euery man of his owne figtree, and drinke euery man the water of his owne wel.

17 Till I come and bring you to a land like your owne land, even a land of wheate, and wine, a land of bread and vineyards,

18 Leaſt Hezekiah deceiue you, ſaying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the King of Aſſhur?

19 Where is the god of Hamath, and of Arpad? where is the god of Sepharuim? or howe haue they deliuered Samaria out of my hand?

20 Who is hee among all the gods of theſe landes, that hath deliuered their countrey out of mine hand, that the Lord ſhould deliuer Jeruſalem out of mine hand?

21 Then they kept ſilence, and answered him not a worde: for the Kings commandement was, ſaying, Anſwere him not.

22 Then came Eliakim the ſonne of Hilkiah the ſteward of the houſe, and Shebna the chancellor, and Ioah the ſonne of Alaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabſhakeb.

CHAP. XXXVII.

Hezekiah ſendeth counſell of Iſiah, who promiſeth him the victory. 16 The blaſphemie of Sancherib. 16 Hezekiah prayes. 36 The annis of Sancherib is ſlaine of the Angell. 38 Aſubſe himſelfe of his owne ſinne.

AND when the King Hezekiah heard it, he rent his clothes, and put on ſackcloth and came into the Houſe of the Lord.

2 And he ſent Eliakim the ſteward of the houſe, & Shebna the chancellor, with the Elders of the Priſtes, clothed in ſackcloth vnto Iſiah the Prophet the ſonne of Amoz.

3 And he ſayd vnto him, Thus ſaith Hezekiah, This day is a day of tribulation and of rebuke and blaſphemie: for the children are come to ſc Lathi, & there is no ſtrength to bring forth.

4 If fo be the Lord thy God hath heard the wordes of Rabſhakeb, whom the King of Aſſhur his maſter hath ſent to raiſe on the liuing God, and to reproch him with wordes which the Lord thy God hath heard, then liſt thou vp thy prayer for the remnant that are left.

5 So the ſeruants of the King Hezekiah came to Iſiah.

6 And Iſiah ſaid vnto them, Thus ſay vnto your maſter, Thus ſaith the Lord, Be not afraid of the wordes y thou haſt heard, wherewith the ſeruants of the King of Aſſhur haue blaſphemied me: to the ſelfe, they hee knoweth not the ſame, or heareth not the caſe. e Declaring that the miniſters of office do not oonly ſtand in conſulting by the word, but alſo in praying for the people.

Hezekiah water of their ſinne.

1 The Ebrewe word ſignifieth blaſphemie: whereby this wicked captaine would haue perſwaded the people, that their condition ſhould be better vnder Sancherib than vnder Hezekiah. m That is, of Antiochia in Syria, of the which theſe alio were: whereby we ſee howe euery towne had his peculiar idole, and howe the wicked make God an idole, becauſe they do not vnderſtand that God maketh them his knowe, and puniſheth cities for ſinne.

n Not that they did not ſlew by euident ſignes that they did detest his blaſphemie: for they had ſaw rent their clothes, but they knewe it was in vaine to vie long reaſoning with this inſidell, whoſe rage they ſhould haue much more poked.

2 King 19. 2. a In ſigne of griefe and repentance.

b To haue comfort of him by the word of God, that his faith might be confirmed, and in his prayer be more earneſt reaching hereby that in all dangers theſe two are the conly remedies, to ſeeke vnto God and his miniſters.

c We are as great ſervants as women that trauell with child, and can not be deſtroyed.

d That is, will declare y eſt that hee hath heard it: for when God deſcends to puniſh, it ſeemeth

Hezekiahs prayer.

f Of the Egyptians and Ethiopians that shall come and fight against him.
g Which was a citie toward Egypt, thinking thereby to have stayed the force of his enemies.

h Thus God would have him to win a most horrible blasphemy before his destruction: as to call the author of all truth a deceiver; some gather hereby that Seneb had disclosed unto Saneherib the answer that Isaiah sent to the King.
i Which was a citie of the Medes.
k Called also Charra, a citie in Melopotamia, whence Abraham came after his fathers death.

l He groundeth his asse on Gods promise: who promised to hate them from between the Cherubims.
m Meaning the ten tribes.
n He declareth for what cause he prayed, that they might be delivered to wit, that God might be glorified thereby through all the world.
o Whom God had chosen to himselfe, as a chaste virgin, and order whom he had care to preserve her from the lusts of the tyrant, as a father would have over his daughter.
p Declaring hereby that they that are enemies to Gods Church, fight against him whose quereles his Church only maintaineth.
q He boasteth of his police, in that that he can finde means to nourish his armie: and of his power, in that that his armie is so great that it is able to drinke up whole rivers, and to destroy the waters, which the Lewes had closed in.

7 Beholde, I will send a blast vpon him, and he shall heare a noyse, and returne to his owne land, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Asshur fighting against Seneb: for he had heard that he was departed from Lachish.

9 Hee heard also men say of Tihakah, King of Ethiopia, Beholde, hee is come out to fight against thee: and when hee heard it, he sent other messengers to Hezekiah, saying,

10 Trust thou shalt seeke to Hezekiah King of Iudah, saying, Let not thy God deceive thee, in whom thou trustest, saying, Ierusalem shall not be given into the hand of the King of Asshur.

11 Beholde, thou hast heard what the Kings of Asshur have done to all lands in destroying them, and shalt thou be delivered?

12 Haue the gods of the nations delivered them, which thy fathers have destroyed? as i Gozan, and k Haran, and k Rezeph, and the children of Eden, which were at Telassar?

13 Where is the King of Hamath, and the King of Arpad, and the King of the citie of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah received the letter of the hand of the messengers and read it, and he went vp into the House of the Lord, and Hezekiah spred it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hostes, God of Israel, which dwelleth betweene the Cherubims, thou art very God alone over all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Encline thine eare, O Lord, and heare: open thine eyes, O Lord, and see, and heare all the wordes of Saneherib, who hath sent to blaspheme the living God.

18 Truth it is, O Lord, that the Kings of Asshur haue destroyed all lands, and^m their country,

19 And haue cast their gods in the fire: for they were no gods, but the worke of mans hands, as wood for stone: therefore they destroyed them.

20 Nowe therefore, O Lord our God, saue thou vs out of his hand, that all the kingdomes of the earth may knowe, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto mee, concerning Saneherib King of Asshur,

22 This is the word that the Lord hath spoken against him, the v virgin, the daughter of Zion, hath despised thee, & laughed thee to scorn: the daughter of Ierusalem hath shaken her head at thee.

23 Whom hast thou railed on and blasphemed? and against whom hast thou exalted thy voice, & lifted vp thine eyes on high against the holy one of Israel.

24 By thy seruants hast thou railed on the Lord, and sayd, By the multitude of my charrets I am come vp to the top of the mountaines to the sides of Lebanon, and will cut downe the hie cedars thereof, and the faire fire trees thereof, and I will go vp to the heightes of thy land, and to the forest of his fruitful places.

25 I haue digged q and drunke the waters, and with the plant of my feete haue I dried all the riuers closed in.

Isaiah.

26 Hast thou not heard howe I haue of olde time made it, & haue formed it long agoe? and should I now bring it, that it should be destroyed, and layde on ruinous heapes, & cities defended?

27 Whose inhabitants I haue small power, and are afraid and confounded: they are like the graske of the fildes, and greene herbe, or grasse on the house tops, or come cald before it be grown.

28 But I know thy dwelling, and thy c going out, and thy coming in, and thy fury against me.

29 Because thou ragest against me, and thy tumult is come vp vnto mine eares, therefore will I put mine hooke in thy nostrils, and my bridle in thy lips, & will bring thee backe againe the same way thou camest.

30 And thou shalt be a y signe vnto thee, O Hezekiah, Thou shalt see this yeere such as groweth of it selfe: and the second yeere, such things as growe without sowing: and in the third yeere, thou shalt see and reape, and plant vineyards, and eate the fruite thereof.

31 And the remnant that is escaped of the house of Iudah, shall againe take vnto doweward and beare fruit vnto the Lord.

32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hostes shall doe this.

33 Therefore thus saith the Lord, concerning the king of Asshur, He shall not enter into this citie, nor shote an arrowe there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, saith the Lord.

35 For I will defende this citie to saue it, for mine owne sake, and for my seruant b Dauds like.

36 ¶ Then the Angel of the Lord went out, and smote in the campe of Asshur an hundredth fourteene, & fiftie thousand: so when they arose early in the morning, beholde, they were all dead corpses.

37 So Saneherib King of Asshur departed, and went away: and returned and dwelt at Nineveh.

38 And as he was in the temple worshipping of Nisroch his god, Adramlech and Sharezar his sonnes slew him with the sword, and they escaped into the land of Ararat: & d Egarhaddon his sonne reigned in his stead.

membrane of the which fort this here is. 2 He promised that for twenty yeeres the ground of it selfe should feede them. 3 They whom God hath delivered out of the hand of the Assyrians, shall prosper: and this ptepry be longed to the Church. b For by promise Iake made to David. * 2 Kings. 19. 22. 2 Chron. 32. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. c Which was the chiefe citie of the Assyrians. * 2 Kings. 19. 22. d For Armenia. e Who was also called Sardapalus, in whose dayes ten yeeres after Saneheribs death the Chaldeans ouercame the Assyrians by Merodach his King.

CHAP. XXXVIII.

1 Hezekiah is sick. 5 Hee is restored to health by the Lord, and liueth fiftie yeres after. 20 Hezekiah thanks for his health.

A Bout * that time * was Hezekiah sicke vnto the death, and the Prophete Isaiah sonne of Amoz came vnto him, and sayde vnto him, Thus sayth the Lord, Put thine house in an order, for thou shalt die and not liue.

2 Then Hezekiah turned his face to the wall, and prayed to the Lord,

3 I haue learned owly to depend vpon God, and aspire to the heauens, b For his heart was touched with lease of Gods iudgement, seeing he had appointed him to die so quickly after his deliuerance from so great calamitie, as one vnworthy to remaine in that estate, and also foreseeing the great change, that should come in the Church, so much as he left no time to reigne after him: for as yet Manasse was not borne: and when he reigned, we see what tyrant he was.

Tyrants are bideled.

Signifying that God made not his Church to destroy it, but to preserve it, and therefore hee hath chosen the fittest that hee formed it of olde, euen in his eternal counsell, which cannot be changed.

4 Hee was first a hand.

5 Hee sheweth that the force and power of most horrible cities consisteth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof.

6 Meaning his counsells and enterprises.

7 Because Saneherib shewed himselfe as a denouncing fiend, and serious hearted, hee vnto the king, to teach him he will take him and gouerne him.

8 Thou shalt lose thy labour.

9 Gog magog.

10 Gog magog.

11 Gog magog.

12 Gog magog.

13 Gog magog.

14 Gog magog.

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49 Gog magog.

50 Gog magog.

3 And sayd, I beseeche thee, Lorde, remember now how I have walked before thee in truth, and with a perfect heart, & have done that which is good in thy sight: and Hezekiah wept fore.

4 ¶ Then came the worde of the Lorde to Isaiah, saying,

5 Goe, and say vnto Hezekiah, Thus saith the Lorde God of Dauid thy father, I haue heard thy prayer, and I see thy teares: behold, I will alke vnto thee fiftene yeeres.

6 And I will deliuer thee out of the hand of the King of Assur, and this citie for I will defend this citie.

7 And ¶ this signe shalt thou haue of the Lorde, that I will do this thing that he hath spoken,

8 Beholde, I will bring againe the shadow of the degrees (whereby it is gone downe in the diall of Ahaz by the sunne, ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 ¶ The writing of Hezekiah King of Iudah, when he had bene sicke, and was recovered of his sickness.

10 I faile in the cutting off of my dayes, I shall goe to the grees of the graue: I am depriv'd of the residue of my yeeres.

11 I sayde, I shall not see the Lorde, even the Lorde in the land of the living: I shall fee man no more among the inhabitants of the world.

12 Mine habitation is departed, and is removed from me, like a shepheards tent: I have cut off like a weauer my life: he will cut me off from the heighe: from day to night, thou wilt make an end of me.

13 I reckoned I to the mornings: but he brake all my bones, like a lyon: from day to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I chatter: I did mourne as a dove: mine eyes were life vp on high: O Lorde, I hath opprest me, comfort me.

15 What shall I say? for he hath said it to me, and he hath done it: I shall walke weakly all my yeeres in the bitterness of my soule.

16 O Lorde, ¶ to them that ouerline them, and to all that are in them, the life of my spirit shall be knowne, that thou causest me to sleepe and hast giuen life to me.

17 Beholde, for I felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pitte of corruption: for thou hast call all my sinnes behind thy backe.

18 For ¶ the graue cannot confesse thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy truth.

19 But the living, the living, he shall confesse thee, as I doe this day: the father to the children shall declare thy truth.

20 The Lorde was ready to saue me: therefore that I was not able to utter my wordes but only in song and fight. ¶ To wit, sorrow and griefe both of body and minde. ¶ God hath declared by his Prophet that I shall die, and the curse I will vnto him, p I shall haue no rest, & continual sorowes will I live. ¶ Q They that ouerline the men that are now alive and all they that are in their verres shall acknowledge his benedict. ¶ This after that thou hast condemn'd me to death, thou restorest me to life. ¶ Wherein I thought to haue liued in sell and care being deliuered from mine enemies I had griefe vpon griefe. ¶ He therefore hath the reason of his finnes and his sinnes, that is a foolish heart. ¶ For as much as God hath placed man in this world to glorifie him, the godly take it as a signe of his wrath when they dayes were shortened. Such were he that seemed vnderly for their finnes to live longer in his seruice, or further to take to Gods glory, seeing that there are so few in earth that do regard his Psa. 65 & 136. 17. ¶ All posterity shall acknowledge, and the frutes according to their deuote toward their children shall instruct them in thy grace, and mercies toward me.

we will sing my song, all the dayes of our life in the house of the Lorde.

21 Then said Isaiah, Take a lump of dry figs and lay it vpon the boye, and he shall recover.

22 Also Hezekiah had said, What is thy signe, that I shall goe vp into the house of the Lorde?

CHAP. XXXIX.

Hezekiah is reproued because hee sheweth his treasures vnto the King of Babylon.

¶ At the same time, ¶ Merodach Baladan, the sonne of Baladan, King of Babel, sent letters, and a present to Hezekiah: for he had heard that he had bene sicke, and was recovered.

2 And Hezekiah was glad of them, & shewed them the house of the treasures, the siluer, and the golde, and the spices, and the precious ornament, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto King Hezekiah, & said vnto him, What hast thou men and from whence came they to thee? And Hezekiah saide, They are come from a farre country vnto me, from Babel.

4 Then said he, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

5 And Isaiah sayde to Hezekiah, Heare the word of the Lorde of hostes,

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue laid vp in store vntil this day, shall be caried to Babel: nothing shall be left, saith the Lorde.

7 And of thy sonnes that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the Kings of Babel.

8 ¶ Then said Hezekiah to Isaiah, The word of the Lorde is good, which thou hast spoken: and he said, Yet let there be peace, and truth in my dayes.

CHAP. XL.

Remission of sinnes by Christ. ¶ The coming of Iohn Baptist. ¶ The Prophet's reproofe the violaters and them that trust not in the Lorde.

Comfort ye, comfort ye my people, say the Lorde.

¶ Comfort ye, comfort ye my people, say the Lorde. ¶ Speake comfortably to Ierusalem, & cry vnto her, that her warfare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand ¶ double for all her finnes.

3 A voice crieth in the wilderness, ¶ Prepare ye the way of the Lorde: make straight in the desert a path for our God.

4 Euery valley shall be exalted, and euery a mountaine and hill shall be made lower: and the crooked shall bee straight, and the rough places plaine.

5 And the glory of the Lorde shall be reuiled, and all flesh shall see it together: for the mouth of the Lorde hath spoken it.

¶ Meaning full, as chap. 60. 7. and full correction, or double grace, whereas the desired sufficient punishment. ¶ To wit, of the Prophets. ¶ That is, in Babylon & other places, where they were kept in captivity, and misery. ¶ Making Cyrus and Darius which should deliuer Gods people out of captivity, and make them a ready way to Ierusalem, and this was fully accomplished when Iohn the Baptist brought tydings of Iesus Christes coming, who was the true deliuerer of his Church from sinne and Satan. Math. 3. ¶ Whatsoever may let or hinder this deliuerance, shall be removed. ¶ This miracle shalbe so great, that it shalbe knowne through all the world.

¶ He sheweth what is the vice of the Congregation and Church to wit to giue the Lorde thanks for his benedict. ¶ Read 2. Kin. 20. 7. a Verse 7.

¶ 2. King. 20. 12. a This was the first King of Babylon which ouercame the Assyrians in the tenth yeere of his reigne. ¶ Partly moved with the greatness of the miracle, partly because he shewed himselfe enemy to his enemies, but chiefly, because he would ioyne with them, which were his enemies, and haue their helpe, if occasion offered.

¶ Reade 2. King. 20. 12. and 2. Chron. 32. 25. ¶ He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being overcome with their flattery, and blinded with ambition could not see.

¶ By the grieuousnes of the punishment is declared how greatly God detesteth ambition and vainglory. ¶ That is, officers and seruant.

¶ Reade 2. King. 20. 13.

¶ This is a consolation for the Church, assuring them that they shall be no more destitute of prophets whereby he exhorteth the true ministers of God that when were, & those also that should come after him, to comfort the people afflicted, and to assure them of their deliuerance both of body and soule.

¶ The time of her affliction.

God not to be figured.

i The voice of God which speak by the Prophet **Iſaiah.**

k Meaning, all mans wisdom and natural powers, **Isa. 1. 10.**

l The Spirit of God that discover the vanity in all that feare to have any excellencie of themselves.

m Though considering the frailtie of mans nature many of these Jewes should perish, and so not be partakers of this deliverance, yet Gods promises should be fulfilled, and they that remained, should see the fruit thereof.

n To publish this benefit through all the world.

o He sheweth at one word the perfection of all mans felicity, which is to have Gods presence.

p His power shall be sufficient without helpe of any other, and shall have all meanes in himselfe to bring him to passe.

q He shall show his care and favour over them that are weak and tender.

r Declaring that an God onely hath all power, in that he is the same for the defence and maintenance of his Church.

s Hee the wech Gods infinite wisdom for the same end and purpose.

t He speaketh all this to the intent that they should with a true man, not put their trust in any, but onely in God.

u Merely he armeth them against the idolatrie, wherewith they should be tempted in Babylon.

x He sheweth the rage of the idolaters, saying that the more that have not to suffice their own craftes, will defraud themselves to serve their idoles.

y Have ye not the word of God, which plainly condemneth idolatrie?

z Can you not leave by the scriptures whom God hath made to serve you, that you should not serve them nor worship them? So that his power appeareth in every place wheresomever wee turne our eyes.

6 A voice saide, Crie. And he saide, What shall I crie? All flesh is grasse, and all the grace thereof is as the flower of the field.

7 The grasse withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people are grasse.

8 The grasse withereth, the flower fadeth: but the word of God shall stand for ever.

9 O Zion, that bringest good tydings, get thee up into the high mountaine: O Ierusalem, that bringest good tydings, lift up thy voice with strength: lift it up, be not afraid: say vnto the cities of Iudah, Behold, your God.

10 Beholde, the Lord God will come with power, and his arme shall rule for him: behold, his reward is with him, and his worke before him. He shall feede his flocke like a shepheard: he shall gather the lambs with his arme, and carry them in his bosome, and shall guide them with a yong.

11 Who hath measured the waters in his fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure? and weighed the mountaines in a weight, and the hills in a balance?

12 Who hath instructed the spirit of the Lord? or was his counsellor without him?

13 Of whom tooke he counsell, and who instructed him and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

14 Behold, the nations are as a drop of a bucket, and are counted as the dust of the balance: behold, he taketh away the vles as a little dust.

15 And Lebanon is not sufficient for fire, nor the beasts thereof sufficient for a burnt offering.

16 All nations before him are as nothing, and they are counted to him, lesse then nothing, and vanity.

17 To whom then will ye liken God? or what similitude will ye set vp vnto him?

18 The workeman melteth an image, or the goldsmith beateth it out in gold, or the goldsmith maketh silver plates.

19 Dost thou not see the poore chuse out a tree that will not rot, for an oblation? he seeketh also vnto him a cunning workeman, to prepare an image, that shall not be moved.

20 Know ye nothing? haue ye not heard y^e hath it not bene told you from the beginning? haue ye not vnderstood it by the foundation of the earth?

21 He sitteth vpon the circle of the earth, and the inhabitants thereof are as grasshoppers, hee stretcheth out the heauens, as a curtain, & spreadeth them out, as a tent to dwell in.

22 Hee bringeth the princes to nothing, and maketh the iudges of the earth, as vanity.

23 As though they were not planted, as though they were not sowne, as though their stocke tooke no roote in the earth: for he did euen blowe vpon them, and they withered, and the whirlewinde will take them away as stubble.

24 To whom now will ye liken me? that I should be like him, faith the Holy one?

25 Lift vp your eyes on high, and behold who hath created these things, and he that hath brought them out their birth.

26 Can you not leave by the scriptures whom God hath made to serve you, that you should not serve them nor worship them? So that his power appeareth in every place wheresomever wee turne our eyes.

Iſaiah.

armies by number, and calleth them all by names: by the greatnes of his power and mighty strength nothing faileth.

27 Why sleepest thou, O Iakob, and speakest O Iſrael, My way is hid from the Lord, and my iudgement is passed out of my God?

28 Knowest thou not? or hast thou not heard, that the euermlasting God, the Lord hath created the 4 endes of the earth? he neither fainteth, nor is wearie: there is no searching of his vnderstanding.

29 But he giueth strength vnto him that fainteth, and vnto him that hath no strength, hee encreaseth power.

30 Euen the young men shall faint, and bee wearie, and the yong men shall stumble and fall.

31 But they that waite vpon the Lord, shall renew their strength: they shall lift vp the wings, as the eagle: they shall runne, and not be weary, and they shall walke and not faint.

CHAP. XLII.

1 Gods mercies in chaſing his people. 2 Their idolatrie. 3 The assurance promiſed to Iſaiah.

1 **E**ce a ſilence before mee, O ylands, and let the people renew their strength: let them come neere, and let them ſpeake: let vs come together into iudgement.

2 Who raised vp iuſtice from the Eaſt, and called him to his footes? and gaue the nations before him, and ſubdued the Kings? hee gaue them as duſt to his ſword, and as ſcattered ſtubble vnto his bove.

3 Hee perſuaded them, and paſſed ſafely by the way that he had not gone with his feete.

4 Who hath wrought & done it? hee that calleth the generations from the beginning. I the Lord am the firſt, & with the laſt I am the ſame.

5 The yles ſaw it, and did feare, and the ends of the earth were abſhild, drew neere, & came.

6 Eueny man helped his neighbour, and ſaide to his brother, Be ſtrong.

7 So the workeman comforted the founde, and hee that ſmote wth the hammer, him that ſmote by courſe, ſaying, It is ready for the ſceding, and hee ſtaſtened it with nails that it ſhould not be moued.

8 But thou, Iſrael, art my ſeruant, and thou Iakob, whome I haue choſen, the ſeede of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chiefe thereof, and ſaid vnto thee, Thou art my ſeruant: I haue choſen thee, and not caſt thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will ſtrengthen thee, and helpe thee, and will ſuſtaine thee with the right hand of my iuſtice.

11 Behold, all they that prouoke thee, ſhalbe aſhamed, & confounded: they ſhalbe as nothing, and they that ſtrive with thee, ſhall perih.

12 Thou ſhalt ſeeke them and ſhalt not finde them: to wit, the men of thy ſtriſe, for they ſhall bee as nothing, and the men that warre againſt thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, ſaying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou art worne, Iakob, and yee

k That is by the force of my promiſe, in the performance whereof I will ſhew my ſelfe faithful and iuſt. I becauſe they ſhalbe deſtroyed. m Thus hee calleth them becauſe they were counted of all the world, and that they conſidering their owne poore ſtate, ſhould ſeeke vnto him for helpe.

Not to ſearch Gods ſecrets,

e He rebuketh the Jewes, becauſe they did not reſt on the promiſe of God, but thought that hee had forſaken them in their troubles.

d And therefore all power is in his hand to diſturb when his time cometh.

e Shewing that man muſt puerſe while, and not curioſly, ſeek out the ſeule of Gods deely in our afflictions.

f They that truſt in their owne vertue, and do not acknowledge that al cometh of God,

a God, although hee pleaded his clemencie with all nations, requiſh ſilence: that he may be heard in his right.

b That is, gather all their power and ſupports.

c Who called Abraham (who was the father of Iſrael) in delivering him from the Chaldees to the Caldees to go to his commandment, and placed him in the land of Canaan.

d Who hath created man and maintained his ſubſiſtence.

e Though the world ſet vp neere to many gods, yet they diminiſh nothing of my glory for I am all one, vnderchangeable,

f Conſidering mine excellent workes among my people.

g They aſſembled themſelves, and conſpired againſt me to mine eies their idolatrie.

h Hee noteth the obſtinacie of the idolaters to maintain their ſuperſtitions.

i And therefore oughteſt thou not to pollute thy ſelfe with the ſuperſtition of the Gentiles.

a I will make thee able to defie all thine enemies: be they never so mighty: and this chiefly referred to the kingdome of Christ.

o That is they that shall be afflicted in the captivitie of Babylon.

p God will rather change the order of nature: then they should want any thing: that is: so him by true faith in their enemies: declaring to them hereby: yet they shall lack nothing by y way, while they remaine in Babylon.

q That which appointed & decreed that it shall come so to passe.

r He indueth the idolaters to prout their religion, and to bring forth their idoles: y they may be deceived where they know all this, & can doe all things which they cannot do, he concludeth that they are no gods but vile idoles.

s So y a man can not make an idol, but he must doe y which God decreth, & abhorreth: for he chuse his owne desires, and forsake h y Lords.

t Meaning, the Chaldeans.

u That is, Cyrus, who shall doe all things in my name, & by my directi- on whereby he maye both their captivite, and de- linciance shall be ordered by Gods providence and appointment.

v Both of the Chaldeans and others.

y Meaning, that none of the Gen- tiles gods can worke any of these things.

z That is, the Is- raelites which re- turne from the captivitee.

a To wit, a continuall succession of Prophets and ministers.

b When I looked whether the idoles could not do these things, I found that they had neither wisdom nor power to doe any thing: therefore he concludeth that all are wicked, that trust in vanitie.

men of Israel: I will helpe thee, faith the Lord and thy redeemer the holy one of Israel.

15 Behold, I will make thee a roller, & a newe threshing instrument hauing reeth: thou shalt thresh the m mountaines, and bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fenne them, and the winde shall carie them away, and the whirlewinde shall scatter them and thou shalt reioyce in the Lord, & shalt glory in the holy one of Israel.

17 When o the poore & the needie seeke water, & there o none: (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them)

18 I will open riuers in the tops of the hilles, and fountains in the middes of the valleys: I will make the wilderness as a poole of water, and the waste land as springs of water.

19 I will fit in the wilderness the cedar, the Shittah tree, and the firre tree, and the pine tree, and I will fit in the wilderness the firre tree, the elme and the boxe tree together.

20 Therefore let them see and knowe, and let them consider and vnderstand together that the hand of the Lord hath done this, & the holy one of Israel hath created it.

21 Stand to your cause, faith the Lord: bring forth your strong reasons, faith y king of Iakob.

22 Let them bring forth, and let them tell vs what I shall come: let them shew the former things what they be, that wee may consider them, and knowe the later ende of them: either declare vs things for to come.

23 Shew the things that are to come hereaf- ter, that we may know that you are gods: yea, doe good or doe euill, that we may declare, and be- holdeth together.

24 Beholde, ye are of no value, and your mak- ing is of nought: man hath chosen an abomi- nation by them.

25 ¶ I have raised vp s from the North, and he shall come: from the East sunne shall he call vpon my name, & shall come vpon princes as vpō clay, and as the potter treadeth myre vnder the foote.

26 Who hath declared from the beginning, that we may knowe before time, that wee may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declar- eth: surely there is none that heareth y your words.

27 I am the first, that faith to Zion, Beholde, beholde s them: and I will giue to Ierusalem a one that shall bring good tidings.

28 But when I beheld, there was none, & whē I enquired of thē, there was no counsellor, & whē I demanded of them, they answered not a word.

29 Beholde, they are all vanitie: their worke is of nothing, their images are winde and confusion.

CHAP. XLII.

1 The childehood and humilitie of Christ, & why he was first in the world. 2 The vocation of the Gentiles.

Beholde, a my seruant: b I will say vpon him: Be- bring elect, in whom my soule delighteth: I have aske to make mention of Christ after y they have receiued the word: for he is the foundation whereupon al y promises are made and ratified, b For I haue committed all my power to him as to a most faithful seruant. c He will establish him: to wit, his officer, by giuing him the fulnesse of my Spirit. c He only is acceptable vnto me & they that come vnto me by him: for there is no other meane of reconciliation, Mat. 11. 28. & yhes. 1. 4.

put my Spirit vpon him: hee shall bring forth judgement to the Gentiles.

2 He shall not crie, nor lift vp, nor cause his voyce to be heard in the streete.

3 A bruised reede shall hee not breake, and the smoking flaxe shall hee not quench: he shall bring forth judgement in t truth.

4 He shall not faile nor be discouraged if he haue i judgement in the earth: and the k yles shall waite for his lawe.

5 Thus faith God the Lord (he that created the heauens and spred them abroad: he that stretcheth forth the earth, and the buideth thereof: he that giueth breath vnto the people vpon it, and spirit to them that walke therein)

6 I the Lord haue called thee in i righteousnesse, and will hold i thine hand, and I will keepe thee, and giue thee a c couenant of the people, and for a light of the Gentiles,

7 That thou maist open the eyes of the blinde, and bring out the prisoners from the prison: and then that fit in darkenesse, out of the prison house.

8 I am the Lord, this is my Name, and my glory will I not giue to another, neither my praise to grauen images.

9 Beholde, the former things are p come to passe, and v things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, and his praise from the ende of the earth: yee that goe downe to the sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift vp their voyce, the townes that I Kedar doeth inhabit: let the inhabitants of the rocks sing: let them shoute from the top of the mountaines.

12 Let him giue glory vnto the Lord, and declare his prayse in the ylands.

13 The Lord shall goe forth as a gyant: he shall stirre vp his courage like a man of warre: he shall shoute and crie, and shall penele against his enemies.

14 I haue a long time holden my peace: I haue bene still and refrained my selfe: now will I crie like a t raiailing woman: I will destroy and deuoure at once.

15 I will make waste mountaines, and hilles, and drie vp all their herbes, and I will make the floods ylands, and I will drie vp the pooles.

16 ¶ And I will bring the blinde by a way, that they knew not, and leade them by paths that they haue not known: I will make darkenesse light before them, and crooked things straight. These things will I doe vnto them, and not forsake them.

17 They shall be turned backe: they shall be greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods.

18 ¶ Heare, ye deafes and yee blinde, regard, that ye may see.

19 Who is blinde but my seruant? or deafe as my messenger, that I sent? who is blinde as the y perfit, and blind as the Lords seruant?

20 Seeing many things, but thou keepst them not: opening the eares, but he heareth not?

delivered when that is in truall. 2 That is, my poore people, which are in per- pleure and care. 3 To wit, Ihsu, which should haue redi- fied Ihsu by the word of my lawe. 4 The Priests to whom the people is committed, which should not only heare it himselfe, but cause others to heare it. 5 As the Priests and Pro- phets that should be lightes to otheres

d He shall declare himselfe gouernor ouer the Gentiles, and call them by his word, and rule them by his Spirit.

e No coming shall not be with pompe and noie, as earthly princes.

f He will not hurt the weak and feeble, but sup- port and comfort them.

g Meaning the weeke of a lampe or candle which is almost out, but he will cherish it and snuffe it, that it may shine brighter.

h Although he faint the weak, yet will he not spare the wicked, but will iudge them according to truth and equitie.

i I will haue felt all things in good order.

k The Gentiles shall be desirous to receive his doctrine.

l Meaning, vnto a law full and iust vocation.

m To stult and guide them.

n As him, by whom the promise, made to all nations in Abraham, shall be fulfilled.

o I will not suffer my glory to be diminished: which I should doe if I were not faithful in performing the same, and the idola- ters thereby would extoll their idoles above me.

p As in time past I haue bene as in my promise, so will I be in time to come.

q Meaning the Arabians, vnto whom he com- prehendeth all the people of the East.

r Hee sheweth the scale of the Lords, and his pow- er in the con- temeration of his Church.

s I will haue to execute my ven- geance, which I haue so long de- ferred as a woman that desireth to be free.

t That is, my poore people, which are in per- pleure and care. 3 To wit, Ihsu, which should haue redi- fied Ihsu by the word of my lawe. 4 The Priests to whom the people is committed, which should not only heare it himselfe, but cause others to heare it. 5 As the Priests and Pro- phets that should be lightes to otheres

a Because they will not acknowledge this benefit of the Lord, who is ready to deliver them to be faithful them to be spoiled of their enemies through their own fault and inconsideration.
b There shall be none to succour them, not to will the enemy to reffore that, which he hath spoiled.
c Meaning Gods wrath.

21 The Lord is willing for his righteousness sake that he may magnifie the Law and exalt it.
22 But this people is robbed and spoiled, and shall be hid in prison houses: they shall be for a pray, and none shall deliver: a spoile, and none shall say, ^a Reffore.
23 Who among you will hearken to this, and take heed, and heare for ^b afterwards?
24 Who gaue Iakob for a spoile, and Israel to the robbers? Did not ^c I Lord, because we have sinned against him? for they would not walke in his wayes, neither be obedient vnto his Law.
25 Therefore hee hath powred vpon him his fierce wrath, and the strength of battell: and it set him on fire round about, and he knew not, and it burned him vpon, yet he considered not.

CHAP. XLIII.

1 The Lord comforteth his people. He promisseth deliverance to the lowly. 2 There is no God but our saviour.

But now thus saith the Lord ^a that created thee, O Iakob: and he that formed thee, O Israel, ^b Feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine.

2 When thou passest through the ^c waters, I will be with thee, & through the floods, that they doe not ouerthrow thee. When thou walkest through the very fire, thou shalt ^d be burnt, neither shall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Israel, thy Saviour: I gaue ^e Egypt for thy ransome, Ethiopia, and Seba for thee.

4 Because thou wast precious in my sight, and thou wast honorable, and I loued thee, therefore will I giue ^f man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring the seed from the ^g East, and gather thee from the West.

6 I will say to the North, Giue: and to the South, Receiue not backe: bring my sonnes from farre, & my daughters from the ends of the earth.

7 Euerie one shall be called by my ^h Name: for I created him for my glory, formed him and made him.

8 I will bring forth the blind people, & they shall haue eyes, & the deafe & they shall haue eares.

9 Let all the nations be gathered ⁱ together, and let the people be assembled: whom among them can declare this and shew vs former things? let them bring forth their ^j witness, that they may be iustified: but let them ^k heare, and say, It is truth.

10 You ^l are my witnesses, saith the Lord, and my ^m seruants, whom I haue chosen: therefore ye shall knowe and beleue mee, and ye shall vnderstand that I am: be fore me there was no God formed, neither shall there be after me.

11 I, ⁿ euen I am the Lord, and beside me there is no Saviour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, saith the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deliuer out of mine hand: I will doe it, and who shall list it?

14 Thus saith the Lord your redeemer, the holy one of Israel, for your sake I haue I sent to Babel, and ^o brought it downe: they are all fugitiues, and the Caldeans cry in ^p the thips.

15 I am the Lord your holy one, the creator of Israel your King.

16 Thus saith the Lord which maketh a way in ^q the Sea, and a path in the mighty ^r waters.

17 When hee ^s bringeth out the ^t chariot and horse, the armie and the power lie together, and shall not rise, they are extinct, & quenched as tow.

18 Remember yee not the former things, neither regard the things of olde.

19 Behold, I doe a new thing: now shall it come forth: shall you not know it? I will euen make a way in the ^u desert, and floods in the wilderness. 20 The wilde ^v beastes shall honour me, the dragons and the ostriches, because I gaue water in the desert, and floods in the wilderness to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shall thew forth my praise.
22 And thou hast not ^w called vpon mee, O Iakob, but thou hast ^x wearied me, O Israel.

23 Thou ^y hast not brought me the sheepe of thy burnt offerings, neither hast thou honoured me with thy sacrifices. I haue not caused thee to serue ^z an other, nor wearied thee with incense.

24 Thou boughtest mee no sweete ^a sauer with money, neither hast thou made mee drunke with the fat of thy sacrifices, but thou hast made mee to be seruie with thy finnes, and wearied mee with thine iniquities.

25 I, ^b euen I am he that putteth away thine iniquities for mine owne sake, and will not remember thy finnes.

26 Put me in ^c remembrance: let vs be iudged together: count thou that thou maist be iustified.

27 Thy ^d first father hath sinned, and thy ^e teachers haue transgressed a gainst me.

28 Therefore I haue ^f prophaned the rulers of the Sanctuarie, & haue made Iakob a curse, and Israel a reproch.

I did commande thee, when thou wast little, that thou shouldest not grieve me. Whereby he sheweth that his meries were the only cause of their deliuerance, forasmuch as they had defured the contrary. 2 Meaning in true faith and obedience. a Either for the composition of the sweete oymment, Exo. 30. 23. or for the sweete incense, Exo. 30. 7. b Thou hast made me to beate an heauie burden by thy finnes. c I will forget any thing that may make for thy iustification, put mee in remembrance and speake forth thy selfe. d Thine ancestors. e Thy Priests and thy Prophets. f That is, reiect, abhorred and destroyed them in the wilderness, and at other times.

CHAP. XLIIII.

5 The Lord promisseth comfort, and that hee will affebrate his Church of diuers nations. 6 The waste of iherusalem. 17 The lesseion of iherusalem.

Yet now heere, O Iakob my seruant, and Israel whom I haue chosen.

2 Thus saith the Lord, that made thee, and formed ^a thee from the wombe: he will helpe thee, Feare not, O Iakob, my seruant, and thou righteous, whom I haue chosen.

3 For I will poure water vpon thee ^b a thirstie, and floods vpon the drie ground: I will poure my Spirit vpon thy feed, & my blessing vpon thy buds.

4 And they ^c shall grow as among the graile, and as the willowes by the riuers of water.

5 One shall say, I am the Lordes ^d seruant.

c Because want of himselfe is as the drie and barren land, he promisseth to moisten him with the waters of his holy Spirit Ierl 2. 28. Iohn 7. 38. 42. 1. 7. d That is, his children and posteritie shall increase wonderfully after their deliuerance from Babilon.

n By Darius and Cyrus.

o They shall cry when they would escape by water, seeing that the coule of Euphrates is turned another way by the enemy.

p When he deliuered Israel from Pharaoh, Exod. 14. 25.

q When the Israelites pulled through Iordan, Iosh. 3. 17.

r When he deliuered his people out of Egypt.

s Pharaoh and his mightie armie.

t Meaning that their deliuerance out of Babilon should be more famous then that from Egypt was, Iere. 23. 7. Hag. 2. 10. 2. cor. 10. 17. reuel. 17. 15.

u They shall haue such abundance of all things as they returne home, euen in the drie and barren places, that the very beastes shall feele my benediction, and that acknowledge them much more men ought to be thankful for the same.

v Thou hast not worshipped me a thou oughtest to haue done.

w Because thou hadst not willingly receiued ^x which

a He created and chose thee on the beginning of his owne creature, and before thou couldst interste any thing.

b Whom God accepteth as righteous: or who himselfe haddest occasion thereunto because of the Law, and of thine holy creature.

c Shall be

a After these threatening the promises deliuerance to his Church, because he hath regenerate them, adopted them, and called them.

b When thou fliest dangers and conspiracies on all sides, remember this benefit and the loue of thy God, and it shall encourage thee.

c By water and fire he meaneth all kind of troubles and perils.

d Turned Sanctuaries into powers against these countries, & made them to suffer ^e affliction which thou shouldst haue done, & so were as the payment of thy ransome, chap. 37. 36.

e I will not spare any man, rather then thou shouldest perill: for God more often than one of his faithful then all the wicked in the world.

f He prophesieth of their deliuerance out of the captiuitie of Babilon, and of the calling of the vniuersall Church, aluding to that which is written, I. ion. 2. 25.

g Meaning that he could not be vnkindfull of them, except he would neglect his owne Name and glory.

h Signifying, that no power can resist him in doing such miraculous works, nor at their idols are able to doe the like, at Chap. 41. 22. i To prove that the things which are spoken of them are true. k Shewing, that the malice of the wicked kindeth them in the knowledge of the truth, because they will not heare when God speaketh by his word. l The Prophets and people to whom I haue giuen my Law.

m Meaning specially Christ, and by him all the faithful.

a By this doctri-
ne of speech hee
searcheth out
things that is that
the people (shalbe
holy and receive
the true religion
of God, as Psal.
85. 5.)

b I am alwayes
like my selfe, that
is, mercifull to
ward my Church,
and will abide to
maintaine it, as
chap. 4. 4. & 12
12. 1. & 17. &
31. 1.)

c And appoint
them that shall
deliuer the
Church,
that they declare
unto me how I
ought to proceede
herein.

d God calleth the
Mediators ancient,
because hee pre-
sented them to all
other in his eter-
nall election.

e Meaning their
idols.

f Brake chap.
43. 1.

g Whatsoever
they beflow vpon
their idoles to
make them to
seeme glorious.

h That is, the idoles
being their
idols blind,
must needs
be witnesses of
their own blind-
nesse, and feel-
ing that they are
not able to helpe
them, must con-
fesse that they
have no power.

i Meaning, that
whatsoever is
made by the hand
of man, it is
effemed as God,
is most detestable.

j Whereby ap-
peareth their blas-
phemy, which will
unget the bookes
of the laitie, seeing
that they are not
correctly be called
vnprefutable, but
chap. 4. 24. abo-
minable: and Iere-
mie calleth them
the works of er-
rors, Ierem. 10. 1.

k Habakkuk, a lying
teacher, 1. 18.

l That is, which
by any way con-
fesseth either to the making or worshipping.

m Signifying, that the multitude that
not then fane the idolaters, when God will take vengeance, although they excuse
themselves thereby among men. *n* Hee describeth the raging affections of the idola-
ters, which forget their owne necessities, to see forth their desire: motion towards
the gods. *o* To place it in some Temple. *p* Hee ferreth forth the obduracy
and malice of the idolaters, which though they were by daily experience that their
idols are no better then the rest of the matter: where they are made, yet they
refuse the one part, and make a god of the other, as the Popes make their cake
god, and the rest of their idols. *q* That is, hee either maketh a table or teachers.
r The Prophet gaue herein an answer to all them that wonder how it is po-
ssible that any should be so blinde to commit such abomination, saying, that God
hath blinded their eyes, and hardened their hearts, *s* *t* *u* *v* *w* *x* *y* *z*

a shalbe called by the name of Iakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

b Thus faith the Lord the King of Israel and his redeemer, the Lord of hostes, I am the first, and I am the last, & without me there no God.

c And who is like mee, that shall I call and shall declare it, and see *b* it in order before mee, since I appointed the *c* ancient people: and what is at hand, and what things are to come: let them thew vnto them.

d Feare ye not, neither be afraide: haue not I tolde thee of olde, and haue declared it? *e* You are euē my witnesses, whether there be a God beside me, and that there is no God that I knowe not.

f All they that make an image, are vanities, and their delectable things shall nothing pro-
fite: *g* & they are their owne witnesses, *h* that they see not nor knowe: therefore they shall be con-
founded.

i Who hath made a god, or molten an image, that is profitable for nothing?

j Beholde, all that are of the fellowship thereof, shalbe confounded: for the workemen themselves are men: let them all be gathered to-
gether, and stand vp, yet they shall feare, and be confounded together.

k The smith taketh an instrument, and worketh in the coles, and facioneth it with hammers, and worketh *l* with the strength of his armes: yet he is an *m* hungry, and his strength faileth: he drinketh no water, and is faint.

n The carpenter stretcheth out a line: he facioneth it with a red thread, he planeth it, and he putreith it with the compass, & maketh it after the figure of a man, and according to the beautie of a man that it may remaine in an house.

o Hee will hew him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: hee planteth a firre tree, and the raine doeth nourish it.

p And man burneth thereof for he will take thereof and warme himselfe: he also kindleth it & baketh bread, yet he maketh a god, & worship-
peth it: he maketh it an idole and boweth vnto it.

q Hee burneth the halfe thereof euē in the fire, and vpon the halfe thereof he *r* catcheth fleth: he roasteth the roste and is satisfied: also hee warmeth himselfe and faith, Aha, I am warme, I haue bene at the fire.

s And the residue thereof he maketh a god, euē his idole: hee boweth vnto it, and worship-
peth and prayeth vnto it, and faith, Deliuer mee: for thou art my god.

t They haue not knownen, nor vnderstood: yfor God hath shut their eyes that they cannot see, and their hearts, that they cannot vnderstand.

u And none *v* considereth in his heart, ney-
ther is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euē in the fire, and haue

baked bread also vpon the coles thereof: I haue roasted fleth, and eaten it, and shall I make the residue thereof an abomination? shall I bowe to the stocke of a tree?

x Hee feedeth *y* of ashes: a seduced heart hath deceived him, that hee cannot deliuer his soule, nor say, Is there not a lie in my right hand?

z Remember these (O Iakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

a I haue put away thy transgressions like a cloude, and thy finnes, as a mist: turne vnto mee, for I haue redeemed thee.

b Reioyce, ye heathens: for the Lord hath done it: shoute, ye lower partes of the earth: bring forth into prayes, ye mountaines, O forest, and every tree therein: for the Lord hath redeemed Iakob and will be glorified in Israel.

c Thus saith the Lord, thy redeemer and he that formed thee from the wombe, I am the Lord that made all things, that spread out the heavens alone, and stretched out the earth by my selfe.

d I destroy the tokens of the southeyns, and make them that coniecture, fooles, and turne the wise men backward, and make their know-
ledge foolishnesse.

e He confirmeth the word of his *f* seruant and performeth the counsell of his messengers, saying to Ierusalem, Thou shalt be inhabited: and to the cities of Iudah, Ye shall build vp, and I will repayre the decayed places thereof.

g He faith to the deepe, Be drit and I will drie vp thy floods.

h He faith to Cyrus, Thou art my shepheard: and hee shall performe all my desire: saying also to Ierusalem, Thou shalt be built: and to the Temple, Thy foundation shall be surely laide.

i Gods workes should be no lesse notable in this their deliuerance, when then hee bought them out of Egypt through the Sea. *j* To assure them of their deliuerance, he nameth the perion by whom it should be, more then an hundred years before hee was borne.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. *2* God is good in all his workes. *3* The calling of the Medes.

*T*hus faith the Lord vnto Cyrus his anoynted, whose right hand I haue holden to: sub-
due nations before him: I therefore will I weaken the loynes of Kings, and open the doores before him, and the gates shall not be shut.

a I will go before thee and make the crooked straight: I will breake the brazen doores, and burst the yron barres.

b And I will giue thee the treasures of darkness, and the things hid in secret places, that thou maist know that I am the Lord which call thee by thy name, euē the God of Israel.

c For Iakob my seruants I like, and Israel mine elect, I will euē call thee by thy name and name thee, though thou hast not knowne me.

d I am the Lord and there is none other: there is no God besides mee: I *e* guided thee though thou hast not knowne me,

f That they may knowe from the rising of the sunne, and from the West, that there is none besides me. I am the Lord, & there is none other.

g I forme the light and create darkness: I *h* prophane men may haue of his power, and so was compelled to deliuer Gods people. *i* Not for any thing that is in thee, as for thy worthiness, *j* These giue thee strength, power and authority, *k* I thus peace and warre, goodnesse and aduersitie, as Amos 9. 4.

a He is abidant as one that would care after this king to satiate his hunger.

b Showing that mans heart is most inclined to idolatrie, and therefore hee warneth his people by these examples, that they should not cleane to any but to the liuing God, when they should be among the idolaters.

c He sheweth that the works of the Lord toward his people shall be so great, that the inferiours creatures shalbe moued therewith.

d He searcheth them against the foot-
steps of Babylon, which would haue borne them in hand, that they knewe by the flures that God would not deliue them, and that Babylon should stand.

e Of Ilish and the rest of his Pro-
phets, which did assure the Church of Gods fauour and deliuerance.

f He sheweth that Gods workes should be no lesse notable in this their deliuerance, when then hee bought them out of Egypt through the Sea.

g To assure them of their deliuerance, he nameth the perion by whom it should be, more then an hundred years before hee was borne.

h To assure the Iewes of their deliuerance against the great troubles that they should abide, he nameth the perion and the means.

i Because Cyrus should execute the office of a deliuerer, God called him by his anoynted for a time, but after another lost then hee called David.

j To guide him in the deliuerance of my people.

k I will take away all impediments and lets.

l Not that Cyrus did knowe God to worship him as right, but hee had a certaine part of his knowledge, as hee knowe.

m Not that Cyrus did knowe God to worship him as right, but hee had a certaine part of his knowledge, as hee knowe.

make peace and create enill: I the Lord doe all these things.

8 Ye heauens, send the dewe from above, and let the clouds droppe downe: I righteousnesse: let the earth open, and let saluation and iustice grow fourth: let it bring them fourth together: I the Lord haue created him.

9 I Wo be vnto him that striueth with his maker, the potholder with the potholders of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy worke, I haue none hands?

10 Wo: vnto him that sayeth to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus saith the Lord, the holy one of Israel, and his maker, Alike nie of things to come concerning my finnes, and concerning the works of mine hands: command you me.

12 I haue made the earth, and created man vpon it: I, whose hands haue spread out the heauens, I haue euen com mande all their armie.

13 I haue raised p him vp in righteousness, and I will direct all his wayes: he shall build my cite, and he shall let goe my captiues, and not for a price nor reward, saith the Lord of hostes.

14 Thus saith the Lord, The labour of Egypt, and the marchandise of Ethiopia, and of the Sabaeans, men of stature shal come vnto thee, and they shall be thine: they shall follow thee, and shall goe in chaines: they shall fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verily thou, O God, I hidest thy selfe, O God, the Saviour of Israel.

16 All they shall be ashamed and also confounded: they shall go to confusion together, that are the makers of images.

17 But Israel shall be faued in the Lord, with an euertlasting saluation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the Lord (that created heauen, God himselfe, that formed the earth, & made it: he that prepared it, hee created it not in vaine: he formed it to bee inhabited: I am the Lord, and there is none other.

19 I haue not spoken in secrete, neither in a place of darkness in the earth: I said not in vaine vnto the feele of Laabok, Secke you mee: I the Lord do speake righteousness, and declare righteous things.

20 Assemble your felues, & come draw neere together, ye abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsell together, who hath declared this from the beginning: or hath told it of olde? Haue not I the Lord? and there is none other God beside mee, a iust God, and a Saviour: there is none beside me.

22 Lookke vnto me, and yee shall be faued: all

the ends of the earth shall be faued: for I am God, and there is none other.

23 I haue sworn by my selfe: the word is gone out of my mouth in righteousness, and shall not returne, That euery knee shall bow vnto me, and euery tongue shall swaie by me.

24 Surely he shall say, In the Lord haue I righteousness and strength: he shall come vnto him, and all that prouoke him, shall be ashamed.

25 The whole feole of Israel shall be iustified, and glory in the Lord.

all the world. Rom. 14. 11. Phil. 2. 10, whereby he signifieth that we must not only iustice God in heart, but declare the same also by outward profession. e Meaning, that all shall fall and confesse this. d All the consumers of God.

CHAP. XLVI.

1 The destruction of Babylon and of her idols. 2 He calleth the tennes to the confutation of his workers.

B El is bowed downe: Nebo is fallen: their B idoles were vpon the beastes, and vpon the cattel: they which did beare you, were laden with a wearie burden.

2 They are bowed downe, and fallen together: for they could not rid them of the burden, and their soule is gone into captiuitie.

3 Heare ye me, O house of Laabok, & all that remaine of the house of Israel, which are borne of me from the wombe, and brought vp of mee from the birth.

4 Therefore vnto olde age, I the same, euen I will beare you vntill the hoare haire: I haue made you: I will also beare you, and I will carie you: I will deliver you.

5 ¶ To whom will ye make me like, or make me equally, or compare me, that I should be like him?

6 They drawe gold out of the bagge & weigh silver in the balance, and liue a goldsmith to make a god of it, and they bowe downe, and worship it.

7 They beare it vpon the shoulers: they carie him and let him in his place: to doeth he stand, and cannot remove from his place. Though one crie vnto him, yet can he not answer, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe to minde, O ye transgressors.

9 Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me.

10 Which declare the last thing from the beginning: and from of olde, the things that were not done, saying, My counsell shall stande, and I will doe whatsoeuer I will.

11 I call a bird from the East, and the man of my counsel from farre: as I haue spoken, so will I bring to passe: I haue purposed it, and I will doe it.

12 Heare mee ye stubborne hearted, that are farre from iustice.

13 I bring in mine iustice: it shall not bee farre off, and my saluation shal not tarie: for I will giue saluation in Zion, and my glory vnto Israel.

14 That is, Cyrus, which shall come as well as a bird and fight against Babylon. k Him by whom I haue appeared to excuse that, which I haue determined. l Which by your incredulitie would let the performance of my promes. m He sheweth that mans incredulitie cannot aboulth the promes of God. Rom. 3. 31.

CHAP. XLVII.

1 The destruction of Babylon, and the cease of her wars.

C Ome downe and sit in the dust: O virgin, O daughter of Babel, sit on the ground: there is no

and hast not yet bene overcome by any enemies

chrones,

z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.

a That is, that the thing, which I haue promised, shall faithfully be accom-
b The knowledge of God and the true worth-
c shall be through

d We must not only iustice God in heart, but declare the same also by outward profession. e Meaning, that all shall fall and confesse this. d All the consumers of God.

1 The destruction of Babylon and of her idols. 2 He calleth the tennes to the confutation of his workers.

B El is bowed downe: Nebo is fallen: their B idoles were vpon the beastes, and vpon the cattel: they which did beare you, were laden with a wearie burden.

2 They are bowed downe, and fallen together: for they could not rid them of the burden, and their soule is gone into captiuitie.

3 Heare ye me, O house of Laabok, & all that remaine of the house of Israel, which are borne of me from the wombe, and brought vp of mee from the birth.

4 Therefore vnto olde age, I the same, euen I will beare you vntill the hoare haire: I haue made you: I will also beare you, and I will carie you: I will deliver you.

5 ¶ To whom will ye make me like, or make me equally, or compare me, that I should be like him?

6 They drawe gold out of the bagge & weigh silver in the balance, and liue a goldsmith to make a god of it, and they bowe downe, and worship it.

7 They beare it vpon the shoulers: they carie him and let him in his place: to doeth he stand, and cannot remove from his place. Though one crie vnto him, yet can he not answer, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe to minde, O ye transgressors.

9 Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me.

10 Which declare the last thing from the beginning: and from of olde, the things that were not done, saying, My counsell shall stande, and I will doe whatsoeuer I will.

11 I call a bird from the East, and the man of my counsel from farre: as I haue spoken, so will I bring to passe: I haue purposed it, and I will doe it.

12 Heare mee ye stubborne hearted, that are farre from iustice.

13 I bring in mine iustice: it shall not bee farre off, and my saluation shal not tarie: for I will giue saluation in Zion, and my glory vnto Israel.

14 That is, Cyrus, which shall come as well as a bird and fight against Babylon. k Him by whom I haue appeared to excuse that, which I haue determined. l Which by your incredulitie would let the performance of my promes. m He sheweth that mans incredulitie cannot aboulth the promes of God. Rom. 3. 31.

1 The destruction of Babylon, and the cease of her wars.

C Ome downe and sit in the dust: O virgin, O daughter of Babel, sit on the ground: there is no

and hast not yet bene overcome by any enemies

chrones,

chrones,

chrones,

chrones,

chrones,

chrones,

chrones,

chrones,

chrones,

chrones,

chrones,

chrones,

chrones,

b Thy government shall be taken from thee.

c Thou shalt be brought to mortuaries to turne the mill was the office of fishes.

d The things wherein the is- ters her gracefull price, shall be made vile, even from the head to the foote, e I will live no humane nor piteous tunc di- ce.

f The Israelites that confesse, that the Lord doth this for his Churches sake.

g For every shame, h And thy selfe.

i They abused Gods iudgements, thinking that hee punished the Israelites, because hee would rectifye call them off, & therefore in stead of poyning their mis- ders, thou diddest increase it.

j So that thy punishment shall be so great, as is possible to be imagined.

k Thou diddest thinke that thine owne wisdom & policie would have saved thee.

l Hee derideth their vaie confidence, that put their trust in any thing but in God, condemning also such vaine sciences, which serve to no use, but to de- lude the people,

and to bring them from depending only on God.

m They shall utterly perish, no part of them remaine.

n They shall flee every one to that place, which hee thought, by his speculations to be made sure; but that shall deceiue them.

a He detesteth their hypocisie, which vaunted themselves to be Israelites, and were not so in deede.

b Meaning, the fountain and flocks.

c They make a shew, as though they would haue none other God. d Hee sheweth that they could not accuse him in any thing, for as much as he had performed whatsoeuer he had promised.

b throne, O daughter of the Chaldeans: for thou shalt no more be called, Tender and delicate.

2 Take the mill stones, and e grinde meale: loose thy lockes: d make bare the feete: vncouer the leg, and passe through the floods.

3 Thy filthinesse shall be discouered, and thy shame shall be seene: I will take vengeance, and I will not meete thee as a man.

4 O our redeemer, the Lord of hostes is his Name, the holy one of Israel.

5 Sit still, and get thee into darkenesse, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 I was wroth with my people: I have polluted mine inheritance, and giuen them into thine hand: thou didst shew them no h mercy, but thou didst lay thy very heauie yoke vpon the ancient.

7 And thou saidst, I shall be a lady for ever, so that thou didst not set thy minde to these things, neither didst thou remember y later end thereof.

8 Therefore now heare, thou that art giuen to pleasures, and dwellest carelesse, She faith in her heart, I am & none else: I shall not sit as a widow, neither shall I know the losse of children.

9 But these two things shall come to thee suddenly on one day, the losse of children & widow- hood: they shall come vpon thee in their i perfection, for the multitude of thy diuinations, and for the great abundance of thine incantations.

10 For thou hast trusted in thy wickednesse: thou hast said, None feeth me. Thy wisdom and thy knowledge, they have caused thee to rebel, & thou hast said in thine heart, I am, and none els.

11 Therefore shall euill come vpon thee, and thou shalt not know the morning thereof: destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, or thou beware.

12 Stand now among thine incantations, and in the multitude of thy fourfishers (with whom thou hast wearied thy selfe from thy youth) if so bee thou maiest haue profited, or if so be thou maiest haue strength.

13 Thou art wearied in the multitude of thy counsell: let now the astrologers, the starr gassers, and prognosticators stand vp, and saue thee from these things, that shall come vpon thee.

14 Beholde, they shall be as stubble: the fire shall burne them: they shall not deliuer their own liues from the power of the flame: there shall be no coles^h to warme at, nor light to sit by.

15 Thus shalt they fence thee, with whom thou hast wearied thee, euen thy marchants from thy youth: euery one shall wander to his owne quarter: none shall save thee.

CHAP. XLVIII.

1 The hypocrites of the Jewes is reproved. 2 The Lord alone will be worshipped. 3 Of their deliuerance out of Babylon.

Hearre ye this, O house of Iakob, which are called by the name of Israel, and are come out of the waters of Iudah: which sweare by the Name of the Lord, & make mention of the God of Israel, but not in truth, nor in righteousness.

2 For they are called of the holy citie, and stay themselves vpon the God of Israel, whose Name is the Lord of hosts.

3 I have declared the former things of old, and they went out of my mouth, & I shewed d them: they would haue none other God. d Hee sheweth that they could not accuse him in any thing, for as much as he had performed whatsoeuer he had promised.

I did them suddenly, and they came to passe.

4 Because I knew, that thou art obliuious, and thy necke is an iron sinew, and thy brow braffe.

5 Therefore I have declared it to thee of olde: before it came to passe, I shewed f it to thee, left thou shouldst say, Mine iudice hath done them, and my carued image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not yete declare it? I have shewed thee newe things, euen now, & hid things, which thou knewest not.

7 They are created now, and not of olde, and euen before this thou heardest them not, left thou shouldst say, Behold, I h knew them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of olde: for I knewe that thou wouldest grievously transgresse: therefore haue I called thee a transgressor from the i vombe.

9 For my Names sake will I deferre my wrath, and for my praye will I refrain it from thee, k that I cut thee not off.

10 Behold, I have fined thee, but i not as silver: I haue m chosen thee in the furnace of affliction.

11 For mine owne sake, for mine owne sake will I doe it: for thou shouldst my Name a be polluted: surely I will not giue my glory vnto another.

12 Heare me, O Iakob and Israel, my called, I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call them, they stand vp together.

14 All you, assemble your selues, and heare: which among them hath declared these things? The Lord hath loued h him: he wil doe his will in Babel, and his arme shall be against the Chaldeans.

15 I, euen I haue spoken it, and I haue called him: I haue brought him, and his way shall prosper.

16 Come neere vnto me heare ye this: I haue not spoken it in secret from the beginning: from the time that the thing was, I was there, and now the Lord God and his Spirit hath sent me.

17 Thus saith the Lord thy redeemer, the Holy one of Israel, I am the Lord thy God, which teach thee to profite, and leade thee by the way, that thou shouldst goe.

18 Oh that thou hadst hearkened to my commandments! then had thy prosperitie bene as the flood, & thy right coufines as the waves of the sea.

19 Thy feede also had bene as the fenne, and the fruit of thy body like the grauell thereof: his name should not haue bene cut off nor destroyed before me.

20 Y Go ye out of Babel: flee ye from the Chaldeans, with a voice of ioy: tell and declare this shewe it forth to the end of the earth: say yee, The Lord hath redeemed his seruant Iakob.

21 And they z were not thirfie: he led them through the wilderness: he caused the waters to flowe out of the rocke for them: for he claue the rocke, and the water gushed out.

22 There is no peace, saith the Lord, vnto the wicked.

persons estate of Israel. y After that he had forewarned them of their captiuitie, hee sheweth them the great ioy, that shall come of their deliuerance. z He sheweth that it shall be easie to deliuer them, as he did their fathers out of Egypt. a Thus hee speaketh that the wicked hypocrites should not abuse Gods promise, in whome was neither faith nor repentance, as Chapter 47. 21.

CHAP. XLIX.

1 The Lord rebuketh all nations to release his promise to Christ

e I haue done for thee more then I promised, that thy flubbe meale and impudencie might haue bene overcome.

f How thou shouldst be deliuered out of Babylon.

g As it were as knowledge this my be seene, and declare it vnto others?

h Shewing that mans arrogancia is the cause why God doeth not declare all things at once, lest they should be too stubborne in this knowledge to their owne wisdom.

i From the time that I brought thee out of Egypt for that deliuerance was as the birth of i Church.

k As it were my free mercy that I did chuse thee: so is it my free mercy that I will save thee.

l For I had respect to thy weakness and infirmities: for in sinners there is some pangs, but in vs there is nothing but droffe.

m I tooke thee out of the furnace where thou shouldst haue bene consumed.

n God loyeth the saluation of his owne seruants: so that they can not perish, but his glory should be diminished, as Deut. 32. 37.

o Reale Chap. 47. 21.

p Reale Chap. 47. 21.

q To oblige me to do whatsoeuer I command them.

r Meaning, Cyrus, whom he had chosen to destroy Babylon.

s Since the time that I declared my felite to your fathers.

t Thus the Prophet speaketh for himselfe, and to assure them of these things.

u What things shall do thee good, z That is, the prof- and of the cause thereof, hee sheweth them of their captiuitie.

deliuerance. z He sheweth that it shall be easie to deliuer them, as he did their fathers out of Egypt.

a Thus hee speaketh that the wicked hypocrites should not abuse Gods promise, in whome was neither faith nor repentance, as Chapter 47. 21.

a This is spoken in the person of Christ to assure the faithful, that these promises should come to pass: for they were all made in him, and in him should be performed.

b This is meant of the time that Christ should be manifested to the world, as Psal. 2. 7. c By the sword and shaft, he signifieth the virtue & efficacie of Christs doctrine.

d God hath taken me to his protection and defence: this chiefly is meant of Christ, & may also be applied to the ministers of his word. e By Israel is meant Christ, and all the body of the faithful, as the members & their head.

f Thus Christ in his members & plainers, that his labour and preaching take those effect, yet here is contended that his doings are approved of God.

g Though the Jewes refuse my doctrine, yet God will approve my ministration. h To declare my Gospel to the Gentiles Chap. 23. v. 32. 33. 47. Iuk. 2. 35. i Meaning, the Jewes whom the Gentiles kept in bondage.

k The benefit of their deliverance shall be great, that great and final shall acknowledge it, and receive God for it. l Thus he speaketh of his Church, when he would show his mercy toward it, 1. Cor. 6. 18.

m Meaning, Christ alone. n Signifying, that before Christ came, the earth was in nothing but confusion & disorder. o To them that are in the prison of sinne and death.

6 Christ is the saluation of all that believe, and will deliver them from the tyrannie of their enemies.

Hear ye me, O yles, and hearken, yee people from farre. The Lord hath called me from the wombe, and made mention of my name from my mothers belly.

2 And he hath made my mouth like a sharpe sword: vnder the shadowe of his hand hath he hid me, and made me a chosen shaft, and hid me in his quier.

3 And said vnto me, Thou art my seruant, & Israel, for I will be glorious in thee.

4 And I said, I haue laboured in vaine: I haue spent my strength in vaine, and for nothing: but my iudgement is with the Lorde, and my worke with my God.

5 And now faith the Lord, that formed mee from the wombe to be his seruant, that I may bring Iakob againe to him, (though Israel be not gathered, yet shall I be glorious in the eyes of the Lord: and my God shall be my strength)

6 And he said, It is a small thing that thou shouldst be my seruant, to raise vp the tribes of Iakob, and to restore the desolations of Israel: I will also giue thee for a light of the Gentiles, that thou maist be my saluation vnto the end of the world.

7 Thus faith the Lord the redeemer of Israel, and his Holy one, to him that is despised in soule, to a nation that is abhorred, to a defenced in rulers, Kings shall fee, and karife, and princes shall worship because of the Lorde, that is faithful: and the Holy one of Israel, which hath chosen thee.

8 Thus faith the Lorde, In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will preferue thee, and will giue thee for a couenant of the people that thou maist faile vp the earth, and obtaine the inheritance of the desolate heritages:

9 That thou maist say to the prisoners, Go forth: and to them that are in darknesse, Shewe your felues: they shall feed in the wayes, and their pastures shall be in all the tops of the hills.

10 They shall not be hungry, neither shall they be thirstie, neither shall the heate smite them, nor the sunne: for he that hath compassion for them, shall lead them: euen to the springs of waters shall he drue them.

11 And I will make all my mountaines, as a way, and my paths shall be exalted.

12 Beholde, these shall come from farre: and loe, these from the North and from the West, and these from the land of Sinitim.

13 Reioyce, O heauens: and bee ioyfull, O earth: braft forth into praise, O mountaines: for God hath comforted his people, and will haue mercie vpon his afflicted.

14 But Zion faile, The Lord hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, & not haue compassion on the soune of her wombe? though they should forget, yet will I not forget thee.

16 Behold, I haue grauen thee vpon the palme

of mine hands: thy walls are euer in my sight. 17 Thy builders make haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes round about and behold: all these gather themselves together and come to thee: as I liue, faith the Lord, thou shalt surely put them all vpon thee as a garment, and gird thy selfe with them like a bride.

19 For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narrow for them that shall dwell in it, and they that did deuoure thee, shall be farre away.

20 The children of thy barrenesse shall say againe in thine eares, The place is strait for me: giue place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten mee this, seeing I am barren and desolate, a captiue and a wanderer to and fro? and who hath nourished them? behold, I was left alone: whence are these?

22 Thus faith the Lord God, Beholde, I will lift vp mine hand to the Gentiles, and set vp my standard to the people, and they shall bring thy sonnes in their armes: and thy daughters shall be carried vpon their shoulders.

23 And Kings shall be thy nurcing fathers, and Queenes shall be thy nurses: they shall worship thee with their faces toward the earth, and lick vp the dust of thy feet: and thou shalt know that I am the Lord: for they shall not be ashamed that waite for me.

24 Shall the pray be taken from the mighty? or the iust captiue deliuered?

25 But thus faith the Lord, Euen the captiue of the mighty shall be taken away: and the pray of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, and I will saue thy children,

26 And will feede them that spoyle thee, with their owne flesh, and they shall be drunken with their owne blood, as with sweete wine: and all flesh shall knowe that I the Lord am thy saviour and thy redeemer, the mighty one of Iakob.

CHAP. L.

1 The trauer forkes for a time. 2 The power of God is not diminished. 3 Christs abedance and victorie.

Thus faith the Lord, Where is that hill of your mothers diuorcement, & whom I haue cast off? or who is the creditor to whom I sold you? Behold, for your iniquities are ye whom I forsake, and because of your transgressions is your mother forsaken.

2 Wherefore came I, and there was no man? I called, & none answered: is mine hand to be shortened, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I driue vp the Sea: I make the floods desert: their fish roteth for want of water, and dieth for thirst.

3 I clothe the heauens with darknesse, and make a sacke their covering.

4 The Lord God hath giuen mee a tongue of the leamed, that I should knowe to minister a word in time to him that is weary: he will raise

a Because I would not forget thee, x Meaning, the good order of policie & discipline, y I haue a constant care to build the vp againe, and to destroy thine enemies.

z He sheweth what are the ornaments of the Church: to haue many children, which are embraced by the words of God and governed by his Spirit. a He sheweth that Christ will not only gather this great number of the Jewes, but also of the Gentiles, b Meaning, that Kings shall be converted to the Gospel and bestowe their power, and subiects will be the preferation of the Church, c Being ioined with the Church they shall humble themselves to Christ their head, and giue him all honour.

d He maketh this as an objection as though the Caldeans were strong, and had them in iust possession, e This is the answer to their objection, that none is stronger then the Lord, f He saith, he will saue them to destroy any one another, 23. Iudg. 7. 12. 2. Chr. 20. 22. Chap. 19. 2.

a Meaning, that he had not forsaken her, but through her owne carelessness.

b Whom I sold you, c Signifying, that he sold them out for any debts or power, but that they sold themselves to sinnes to buy their own lusts and pleasures.

d Me came by his Prophets and ministers, but they would not believe their doctrine, & convert. e Am I not able to helpe you, as I haue helpe your fathers of old, when I driue vp the red Sea, and killed the fifth in the rivers, and also after in Iordan? f As I did in Egypt in token of my displeasure, Exod. 10. 21. g The Prophet doth repudiate here the person and charge of them, that are iustly called to the ministration of Gods words, b To him that is oppressed by affliction and miserie.

1 As they that are taught, and made meere by him.

2 I did not I think from God for any perfection or calamitie. Whereby he sheweth that the true ministers of God can looke for none other recompence of the wicked but after this sort, and also what is this comfort.

3 I shewing that it is a rare thing, that any should obey right Gods true ministers, though they labour to bring them from hell to heauen.

4 You haue taught consolation by your owne denials, and haue refused the light and consolation, which God hath offered: therefore ye shall remaine in sorrow, and not be comforted.

5 He comforteth the Church, that they should not be discouraged for their innumber, b That is, go Abraham, of whome ye were begotten, and to Sarah, of whome ye were borne.

6 As pleasaunt as Paradise, Gen. 2. 8.

7 I will rule, and gouerne my Church by my word and doctrine. e The time that I will accomplish my promise, f My power and strength.

8 He forewarneth them of the horrible changes and mutations of all things, and how he will preserve his Church in the midst of all these dangers.

9 He porteth them in remembrance of his great benediction for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.

10 Meaning, Egypt, Psalme 87. 4. k To wit, Pharaoh, Exod. 1. 1.

me vp in the morning: in the morning he wil waken mine eare to heare, as the learned.

5 The Lord God hath opened mine eare and I was not rebellious, neither turned I backe.

6 I gaue my backe vnto the smiters, and my cheekes to the nippers: I hid not my face from shame and spitting.

7 For the Lord God I will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I know that I shall not be ashamed.

8 He is neere that iustifieth mee: who will contend with me? Let vs stand together: who is mine aduersarie? Let him comene to me.

9 Behold, the Lord God will helpe me: who is he that can condemne me? loe, they shall waxe olde as garment: the mothe shall eate them vp.

10 Who is among you that feareth the Lord? let him heare the voyce of his seruants: that walke in darknesse, & hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Beholde, all you kinde! a fire, and are compassed about with sparkes: walke in the light of your fire, & in the sparkes that ye haue kindled. This shall ye haue of mine hand: yee shall lye downe in sorowe.

CHAP. LI.

1 Trust in God as by Abraham example, 7 Not to feare men. 17 The great affliction of Ierusalem, & her deliuerance.

Hear me, ye that follow after righteousness: and ye that seeke the Lord: looke vnto the rocke, whence ye are hewn, and to the hole of the pit, whence ye are digged.

2 Confider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 Surely the Lord hath comfort Zion: he shall comfort all her desolations, & he shall make her desert like Eden, and her wilderness like the garden of the Lord: joy and gladnesse shall be found therein: praise, and the voyce of singing.

4 Hearken ye vnto mee, my people, and giue eare vnto me, O my people: for a Lawe shall proceede from mee, and I will bring forth my iudgement for the light of the people.

5 My righteousness is neere: my saluation goeth forth, and mine armes shall iudge the people: the yles shall waite for me, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the sheauens shall vanish away like smoke, and the earth shall waxe olde like garment, and they that dwell therein, shall perish in like manner: but my saluation shall be for euer, and my righteousness shall not bee abolished.

7 Hearken vnto mee, ye that know righteousness, the people in whose heart is my Law, Feare ye not the reproch of men, neither be ye afraid of their rebukes.

8 For the moth shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteousness shall be for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lord: rise vp as in the olde time in the generations of the world. Art not thou the same, that hath cut Rahab, and wounded the dragon?

10 Art not thou the same, which hath dried the Sea, & enuied the waters of the great deepe, making the depth of the Sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shall returne, and come with ioy vnto Zion, and exulting ioy shall be vpon their head: they shall obtaine ioy and gladnesse: and sorowe and mourning shall flee away.

12 I, saith I am he, that comfort you. Who art thou, that thou shouldst feare a mortall man, & the sonne of man, which shall be made as grasse?

13 And forgettest the Lord thy maker, that hath spied out the heauens, and laid the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue is hastened to be loosed, and that he should not die in the pitte, nor that his bread should faile.

15 And I am the Lord thy God that diuided the Sea, when his waues roared: the Lord of hostes is his Name.

16 And I haue put my words in thy mouth, and haue defended thee in the shadow of mine hand, that I may plant the sheauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunken at the hand of the Lord the cup of his wrath: thou hast drunken the dregges of the cup of trembling, and wrung them out.

18 There is none to guide her among all the nations, whom the hath brought forth: there is none that taketh her by the hand of all the sonnes that the hath brought vp.

19 These two things are come vnto thee: who will lament thee? desolation and destruction, and famine, and the sword: by whome shall I comfort thee?

20 Thy sonnes haue fainted, and lye at the head of all the strettes as a wilde bull in a nette, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Beholde, I haue taken out of thine hand the cuppe of trembling, euen the dregges of the cuppe of my wrath: thou shalt drinke it no more.

23 But I will put it into their hand that spoyle thee: which haue said to thy foyle, Bow downe, that we may goe ouer, and thou shalt lye thy bodie as the ground, and as the strette to them that went ouer.

CHAP. LII.

1 A consolation to the people of God, 7 Of the miseries thereof.

A rise, arise: put on thy strength, O Zion: put on the garments of thy beautie, O Ierusalem, the holy citie: for henceforth there shall no more come into thee the vncircumcised and the shakene.

2 Shake thy selfe from the dust: arise, and sit downe, O Ierusalem: loose the bandes of thy necke, O thou captiue daughter, Zion.

3 For thus saith the Lord, Yee were sold

l From Babylon.

m He comforteth them by the short time of their banishment: for in twenty yeeres they were exiled, and the greater empire of the world destroyed. n Meaning of Iah, and of all true ministers, who are defended by his protection.

o That all things may be restored in breuen and rash, Ephes. 1. 10.

p Thou hast been iustly punished and sufficiently, as Chap. 4. 2. 2. this punishment in the clech is by measure: & according as God giueth grace to heare it: but in the reprobate it is the iust vengeance of God to drine them to an insensibleness and madnesse, as Iere. 5. 1. 1. 16.

q Whereof the one is outward, as of the things that come in the bodie, as weare and famine: & the other is inward, and appertaineth to the minde: that is, to be without comfort: therefore be faith, howe shall thou be comforted?

r But with trouble and feare.

s A wicked report, which shall subuert Gods true religion, and approprie the consciences.

t Put off the garments of sorrow & heauinesse, & put on the apparel of ioy and gladnesse.

u The captiue daughter, Zion.

v Yee were sold

c The Babylonians paye nothing to me for you: therefore I will take you againe without ranfome.

d When lastob went thither in time of famine.

e The Egyptians might pretend some cause to oppress my people because they went thither: and remaine among them, but the Assyrians have no title to exalte their tyrannies by: and therefore will I punish them more when I did the Egyptians.

f To wit by the wicked, which thinke that I have no power to deliver them.

g Signifying, that the joy and good tidings of their deliverance should make their addition in the meane time more easie: but this is chiefly meant of the spirit.

h Thus saith the Lord.

i The Prophets which are they which men shall publish this thy deliverance: this was begun under Zerubabel, Ezra, and Nehemiah, but was accomplished under Christ.

k As ready to smite his enemies, and to deliver his people.

l He warneeth the faithful not to pollute themselves with the superstitions of the Babylonians, as Chapter 48. 22. 2 Cor. 6. 7.

m As your fathers did out of Egypt.

n Meaning Christ, by whose one spiritual deliverance should be wrought, whereof this was a figure.

o In the corrupt judgement of man, Christ in his person was not esteemed.

p He shall spread his word through many nations.

q In signe of revenge, and as being glorified at his excellencie.

r By the preaching of the Gospel.

s Of Christ and his brethren, whose word shall be heard.

t All men are sinners.

u Christ is our righteousnesse.

v And is dead for our sinnes.

w The Prophet sheweth that very few shall receive this thy preaching of Christ.

x And of his deliverance by him.

y Thus saith the Lord.

z Meaning that none can beleeve, but whose hearts God toucheth with the word.

a The beginning of his holy Spirit.

b The beginning of the light of man, but it shall growe wonderfully, and flourish because God.

c Which was by Gods singular providence for the comfort of sinners.

d Thus saith the Lord.

e Which was by Gods singular providence for the comfort of sinners.

f Thus saith the Lord.

g Thus saith the Lord.

h Thus saith the Lord.

i Thus saith the Lord.

for nought: therefore shall yee be redeemed without money.

4 For thus saith the Lord God, My people went downe afore time into Egypt to sojourne there, & Asihur^o oppressed them without cause.

5 Nowe therefore what have I here, saith the Lord, that my people is taken away for nought, and they that rule over them, make them to howle, saith the Lord?

6 And my Name all the day continually is blasphemed?

7 Therefore my people shall know my name: therefore they shall know in that day, that I am he that doe speake: beholde, it is I.

8 How beautiful shall upon the mountains be the feete of him, that declareth and publisheth peace? that declareth good tidings, & publisheth salvation, saying vnto Zion, thy God reigneth!

9 The voice of thy watchmen shall be heard: they shall lift up their voice, and shout together: for they shall see eye to eye, when the Lord shall bring againe Zion.

10 O ye desolate places of Ierusalem, be glad and reioyce together: for the Lord hath comforted his people: he hath redeemed Ierusalem.

11 The Lord hath made bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shall see the saluation of our God.

12 Depart, depart ye: go ye out from thence and touch no unclean thing: goe out of the middes of her: be ye cleane, that beare the vessels of the Lord.

13 For ye shall not go out with haste, nor depart by fleeing away: but the Lord will go before you, & the God of Israel will gather you together.

14 Behold, my servant shall prosper: he shall be exalted, and extolled, and be very high.

15 As many were astonished at thee, (his visage was so deformed of men, and his forme of the sonnes of men) so shall he sprinkle many nations: the Kings shall shut their mouths at him: for that which had not bene tolde them, shall they see, and that which they had not heard, shall they understand.

16 Christ by offering up himselfe shall give life to his Church, and so caite them to live with him for ever.

17 That is, the fruit and effect of his labour, which is the salvation of his Church.

18 Christ shall make his word, whereas Moses could not suffice by the Lawe.

19 Because he humbled himselfe, therefore he shall be exalted to glory.

20 Philip 2. 7, 8, 9, 10, 11.

21 Thus saith the Lord.

22 Thus saith the Lord.

23 Thus saith the Lord.

24 Thus saith the Lord.

25 Thus saith the Lord.

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37 Thus saith the Lord.

38 Thus saith the Lord.

39 Thus saith the Lord.

40 Thus saith the Lord.

41 Thus saith the Lord.

4 Surely he hath borne our infirmities, and carryed our sorowes: yet we did judge him, as plagued, and smitten of God, and humbled.

5 But he was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

6 All like thee have gone alway, wee have turned every one to his owne way, and the Lord hath laid upon him the iniquity of vs all.

7 He was oppressed and he was afflicted, yet did he not open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumme, so he openeth not his mouth.

8 He was taken out from prison, and from judgement: and who shall declare his age? for he was out of the land of the living: for the transgression of my people was he plagued.

9 And he made his grave with the wicked, and with the rich in his death, though hee had done no wickednesse, neither was any deceit in his mouth.

10 Yet the Lord would break him, and make him subject to infirmities: when hee shall make his soule an offering for sinne, he shall see his seed, and shall prolong his dayes, and the will of the Lord shall prosper in his hand.

11 He shall see of the trouble of his soule, and shall be satisfied: by his knowledge shall my righteous servant iustifie many: for hee shall beare their iniquities.

12 Therefore will I give him a portion with the great, and hee shall divide the spoile with the strong, because hee hath poured out his soule unto death: and he was counted with the transgressors, and he bare the sinne of many, and prayed for the transgressors.

13 Christ by offering up himselfe shall give life to his Church, and so caite them to live with him for ever.

14 That is, the fruit and effect of his labour, which is the salvation of his Church.

15 Christ shall make his word, whereas Moses could not suffice by the Lawe.

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37 Thus saith the Lord.

38 Thus saith the Lord.

39 Thus saith the Lord.

40 Thus saith the Lord.

41 Thus saith the Lord.

42 Thus saith the Lord.

f This is, the punishment due to our finnes: for the which hee hath both suffered, and made satisfaction, Math. 8. 17.

g We judged well, thinking that hee was punished for his owne finnes, and not for ours.

h He was chastised for our reconciliation, 1 Cor. 5. 21.

i Meaning, the punishment of our iniquity, and not the fault it selfe.

k Patiently obeyed his fathers appointment, Mat. 26. 6. 20. 8. 2.

l From the cross, and greater after that he was condemned.

m Though he died for sinne, yet after his resurrection hee shall live for ever, and this his death is to restore life to his members.

n Rom. 8. 9.

o All the Father desired him to the hands of the wicked, and to the powers of the world to doe with him what they

p Thus saith the Lord.

q Thus saith the Lord.

r Thus saith the Lord.

s Thus saith the Lord.

t Thus saith the Lord.

u Thus saith the Lord.

v Thus saith the Lord.

w Thus saith the Lord.

x Thus saith the Lord.

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a Thus saith the Lord.

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s Thus saith the Lord.

CHAP. LIIII.

1 Thus saith the Lord.

2 Thus saith the Lord.

3 Thus saith the Lord.

4 Thus saith the Lord.

5 Thus saith the Lord.

6 Thus saith the Lord.

7 Thus saith the Lord.

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9 Thus saith the Lord.

10 Thus saith the Lord.

11 Thus saith the Lord.

12 Thus saith the Lord.

13 Thus saith the Lord.

14 Thus saith the Lord.

15 Thus saith the Lord.

16 Thus saith the Lord.

a After that hee had declared the death of Christ, hee speaketh to the Church, because it should be like the true image of the same, & callet her barren, because that in the expectation of it was as a widow without hope to have any children.

b The Church in this her affliction, and captivitie, shall bring forth much children then when shee was as a barren woman.

c Hee may be spoken, by admiration, considering the great number that should come of her.

d Her deliverance under Cyrus was as her childhood, & therefore this was accomplished, when she came to her age, which was under the Gospel.

e Signifying that for the great number of children, that God should give her, shee should seeme to want room to lodge them.

f The afflictions which thou sufferest at the beginning.

g When as thou wast refused for thy finnes, Chap. 50. 1.

h Thus did regenerate thee by his holy Spirit.

i Thus saith the Lord.

j Thus saith the Lord.

k Thus saith the Lord.

l Thus saith the Lord.

m Thus saith the Lord.

n Thus saith the Lord.

o Thus saith the Lord.

g If a glory shall
thine through the
whole world,
which seemed be-
fore to be shut vp
in Iuda.
h As a wife which
wait forsoaken in
thy youth.

God of the whole world.

6 For the Lorde hath called thee, being as a woman forsaken, and afflicted in spirit, and as a young wife when thou wast refused, sayeth thy God.

7 For a little while have I forsaken thee, but with great compassion will I gather thee.

8 For a moment in mine anger, I hidde my face from thee for a little season, but with euertlasting mercy have I had compassion on thee, faith the Lord thy redeemer.

9 For this is vnto mee as the waters of Nozh: for as I have sworn that the waters of Nozh should no more goe out the earth, so have I sworn that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shall remooue, and the hills shall fall downe: but my mercy shall not depart from thee, neither shall the covenant of my peace fall away, faith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, beholde. I will lay thy stones with the cartledge, and lay thy foundation with saphires,

12 And I will make thy windowes of iaspere, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord, and much peace shall be to thy children.

14 In righteousness shall thou be established, and be farre from oppression, for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Beholde, the enemy shall gather himselfe, but without mee: whoeuer shall gather himselfe in thee, against thee, shall fall.

16 Beholde, I have created the fire, and he that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, & I have created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and every tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lordes seruants, and thy righteousness is of mee, sayeth the Lord.

CHAP. LV.

1 An exhortation to iudgement and iustice. 10 Against Papists that drawe their flocke.

H O, euery one that thirsteth, come ye to the waters, & ye that haue no silver, come, buye and eate: come, buye wine and milke without siluer, and without money.

2 Wherefore doe ye lay out siluer and not for bread? and your labour without being satisfied? hearken diligently vnto mee, and eate that which is good, and let your soule delight in it as farnesse.

3 Encline your eares, and come vnto mee: heare and your soule shall liue, and I will make an euertlasting covenant with you, euen the sure mercies of Dauid.

4 Beholde, I gaue 2 him for a witness to the people, for a prince and a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not, and a nation that knewe not thee, shall runne vnto thee, because of the Lorde thy God, and the holy One of Israel: for hee hath glorified thee.

6 Seeke ye the Lord while he may: I be found: call ye vpon him while he is neere.

7 Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lorde, and he will haue mercy vpon him: and to our God, for he is very ready to forgive.

8 For my thoughts are not your thoughts, neither are your wayes my wayes, sayeth the Lorde.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts aboue your thoughts.

10 Surely as the raine cometh downe and the snow from heauen, and returneth not thither, but watereth the earth and maketh it to bring forth and bud, that it may giue feede to the sower, and bread vnto him that eateth,

11 So shall my word bee, that goeth out of my mouth: it shall not returne vnto mee voyde, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall goe out with ioy, and be led forth with peace: the mountaines and the hills shall breake forth before you into ioy, and all the trees of the ficke shall clap their hands.

13 For thornes there shall growe fire trees: for netles shall growe the myrre tree, and it shall be to the Lorde for a name, and for an euertlasting signe that shall not be taken away.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against Papists that drawe their flocke.

T HUS faith the Lorde, 2 Keepe iudgement and doe iustice: for my saluation is at hande to come, and my righteousness to be reuelled.

2 Blessed is the man that doeth this, and the sonne of man which shall holde on it: hee that keepeth the Sabbath and pollutech it not, and keepeth his hand from doing any euil.

3 And let not the sonne of the stranger, which is ioynted to the Lord, speake and say, The Lord hath surely separate mee from his people: neither let the Eunuch say, Beholde, I am a dry tree.

4 For thus faith the Lord vnto the Eunuchs, that keepe my Sabbathes, and chuse the thing that pleasest me, and take holde of my covenant,

5 Euen vnto them will I giue in mine house and within my walles, a place and a name better then of the sonnes and of the daughters: I will giue them an euertlasting name, that shall not be put out.

6 Also the strangers that cleme vnto the Lord, to serue him, and to loue the Name of the Lord, and to be his seruants: euery one that keepeth the Sabbath, and pollutech it not, and imbracech my covenant,

7 Them will I bring also to mine holy Mountaine, and make them ioyfull in mine House of prayer: their burnt offerings and their sacrifices shall be accepted vpon mine altar: for mine

yea, vnder Christ the dignitie of the faithfull shall be greater then the Iewes were at that time. g hereby bee meane the spirituall kinde of God: to whom the faithfull offer continual thanksging, yea, themselves and all they haue, as a lively and acceptable sacrifice.

h Towit, the Gentiles, which before thou didst not receiue to be of thy people.

i Where hee offendeth himselfe by breaking of his word, h hereby bee sheweth that repentance must be ioynted with faith, & howe we cannot call vpon God aright, except the fruites of our faith appeare. l Although you are not foune re- couled one to an other & iudge me by your felicitie, yet I am most easie to be reconciled, yea I offer my mercie to you.

m If these small things haue their effect, as dayly experience sheweth, much more shall my promises which I haue made and confirmed, bring to passe the thing which I haue spoken for your deliuerance. n Read Chap. 44. 2 and 49. 13. o To be ioynted in his glory. p Of Gods deliuerance, and that he will neuer forsake his Church.

q God sheweth what he requireth of them after that he hath deliuered them: to wit, the workes of charitie which they thus faith is declared. b Which I will declare toward you and powere in to your hearts by my Spirit. c Under the Sabbath bee comprehended the whole fruites of God and true religion. d Let none thinke himselfe vnmeet to receiue the grace of the Lorde: for the Lord will take away all impediments, and will forsake none which will keepe his true religion and beleeue in him.

e Meaning, in his Church. f They shall be called after my people and be of the same religion.

g hereby bee meane the spirituall kinde of God: to whom the faithfull offer continual thanksging, yea, themselves and all they haue, as a lively and acceptable sacrifice.

h hereby bee meane the spirituall kinde of God: to whom the faithfull offer continual thanksging, yea, themselves and all they haue, as a lively and acceptable sacrifice.

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o hereby bee meane the spirituall kinde of God: to whom the faithfull offer continual thanksging, yea, themselves and all they haue, as a lively and acceptable sacrifice.

p hereby bee meane the spirituall kinde of God: to whom the faithfull offer continual thanksging, yea, themselves and all they haue, as a lively and acceptable sacrifice.

a Christ by proposing his graces and gifts to his Church exempteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly lusts, and so this fit not after these water. b Signifying, that Gods benefits can not be bought for money. c By waters, wine, milke and bread he meaneeth all things necessary to the spirituall life, as these are necessary to this corporall life. d He reproveth their ingratitude which refuse these things that God offereth willingly, and in the meane time (pore neither cold nor labour to obtaine those, which are nothing profitable. e You shall bee fed abundantly. f The time cometh, which through my mercie, I haue confirmed to Dauid, that it should bee eternally. Sam. 7. 17. ad. 15. 24. g Meaning Christ, of whom Dauid was a figure.

a Not onely for the lewes, but for all others, *Math. 23. 17.*

b I mean n^o, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to leave the hypocrites, and to all the faithful, that when this cometh, they may know it was olde them before.

c He sheweth that this affliction shall come through the fault of the gouernours, Prophets & pastors, whose ignorance, negligence, auarice, & obstinacie provoked Gods wrath against them. *1* We are well yet, and to morrow shall be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

a From the plague that is at hand, and also because God will punish the wicked.

b The soule of the righteous shall be in ioy, and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.

c He threatneth the wicked hypocrites, who vnder the pretence of the name of Gods people derided Gods word & his promises, boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he called them baylards, and the children of fornicators, which forsooke God and fled to wicked means for iecocour.

d *Reads Levitic. 24. 15. King. 23. 10.*

e Meaning, every place was polluted with their idolatrie: or every place: Some say they found, they made an idol of it.

f In the sacrificers which you, offering before these idoles, thought you did for God.

g To wit, thine altar, in an open place like an impudent harlot that careth not for the sight of her husband, *h* In steade of setting vp the word of God in the open places on the pulpit and doores to haue it in remembrance, *Deut. 6. 7.* *17. 1.* thou hast set vp signes and markes of thine idolatrie in every place. *i* That is, diddest increase thine idolatrie more and more. *k* Thou diddest seeke the fauour of the Assyrians by gifts and presents, to helpe thee against the Egyptians; and when they failed, thou soughtst to the Babylonians, and more and more diddest torment thy selfe.

l Although thou fauest all thy labours to be in vaine, yet wouldst thou neuer acknowledge thy fault and leave off.

m He denieth their vnsupportable diligence which thought so haue made all sin, and they were deceived.

House shall be called an house of prayer for all people.

8 The Lord God sayeth, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye beasts of the field, come to deuoure, euen all ye beastes of the forest.

10 Their watchmen are all blind: they haue no knowledge: they are all dumme dogs: they can not barked: they lie and sleepe and delight in sleeping.

11 And these greedie dogges can neuer haue ynough: and these shepheards cannot vnderstand: for they all looke to their owne way, euerie one for his advantage, and for his owne purpose.

12 Come, I will bring wine, and we will fill our selues with strong drinke, and to morrow shall be as this day, and much more abundant.

13 Come, I will bring wine, and we will fill our selues with strong drinke, and to morrow shall be as this day, and much more abundant.

CHAP. LVII.

1. God taketh away the good, that hee should not seeke horrible plagues to come. **5** Of the wicked idolaters. **9** Another vaine confidence.

THe righteous perissheth, and no man considereth it in heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away from the euill to come.

2 Peace shall come: they shall rest in their beds, euerie one that walketh before him.

3 But you c witches children, come hither, the seed of the adulterer and of the whore.

4 On whom haue ye iested? vpon whom haue ye gaped and thrust out your tongue? are not yee rebellious children, and a false seed?

5 Inflamed with idoles vnder euerie greene tree: and sacrificing the children in the valleys vnder the tops of the rocks?

6 Thy portion is in the smooth stones of the river: they are thy lot: euen to them hast thou poured a drinke offering: thou hast offered a sacrifice. Should I delight in these?

7 Thou hast made thy bed vpon a very hie mountain: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

8 Behinde the doores alow and postes hast thou set vp thy remembrance: for thou hast discovered thy selfe to smother then me, and wentest vp, and diddest enlarge thy bed, and make a couenant betwene thee and them, and loudist their bed in euery place where thou sawest it.

9 Thou wentest to the Kings with oyle, and diddest increase thine ornaments and sende thy messengers farre off, and diddest humble thy selfe vnto hell.

10 Thou wearidst thy selfe in thy manifold iourneys, yet saydest thou not, **1** There is no hope: thou hast founde life by thine hand, therefore

11 In the sacrificers which you, offering before these idoles, thought you did for God. **g** To wit, thine altar, in an open place like an impudent harlot that careth not for the sight of her husband, **h** In steade of setting vp the word of God in the open places on the pulpit and doores to haue it in remembrance, *Deut. 6. 7.* *17. 1.* thou hast set vp signes and markes of thine idolatrie in every place. **i** That is, diddest increase thine idolatrie more and more. **k** Thou diddest seeke the fauour of the Assyrians by gifts and presents, to helpe thee against the Egyptians; and when they failed, thou soughtst to the Babylonians, and more and more diddest torment thy selfe.

l Although thou fauest all thy labours to be in vaine, yet wouldst thou neuer acknowledge thy fault and leave off. **m** He denieth their vnsupportable diligence which thought so haue made all sin, and they were deceived.

thou wast not grieved.

11 And whom diddest thou reuerence or feare, seeing thou hast lyed vnto mee, and hast not remembered mee, neither set thy minde thereon? is it not because I holde my peace, and that of long tyme: therefore thou fearest not me.

12 I will declare thy righteousnesse and thy workes, and they shall not profite thee.

13 When thou creyst, let them that thou hast gathered together deliuer thee: but the winde shall take them all away: vanitie that pull them vp: but hee that truthest in me, shall inherite the lande, and shall possesse mine holy Mountaine.

14 And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.

15 For this faith he that is hie & excellent, hee that inhabiteth the eternitie, whose Name is the Holy one, I dwell in the hie and holy place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwayes wroth, for the spirit should faile before me: and I haue made the breath.

17 For his wicked c couterfinesse I am angry with him, and haue smitten him: I hid me and was angry, yet he went away, and turned after the way of his owne heart.

18 I haue seene his waies, and will heale him: I will leade him also, & restore comfort vnto him, and to those that lament him.

19 I create the fruite of the lipe, to be peace: peace vnto them that are farre off, and to them that are neere, sayeth the Lord: for I will heale him.

20 But the wicked are like the raging Sea, that can not rest, whose waters cast vp myre and dirt.

21 There is no peace, sayeth my God, to the wicked.

home. 2 Their euill conscience doeth euer torment them, and therefore they can neuer haue rest. *Reads Chap. 58.*

CHAP. LVIII.

1 The office of Gods ministers. **2** The workes of the hypocrites. **6** The fall of the faithfull. **13** Of the true Sabbath.

CRy aloude, spare not: liue vp thy voyce like a trumpet, and shewe my people their transgression, and to the house of Iakob, their sinnes.

2 Yet they seeke me dayly, and will know my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they ake me the ordinaunces of iustice: they will draw neere vnto God, saying,

3 Wherefore haue wee fasted, and thou seest it not? wee haue punished our selues, and thou regardest it not. Beholde, in the day of your fault you will seeke your will, and require all your dettes.

4 Beholde, yee fast to strife and debate, and to smite with the fist of wickednesse: yee shall not fast as ye doe to day, to make your voyce to be heard above.

5 Is it such a fast that I haue chosn, that a man should afflict his soule for a day, and to bow

neither fast nor prayer, **e** So long as you vse contention and oppression, your fasting and religion shall not be heard.

n Broken promise with me.

o Meaning, that the wicked abuse Gods leuitie, and growe to further wickednes.

p That is, thy magistrates, idolatries, and impieties: which the wicked call Gods seruice: thus he denieth their oblation.

q Meaning, the Assyrians and others, whose helpe they looked for, **r** God shall say to Darius and Cyrus.

f I will not vse my power against a fraille man whose life is but a breath.

g That is for the vices and faults of the people, which is meant here by couterfinesse.

u Though they were obstinate, yet I did not withdraw my mercy from them.

x That is, I frame the speech and wordes of my messengers which shall bring peace.

y As well to him that is in captiuitie as to him that remaineth at home.

a The Lord thus speaketh to the Prophet, willing him to viall diligence and fortitude to rebuke the hypocrites.

b They will seeme to worship me and hie outwards holinesse.

c He testeth forth the malice and dissimulation of the hypocrites which grinde against God if they worketh not accepted.

d That hee conuicteth the hypocrites by the second table and by their deuor to ward their neighbour that they

downe his head as a bulrush, and to lye downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue chosen, to loose the bandes of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery yoke.

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from thine owne flesh?

8 Then shall thy light breake forth as the morning, and thine health shall grow speedily: thy righteousnesse shall goe before thee, and the glorie of the Lord shall embrace thee.

9 Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am: if thou take away fiue mids of thee the yoke, the putting forth of the hand, and wicked speaking:

10 If thou poure out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the darknesse, and thy darknesse shall be as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, & like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build the olde waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repairer of the breach, & the restorer of the paths to dwell in.

13 If thou turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delite, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delite in the Lord, and I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

1 The wicked perish through their own iniquities. 2 The confession of sinners. 3 God alone will preserve his Church, though all men fail.

BEholde, the Lordes hand is not shortened, Behold it cannot faile: neither is his eare heauie, that it cannot heare.

2 But your iniquities haue separated betwene you and your God, and your finnes haue hid his face from you, that he will not heare.

3 For your hands are defiled with blood, & your fingers with iniquitie: your lips haue spoken lies, & your tongue hath murmured iniquity.

4 No man calleth for iustice: no man contendeth for truth: they trust in vanitie, & speake vaine things: they conceiue mischief, and bring forth iniquity.

5 They hatch cockatrice egges, and weaue the spiders webbe: he that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

6 Their webbes shall be no garment, neither shall they couer themselves with their labours: for their workes are works of iniquities, & the worke of crueltie in their hands.

7 Their feete runne to euill, and they make

haste to shed innocent blood: their thoughts are wicked thoughts: defolation and destruction are in their paths.

8 The way of peace they know not, & there is none equitie in their goings: they haue made them crooked paths: whoso euer goeth therein, shall not know peace.

9 Therefore is iudgement farre from vs, neither doth iustice come neere vnto vs: wee waite for light, but loe, it is darknesse: for brightnesse, but wee walke in darknesse.

10 Wee grope for the wall like the blinde, and wee grope as one without eyes: we stumble at the noone day as in the twilight: we are as in solitary places, as dead men.

11 We roare all like beares, and mourne like doves: we looke for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasses are many before thee, and our finnes testifie against vs: for our trespasses are with vs, and we know our iniquities.

13 In trespassing and lying against the Lord, and we haue departed away from our God, and haue spoken of crueltie and rebellion, conceiuing and uttering out of the heart false matters.

14 Therefore iudgement is turned backward, and iustice standeth farre off: for truth is fallen in the streete, and equitie cannot enter.

15 Yea, truth faileth, and hee that refraineth from euill, maketh himselfe a pray: and when the Lord sawe it, it displeased him, that there was no iudgement.

16 And when he sawe that there was no man, hee wondered that none would offer himselfe. Therefore his arme did he raise it, and his righteousness he made himselfe a pray: and when the Lord sawe it, it displeased him, that there was no iudgement.

17 For he put on righteousness, as an habergeon, and an helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As to take recompence, as to requite the furie of the aduersaries with a recompence to his enemies: he will surely repay the ylanders.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the sunne: for the enemy shall come like a flood: but the Spirit of the Lord shall chuse him away.

20 And the Redeemer shall come vnto Zion, and vnto them that turne from iniquitie in Iacob, saith the Lord.

21 And I will make this my covenant with them, saith the Lord, My Spirit that is vpon thee, and my wordes, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, saith the Lord, from henceforth euen for euer.

The doctrine is made probable by the vertue of the spirit, he comforteth the soule with the other, and promitteth to giue them both to his Church for euer.

CHAP. LX.

1 The Gentiles shall come to the knowledge of the Gospel. 2 They shall come to the Church in abundance. 3 They shall have abundance, though they suffer for a time.

ARise, O Ierusalem: be bright, for thy light is come, and the glorie of the Lord is risen vpon thee.

2 For beholde, darknesse shall couer the earth, and grosse darknesse the people: but the

Signifying that all men are in darknesse if God giue them the light of his Spirit, and that this light shineth to some but to others that are in his Church.

That you lesse of all your corrections.

For in him thou shalt thy selfe as in a glass.

That is, the prosperous estate wherewith God will bless thee.

The testimonie of thy goodnesse shall appeare before God and man.

Whereby is meant all manner of iustitie.

That is, haue compassion on their miseries.

Thine aduersitie shall be turned into prosperitie.

Signifying, that of the lawes should build againe the ruines of Ierusalem and Iudea: not chiefly this is meant of the spiritual Ierusalem, whose builders were the Apostles.

If thou rest a while from thy wicked workes.

Numb. 11. 33. Chap. 10. 12.

Job. 5. 19.

Isa. Chap. 1. 13.

All men winke at the iniquities and oppressions, and none goe about to remedie them.

According to their wicked desires, they hurt their neighbours.

Whosoever cometh from them, is perished and bringeth death.

They are profitable to no purpose.

That is, Gods vengeance to punish our enemies.

Gods protection to defend vs.

We are alone, their deliniance of counsel and can finde no rest of our enemies.

We asperse our sorrows by outward signes, some more, some lesse.

This confession is general to the Church to obtaine remission of finnes, and the prophets did not excuse themselves from the same.

I to wit, against our neighbours.

There is acie their iustice not vprighte as among men.

The wicked will deliuer him.

Meaning, so doe iustice, and to remede the things that were to be done out of order.

That is, his Church: or his arme did helpe to restore, and did not seeke side of any order.

Signifying, that God hath all manner of hand to deliuer his Church, and to punish their enemies.

To wit, vpon enemies, which dwell in diuers places, and beyond the sea.

He sheweth that there shall be great affliction in the Church, but God will not deliuer him.

Whereby he declareth that the true differences from sinne and Satan becomen to none, but to the children of God, whom he iustifieth.

Reuocate the doctrine is made probable by the vertue of the spirit, he comforteth the soule with the other, and promitteth to giue them both to his Church for euer.

The time of thy prosperitie and iustitie, whereto speaking of Babylon hee commended her to goe downe.

Chap. 40. 1. 2. Signifying that all men are in darknesse if God giue them the light of his Spirit, and that this light shineth to some but to others that are in his Church.

C H A P. LXII.

a The great desire that the Prophets haue had for Christes coming. b The abstinence of the Pallours to preach.

For Zions sake I wil not ^a hold my tongue, and for Ierusalem sake I wil not rest, vntill the righteousness thereof breake forth as the ^b light, and saluation thereof as a burning lampe.

^a And the Gentiles shall see thy righteousness, and all Kings thy glory: and thou shalt be called by ^a a new name, which the mouth of the Lord shall name.

^a Thou shalt also be ^a a crowne of glory in the hand of the Lord, & a royal diademe in the hand of thy God.

^a It shall no more be sayd vnto thee, ^a Forfaken, neither shall it be sayd any more to thy land, Desolate, and thou shalt be called ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j 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x That is, in respect of the promise, which is perpetual: as best they had now possessed the land of Canaan, a thousand and four hundred years, and that they lament, to moure God rather to remember his covenant: then to punish their sinnes.

sold it, but a little while: for our aduersaries have troden downe thy finchary.

19 Wee haue bene as they, ouer whome thou neuer haest rule, and vpon whome thy Name was not called.

and that they lament, to moure God rather to remember his covenant: then to punish their sinnes.

CHAP. LXIII.

1 The Prophet prayeth for the sinnes of the people. 6 Mans righteousnesse is like a filthy clothe.

O Lord, that thou wouldest breake the heavens, and come downe, and that the mountaines might melt at thy presence!

2 As the melting fire burned, as the fire cauld the waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which wee looked not for, thou camst downe, and the mountaines melted at thy presence.

4 For since the beginning of the world they haue not heard nor vnderstood with the care, neither hath the eye seene another God beside thee, which doth so to him that waiteth for him.

5 Thou diddest meete him, that reioyced in thee, and did iustly: they remembered thee in thy wayes: beholde, thou art angry, for wee haue sinned: yet in them is continuance, and we shal be faued.

6 But wee haue all bene as an vncleane thing, and all our righteousness is as filthy cloutes, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stretch vp himselfe to take holde of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our Father: wee are the clay, and thou art our putter, and wee are all the worke of thine handes.

9 Be not angry, O Lord, about measure, neither remember iniquitie for euer: loe, we beseech thee beholde, we are all thy people.

10 Thine holy cities lie waste: Zion is a wilderness, and Ierusalem a desert.

11 The House of our Sanctuary & of our glorie, where our fathers praised thee, is burne vp with fire, and all our pleasant things are wasted.

12 Wilt thou holde thy selfe still? at these things, O Lord? wilt thou holde thy peace and afflict vs about measure?

13 Albeit, O Lord, thy iust indignation thou mayest utterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children. For so the iust iudge when God doeth not immediately send succour, which were dedicate to thy seruice, and to call vpon thy Name, in wherein we reioyced and worshipped thee, a Thats, at the contempt of thine owne glory: though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

CHAP. LXV.

1 The vocation of the Gentiles and the reuersion of the Iewes. 12 The joy of the elect, and the punishment of the wicked.

I haue bene sought of them that asked not: I was found of them that sought mee not: I said, Beholde me, beholde me, vnto a nation that called not vpon my Name.

2 I haue spread out mine handes all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne

imaginings.

3 A people that prouoked mee euer vnto my face: that sacrificeth in gardens, and burneth incense vpon bricks.

4 Which remember among the graves, and lodge in the deserts, which care swines flesh, and the broth of things polluted are in their vessels.

5 Which fly stand apart, come not neere to mee: for I am holier then thou: therefore a smoke in my wrath, and a fire that burneth all the day.

6 Beholde, it is written before me: I will not keepe silence, but will render it and recompense it into their bosome.

7 Your iniquities and the iniquities of your fathers haue together (saith the Lorde) which haue burnt incense vpon the mountaines, & blasphemed mee vpon the hillies: therefore will I measure their olde worke into their bosome.

8 Thus saith the Lorde, As the vine is founde in the cluster, and one faith, Destroy it not, for a blessing is in it, so will I doe for my seruants sakes, that I may not destroy them whole.

9 But I will bring a feede out of Iakob, and out of Iudah, that shal inherit my mountaine: and mine elect shal inherit it, and my seruants shal dwell there.

10 And Sharon shal be a sheepefold, and the valley of Achor shal be a resting place for the cattle of my people, that haue sought me.

11 But ye are they that haue forsaken the Lorde and forgotten mine holy Mountaine, and haue prepared a table for the multitude, and furnishe the drinke offerings vnto the number.

12 Therefore will I p number you to the sword, and al you shal bowe downe to the slaughter, because I called, and ye did not answere: I spake, and ye heard not, but did euill in my sight, and did chuse that thing which I would not.

13 Therefore thus saith the Lord God, Behold, my seruants shal eate, and ye shal be hungry: beholde, my seruants shal drinke, and ye shal be thirstie: beholde, my seruants shal reioyce, and ye shal be ashamed.

14 Beholde, my seruants shal sing for ioy of heart, and ye shal cry for sorrow of heart, and shal howle for vexation of minde.

15 And ye shal leaue your name as a curse vnto my chosen: for the Lorde God shall slay you, and call his seruants by another name.

16 He that shal blasse in the earth, shal blasse himselfe in the true God, and he that sweareth in the earth, shal sweare by the true God: for the former troubles are forgotten, and shal surely hide themselves from mine eyes.

17 For loe, I will create 7 new heuens and a new earth: and the former shal not be remembered nor come into minde.

18 But be ye glad and reioyce for euer in the things that I shal create. For beholde, I will create Ierusalem as a reioycing; and her people as a ioye.

19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shal bee

faithful, which haue a wayes of consolation, & full contentment of all things in their God, though sometimes they lacke these corporall things. 17 Meaning that he would call the Gentiles, who should abhorre euen the very name of the Iewes for their inidulgentia sake. 18 Then by the name of the Iewes. 19 By blessing and by swearing is meant the praising of God for his benefits, & the true worshiping of him, which shall not be only in Iudea, but through all the world. x I will no more suffer my Church to be desolate as in times past. y I will so alter and change the state of my Church, that it shall seeme to dwell in a new world.

e He sheweth that to delire in our owne fantasies, is the declining from God, and the beginning of all impietie and idolatrie.

d Which were dedicate to idoles.

e Meaning their alacrity, which the thus nameth by contempt.

f To consult with spirits, and to coare

galls, which was forbidden, Deut. 18. 11.

h Which was contrary to Gods commandment, Leuit. 11. 7. deut. 14. 8.

i He sheweth that hypocricie is euer ioynd with pride and contempt of others.

k Their punishment shall neuer haue end.

l So that remembrance thereof cannot be forgotten.

m Shalbe both punished together: & this declares how the children are punished for their fathers faults: to wit, when the same faults or like are found in them.

n That is, it is profitable meaning, that God will not destroy the faithful branches of his vineyard, when he destroyeth the rotten stocks, that is, the hypocrites.

o Which was a plentyfull place in Iudea to feede sheepe, as Achor was for cattle.

p By the multitude and number he meaneth the innumerable idoles, of whom they thought they could neuer haue yough.

q Seeing you can not number your gods, I will number you with the sword.

r By my Prophets, whom ye would not obey.

s By the woods, fountaines, and the like, he meaneth the blessed life of the

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power, as he did in mount Sinai.

b Meaning, the raine, hail, fire, thunder, and lightnings.

c Saint Paul vseth the same kinde of admiration, 1. Cor. 2. 9. marveling at Gods great benedictione the wele to his Church by the preaching of the Gospel.

d Thou shouldest fauour toward our fathers, when they trusted in thee, and walked after thy commandments.

e They considered thy great mercies.

f That is, in thy mercies, which he calleth the wayes of the Lord.

g Thou wilt haue pitie vpon vs.

h We are lustily brought into captivity, because we haue provoked thee to anger, and though we would exalt our felices, yet our righteousness, and best vertues are before thee as vile clouts, or, (as some reade) like the mensu-

re clothes of a woman.

i Albeit, O Lord, thy iust indignation thou mayest utterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children.

k For so the iust iudge when God doeth not immediately send succour, which were dedicate to thy seruice, and to call vpon thy Name, in wherein we reioyced and worshipped thee, a Thats, at the contempt of thine owne glory: though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

l So that remembrance thereof cannot be forgotten.

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11 Meaning, the Gentiles which knew not God, shouldest seeke after him when he had wooed their hearts with his holy Spirit, Rom. 1. 15.

12 Hee sheweth the cause of the reuersion of the Iewes, because they would not obey him for any admonition of his Prophets, by whom he called them continually, and stretched out his hand to draw them.

^a Meaning, in this wonderful reformation of the church, there should be no weakerie of youth, nor infirmities of age, but all should be fifth, as flourishing; and this is accomplished in the heavenly Jerusalem, when all sinners shall cease, & the trees shall be wiped away.
^b Whereby hee sheweth that the infants and weak-headed sinners have no part of this benediction.
^c He prophesieth to the faithful the blessings which are contained in the Law, and for ever temporal things comprehended in the spiritual promises.
^d See Chap. lxxvi.

no more heard in her, nor the voyce of crying.

¹⁰ There shall be no more there a childe of yeeres, nor an olde man that hath not filled his dayes: for he that shall be an hundred yeeres olde, shall die as a young man: but the sinners being an hundred yeeres olde shall be accursed.

²¹ And they shall build houses, and inhabit them, and they shall plant vineyards, and eate the fruit of them.

²² They shall not build, and another inhabit they shall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shall inioy in olde age the worke of their hands.

²³ They shall not labour in vaine, nor bring forth in feare: for they are the feed of the blessed of the Lord, and their buds with them.

²⁴ Yea, before they call, I will answer, and whilst they speake, I will heare.

²⁵ The wolfe and the lambe shall feed together, and the lion shall eate straw like the bullocke: and to the serpent dust shall be his meate. They shall no more hurt nor destroy in all mine holy mountaine, sayth the Lord.

CHAP. LXXVI.

¹ God dwelleth not in temples made with hands. ² He desireth sacrifice: thou without mercy and faith. ³ God comforteth them that are troubled for his sake. ¹⁹ The vocation of the Gentiles. ²³ The perpetual Sabbath. ²⁴ The punishment of the wicked is everlasting.

¹ Thus sayth the Lord, *The heauen is my throne, and the earth is my footstool: where is that house that yee will build vnto me? and where is that place of my rest?

² For all these things hath mine hand made, and all these things have bene, sayth the Lord: and to him will I looke, euen to him that is poore, and of a contrite spirit, and tremble that my words.

³ He that killeth a bullocke, as if he slew a man: he that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembereth inence, as if he blessed an idol: yea, they have chosen their owne wayes, and their foule delighteth in their abominations.

⁴ Therefore will I chuse out their delusions, and I will bring their feare vpon them, because I called, and none would answer: I spake, and they would not heare: but they did cuill in my sight, and chose the things which I would not.

⁵ Heare the word of the Lord, all yee that tremble at his word, Your brethren that hated you, and cast you out for my Names sake, said, Let the Lord be glorified: but he shall appeare to your ioy, and they shall be ashamed.

⁶ A voice soundeth from the cite, euen a voice from the Temple, the voice of the Lord, that recompenseth his enemies fully.

⁷ Before he travelled, he brought forth:

^a Job. vi. 2. 4. 9. ^b A My sacrifice is so great that it filleth both heauen and earth, and therefore cannot be included in a temple like an idol: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices.
^c Seeing that both the Temple and the things therin, with the sacrifices were made and done by his appointment, he sheweth that he hath no need thereof, and that he can be without them, Psal. xcvi.
^d To him that is humble and pure in heart, which receive his doctrine with reverence and feare.
^e Because the Iewes thought themselves holy by offering at their sacrifices, and in the measure that hee doeth the sacrifices of the heathen, who offered men, dogges, and swine to their idoles, which things were expressly forbidden in the Law.
^f I will discover their wickedness and hypocrisie, wherein they thinke to blinde mine eyes to all the world. I see inuicibly the faithfull by promising to destroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God.
^g The enemies shall shortly have a more terrible voyce, euen fire and slaughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance.
^h Meaning, that the reformation of the Church should be so looked and contrariety to all mens opinions: as when a woman is delivered before shee looked for it, and that without paine in travail.

and before her paine came, she was delivered of a man childe.

⁸ Who hath heard such a thing? who hath seene such things? that the earth be brought forth in one day? or shall a nation be borne at once? for as soone as Zion travelled, she brought forth her children.

⁹ Shall I cause to trauell, and not bring forth? shall I cause to bring forth, and shall be barren, sayth the God?

¹⁰ Reioyce yee with Ierusalem, and be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her.

¹¹ That ye may sucke, and be satisfied with the breasts of her consolation: that ye may milke out and be delighted with the brightnesse of her glorie.

¹² For thus saith the Lord, Beholde, I will extend my peace ouer her like a flood, and the glory of the Gentiles like a flowing stream: then shall ye sucke, ye shall be borne vpon her sides, be ioyfull vpon her knees.

¹³ As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Ierusalem.

¹⁴ And when ye see this, your hearts shall reioyce, and your bones shall flourish like an herbe: and the hand of the Lord shall be known among his seruants, and his indignation against his enemies.

¹⁵ For beholde, the Lord will come with fire, and his charres like a whirlwinde, that he may recompense his sinner with wrath, and his indignation with the flame of fire.

¹⁶ For the Lord will iudge with fire, and with his sword all flesh, and the flaine of the Lord shall be many.

¹⁷ They that sanctifie themselves, and purifie themselves in the gardens behinde one tree in the middes eating of swines flesh, and such abomination, euen the mouse, shall be consumed together, sayth the Lord.

¹⁸ For I will visit their works, and their imaginations: for it shall come that I will gather all nations, and tongues, and they shall come, and see my glory.

¹⁹ And I will set a signe among them, and will send those that escape of them, vnto the nations of Tyrrhath, Pul, and Lud, and to them that draw the bow, to Tubal and Lauan, yles afarre off, that haue not heard my fame, neither haue seene my glory, and they shall declare my glory among the Gentiles.

²⁰ And they shall bring all your brethren for an offering vnto the Lord out of all nations, vpon horses, and in charres, and in horse litters, and vpon mules, and swift beasts, to Ierusalem mine holy Mountaine, sayth the Lord, as the children of Israel offer in a cleane vessel in the House of the Lord.

²¹ And I will take of them for Priests, and for Leuites, sayth the Lord.

whereby he alludeth to the marking of the postes of his people, whom he preferred, Exod. xiii. 7. I will scatter the rest of the Iewes, which escape destruction, into diuers nations. y That is, Cilicia. A Meaning, Africa. A To wit, Lydia, or Asia minor. B Signifying the Parthians. C Italie. D Grecia. E Meaning, the Apostles, disciples, and others, which he did bestow of the Iewes to preach vnto the Gentiles. F That is, the Gentiles, which by faith shall be made the children of Abraham as you are. G Whereby he meritieth that no necessarie names shall want when God shall call the Gentiles to the knowledge of the Gospel. h To wit, of the Gentiles, as hee did Lake, Timothee, and Titus, and others after, to preach his word.

¹ This shall passe the capacitye of man to see such a multitude that shall come vnto mee, meaning vnder the preaching of the Gospel, whereof they that came vnto mee out of Babylon, were a figure.
² Declaring hereby, that as by his power and providence woman travaileth and is delivered: so hath he power to bring forth his Church at his time appointed.
³ That ye may reioyce for all the benefits that God bestoweth vpon his church.
⁴ I will giue her felicitie, and prosperitie in great abundance.
⁵ See Chap. 40. 16.
⁶ Ye shall be created as new creatures, that as by his power and providence woman travaileth and is delivered: so hath he power to bring forth his Church at his time appointed.
⁷ This vengeance God will execute at the destruction of Babylon, and hath executed it against the enemies of his Church, and will doe till the last day, which shall be the accomplishment thereof.
⁸ Meaning, the hypocrites.
⁹ Whereby are meant them that did maliciously transgreffe the Law by eating beasts, and swine, vnto the moone, which nature abhorreth.
¹⁰ The Gentiles shall be partakers of that glorie, which before I shewed to the Iewes.
¹¹ I will make them that I chose, that they perish with the rest of the infidels.

i Hereby he signifies the kingdom of Christ wherein his Church shall be renewed, and whereas before there were appointed seasons to sacrifice: in this there shall be one continual Sabbath, so that all times & seasons shall be one.

23 For as the new heavens, and the new earth which I will make, shall remain before me, saith the Lord, & shall your feed and your name continue.

24 And from month to month, and from Sabbath to Sabbath shall all flesh come to worship before me, saith the Lord.

shall come to the wicked, that are out of the Church. 1 Meaning a continual remembrance of conscience, which shall ever grow them, & never suffer them to be at rest, Mar. 2.44. M This is the just recompense for the wicked, which concerning God and his word, shall be by Gods just judgement abhorred of all his creatures.

24 And they shall goe forth, and looke vpon the carcasses of the men that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched, and they shall be an abhorring vnto all flesh.

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IEREMIAH.

THE ARGUMENT.

The Prophet Jeremiah borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whom some thinke to be that found out the booke of the Law, and gave it to I. fish. This Prophet had excellent gifts of God, and most euident reuelations of prophesie, so that by the commandment of the Lord he began very young to prophesie, that is, in the thirteenth yeere of Iosiah, and continued eighteen yeeres vnder the said King, and three months vnder Iehoiachin, and vnder Iehoiakim eluen yeeres and three months vnder Iehoiachin, and vnder Zedekiah eluen yeeres: vnto the time that they were carried away into Babylon. So that this time amounteth to about fortie yeeres, besides the time that he prophesied after the captiuitie. In this booke he declareth with roares and lamentation the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetisousnesse, subtiltie, crueltie, excess, rebellion, and contempt of Gods word: and for the confusion of the Church, reuelles his iust time of their diluerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which was more stubborn and obdurate, when the Prophets doe admonish them manfully of their destruction. Next how the Prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgement against the wicked, yet will he ever shew himselfe a preseruer of his Church, and when all means seeme to man's iudgement to be abolished, then will he declare himselfe victorious in preserving his.

CHAP. I.

i In what time Jeremiah prophesied, 6 He acknowledgeth his iudgement, and a foretelling of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preach his word without feare.

a That is, the sermon and prophesie.

b Which is thought to be that found the booke of the Law vnder King Iosiah, 2. King. 22.8.

c This was a citie about three miles distant from Ierusalem, and belonged to the Priests, the sonnes of Aaron, Iosiah. 1. 18.

d This is spoken to confirme his vocation and office: forasmuch as he did not presume of himselfe to preach and prophesie, but was called thereto by God.

e Meaning, the nephew of Iosiah: for Iehoiachin was his father, who reigned but three months, & therefore is not mentioned, no more is Iachin that reigned no longer. f Of the eleventh yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were carried away into Babylon by Nebuchadnezzar. g The scripture voucheth this manner of speech, to declare that God hath appointed his ministers to their offices before they were borne, as 16. 49. 1. gal. 1. 15. h For Jeremiah did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites, and against all. i Considering the great iudgements of God, which according to his threatnings should come vpon the world, he was moved with a certaine compassion to the one side to pittie them that should thus perish, and on the other side by the infirmities of mans nature, knowing how hard a thing it was to counterfeite such a charge, as 16. 4. 1. Exod. 3. 11. and 4. 10.

THE a words of Jeremiah the sonne of b Hilkiah one of the Priests that were at c Anathoth in the land of Benjamin.

2 To whom the d word of the Lord came in the dayes of Iosiah the sonne of Amon King of Iudah in the thirteenth yeere of his reigne:

3 And also in the dayes of Iehoiakim the sonne of Iosiah King of Iudah vnto the end of the eleueth yeere of Zedekiah, the sonne of Iosiah King of Iudah, euen vnto the carrying away of Ierusalem captiue in the fift e month.

4 Then the word of the Lord came vnto me, saying,

5 Before I a formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, and ordained thee to be a Prophet vnto the n nations.

6 Then said I, Oh, Lord God, beholde, I can not speake, for I am a child.

7 But the Lord said vnto me, Say not, I am a child: for thou shalt goe to all that I shall send thee, and whatsoever I command thee, shalt thou speake.

8 Be not afraid of their faces: for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand, and k touched my mouth, and the Lord said vnto me, Beholde, I haue put my words in thy mouth.

10 Beholde, this day haue I set thee ouer the l nations, and ouer the kingdomes, to plucke vp, and to root out, and to destroy, & throw downe, to build, and to plant.

11 After this the word of the Lord came vnto me, saying, Jeremiah, what seest thou? And I said, I see a m rod of an almond tree.

12 Then said the Lord vnto mee, Thou hast scene aright: for I will hasten my word to performe it.

13 Again the word of the Lord came vnto me the second time, saying, What seest thou? And I said, I see a satching n pot looking out of the North.

14 Then said the Lord vnto mee, Out of the o North shall a plague be spread vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, saith the Lord, and they shall come, and euery one shall sit with thine in the entering of the gates of Ierusalem, and on all the walles thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my p iudgements touching all the wickednesse of them that haue forsaken me, and haue burnt incense vnto other gods, and worshipped the works of their owne hands.

17 Thou therefore truste vp thy loines, and arise and speake vnto them all that I command

k Which declarereth that God maketh them meet, and affereth them, whom he calleth to set forth his glory: giving them all means necessary for the same, Exod. 4. 11. 16. 6. 7.

l Hee sheweth what is the authority of Gods true ministers, which by his word haue power to beat downe whatsoever lieth in the way against God: and to plant and assure the humble, and such as give themselves to the obedience of Gods word. 4. 1. 18.

m Hee sheweth what is the key which Christ hath left to lose & bind, Mat. 18. 18.

n Hee ioyne the signe with the word for a more ample confirmation, signifying by the rod of the almond tree, which first buddeth, the hastie coming of the Babylonians.

o Hee sheweth the signe with the word for a more ample confirmation, signifying by the rod of the almond tree, which first buddeth, the hastie coming of the Babylonians.

p I will give them charge and power to execute my vengeance against the idolaters, which haue forsaken me, for their idoles.

g Which declareth that Gods vengeance is prepared against thee, which due not execute their duties faithfully, either for feare of man, or for any other cause, 1. Cor. 9.16. Signifying, on the one part, that the more thou sinnest, and the worse against Gods ministers, the more preiust will be to help thee, Iohs. 1.5. be 1.9. and on the other part that they are wittely vnnere to Iesus God, and his Church, which are afraid, and do not resist wickednes, whatsoeuer danger depend thereon, Ila. 30.7. Ezek. 3.8.

thee: be not afraid of their faces, least I destroy thee before them.
18 For I, behold, I this day haue made thee a defended cite, and an ^a yron pillar and wailes of brass against the whole land, against the Kings of Iudah, and against the princes thereof, against the Priests thereof, and against the people of the land.
19 For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, saith the Lord.
20 And what thou shalt doe in the way of ^a Egypt? to drinke the water of Nilus? or what maketh thou in the way of Asihur? to drinke the water of the ^a Riuer?

CHAP. II.

g God reherfeth his benefices done vnto the Iewes, 8. Against the Priests and false prophets. 12. The Iewes are dejected, because they forsake God.

Moreover, the word of the Lorde came vnto Me, saying,

3 Goe, and cry in the eares of Ierusalem, saying, Thus saith the Lord, I remember thee, with the ^a kindnesse of thy youth, & the loue of thy marriage, when thou wentest after me in the wilderness ^a in a land that was not fowen.

3 Israel was as a thing ^a halowend vnto the Lord; ^a his first fruites: all they ^a that eat it, shall offend: euill shall come vpon them, saith the Lord.

4 Heare ye the word of the Lord, O house of Iakob, and all the families of the house of Israel.

5 Thus saith the Lord, What iniquitie haue your fathers found in mee, that they are gone ^a farre from me, and haue walked after vanitie, and are become ^a vaine?

6 For they said not, Where is the Lorde that brought vs vp out of the land of Egypt? that led vs through the wilderness, through a desert and waste land, though a drie land, and ^a by the shadow of death, by a land that no man passed thorow, and where no man dwelt?

7 And I brought you into a plentifull country, to eate the fruit thereof, & the commodities of the same: but when ye entered, ye defiled ^a my land, and made mine heritage an abomination.

8 The Priests did not, ^a I Where is the Lord? and they that should minister the ^a Lawe, knewe me not: the ^a pastours also offended against mee, and the Prophets prophesied in ^a Baal, and went after things that did not profite.

9 Wherefore I will yet ^a plead with you, saith the Lorde, and I will pleade with your children & childrens children.

10 For go ye to the yles of ^a Chittim, and beholde, and send vnto ^a Kedar, and take diligent heede, and see whether there be such things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their ^a glory, for that which doeth not ^a profite.

12 O ye ^a heathens, be astonied at this: be afraid and vtterly confounded, saith the Lord.

13 For my people haue committed two euils:

a According to that grace and fauour, which I shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to my selfe, Ezek. 16.3.
b When I had deliuered thee out of Egypt.
c Chosen aboue all other to Iesue the Lord only, and the first offered to the Lord of all other nations.
d Whosoever did challenge this people, or else did annoy them, was punished.
e That is, fallen to such idle idolry.
f A stronger sign to vnto thee, and are become blinde and infesible as the idoles, that they ferue.
g Where for lacke of all things necessary for life ye could looke for no thing every houre but perill death.
h By your idola trie and wicked minies. Psal. 78. 38. and 106. 38.
i They taught not the people to ferke after God.
k As the Scribes, which should haue reponed the Lawe to the people.
l Meaning, the priests and ministers, signifying, that all estates were corrupte.
m That is, false vaine things, and brought the people from the true worship of God to some idoles: for by Baal, which was the chief idole of the Moabites, are meant all idoles.
n Signifying, that he would not as he might, shew his way conderne them, but (with them) by euident examples their great ingratitude, that they might be ashamed, and repent.
o Meaning, the Grecians and Italians, p. Vnto Arabia.
q That is, God which is in their glory, and who maketh them glorious aboue all other people: reponing the Iewes, that they were lesse diligent to ferue the true God, then were the idolaters to honour their vanities.
r Meaning, the idoles, which were their destruction, Psal. 106. 38. f. He therewith, that the idolaters creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements against the same.

they haue forsaken mee: the fountaine of liuing waters, to digge them pittes, ^a then broken pittes, that can hold no water.

14 Is Israel ^a a ^a seruant, or is hee borne in the house? why ^a then is hee polluted?

15 The ^a Lyons roared vpon him and yelled, and they haue made his lande waste: ^a his cities are burnt without ^a yn an inhabitant.

16 Also the children of ^a Noph and Tahapanes haue ^a broken thine head.

17 Hast thou procured this vnto thy selfe, because thou hast forsaken the Lorde thy God, when he ^a led thee by the way?

18 And what hast thou now to doe in the way of ^a Egypt? to drinke the water of Nilus? or what maketh thou in the way of Asihur? to drinke the water of the ^a Riuer?

19 Thine owne wickednes shall ^a correct thee, and thy turnings backe shall reprooue thee: know therefore and beholde, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lorde God of hostes.

20 For of olde time I haue broken thy yoke, and burst thy bonds, and thou saydest, I will no more transgreffe, but like an harlot thou runnest about vpon all his hilles, & vnder all greene trees.

21 Yet I had planted thee, a noble vine, whose ^a plants were all naturall: how then art thou turned vnto meino the plants of a strange vine?

22 Though thou wast thee with ^a sinne, and take thee much sope, yet thine iniquity is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I ^a followed Baalim? beholde thy wayes in the valley, and know, what thou hast done: thou art like a swift ^a dromedary, that runneth by his wayes.

24 And as a wilde ^a asse, vnto the wilderness, that sniffeth vp the wind by occasion at her pleasure: who can turne her backe? all they that seeke her, will not wearie themselves, but will finde her in her ^a lononeth.

25 Keepe thou thy feet from ^a barrennes, & thy throte from thirst: but thou hast despierately, No, for I haue loured strangers, & them will I follow.

26 As the ^a thief is ashamed when hee is found, so is the house of Israel ashamed, they, their kings, their Princes, and their Priests, and their Prophets.

27 Saying to a tree, Thou art my ^a father, and to a stone, Thou hast begotten me: for they haue turned their backe vnto me, and not their face: but in the time of their trouble they will say, Arise, and helpe vs.

28 But where are thy gods, that thou hast made thee? let them arise, if they can helpe thee

h Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them: and therefore they call their doges Gods seruice. i. He compareth the idolaters to their beasts, because they neuer cease running to and fro: for both valleys and hilles are full of their idolatrie. k He compareth the idolaters to a wilde asse: for the asse neuer be tamed, nor yet weaned: for so the Iewes, he can take her winds at every occasion. l That is, where she is with loose, and therefore the banners wait their time: so though thou couldest not be turned backe now from thine idolatrie, yet when thine iniquity shall be in the full, God will meet with thee, m Merely hee was with them: for they could not goe into strange countries to seeke helpe: for they should not spend their labour, and hurt themselves, which is here meant by the bare foot and shift, Ila. 37. 10. n As a thief will not acknowledge his fault, till he be taken with the deed, and ready to be punished, so they will not confesse their idolatrie, till the plagues dray to the time light vpon them. o Meaning, that idolaters spoyl God of his honour: and whereas he hath taught to call him the father of all his, they attribute this title to their idoles.

Signifying, that when men forsake Gods waile, which is the fountaine of life, they reiect God himself, and so fall to their owne iustifications and vain confidence, and procure to themselves destruction, Iona. 2.3. archa. 10.3.
u Haue I ordered them like servants, and not like drachels beloued children? Exod. 4. 22. therefore it is their fault only, if the enemy spoile them.
v The Babylo-nians, Caldreans, and Affrians.
w Not one shall be left to doe there, a. That is, the Egyptians: for these were two great cities in Egypt.
x Haue grievously vexed thee at sundry times.
y Shewing, that God would haue filled thee might, if they would haue followed him.
z To seeke helpe of man, as though God were not able enough to defend thee, which is to drinke of the podelles, and to leave the fountaine of life.
3.1. To wit, Egyptians.
4 Meaning, that the wicked are infectious till die punishment for their sinne when taken, as ver. 26. Ila. 3.9.
f When I deliuered thee out of Egypt, Exod. 9. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

g Thou thoughtest that thy gods of blocks & stones could haue huipen thee, because they were clay in number & preit in euery place: but nowe let vs see whether: either the multitude, or their preface can deliuer thee from my plague, chap. 11. 19. **q** As though I did you inuie in putting nothing you seeing that your faultes are so euident, **s** That is, you haue killed your Prophets: that exhorter you to repentance. as Zechariah, lii. 10. **t** Hence I not giuen them abundance of all things: **u** But will trust in our owne power and pollice, **x** With strangers, **y** The Prophets and the iustall are haue in euery corner of your country, **y** For the Affirians had taken away the ten tribes out of Israel, and destroyed Iudah euen vnto Ierusalem: and the Egyptians flewe Iosiah and vnto the Iewes in Iuday forties. **z** In signe of lamecason, as 1. Sam. 13. 19.

in the time of thy trouble: for according to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will ye plead with me? ye all haue rebelled against me, saith the Lord.

30 I haue smitten your children in vaine, they received no correction: your own sword hath deuoured your Prophets like a destroying Lyon.

31 O generation, take heede to the worde of the Lord: haue I bene as a wilderness vnto Israel? or a land of darknesse? Wherefore faith my people heathen, We are lordes, & we will come no more vnto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people haue forgotten mee, dayes without number.

33 Why doest thou prepare thy way, to seeke amitie? euen therefore will I teach thee, that thy wayes are wickednesse.

34 Also in thy wings is found the blood of the foules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from me: Behold, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt be confounded of Egypt, & as thou art confounded of Ashtur.

37 For thou shalt goe forth from thence, and thine handes vpon thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

And destroyed Iudah euen vnto Ierusalem: and the Egyptians flewe Iosiah and vnto the Iewes in Iuday forties. **z** In signe of lamecason, as 1. Sam. 13. 19.

CHAP. III.

God calleth his people vnto repentance, 1. Hee promisseth the restoration of his Church, 2. Hee representeth Iudah and Israel, comparing them to a woman of oldeint to her husband,

THEY say, If a man put away his wife, and she goe from him, and become another mans, shall hee returne againe vnto her? shall not this land be polluted? but thou hast played the harlot with many louers: yet turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the hie places, & behold, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the Arabian in the wilderness: and way thou hast polluted the lande with thy whoredomes, and with thy malice.

3 Therefore the shewes haue bene restrained, and the latter raine came not, and thou hast defiled a shewes forehead: thou wouldest not bee alhamed.

4 Diddest thou not stil cry vnto mee, Thou art my father, and the guide of my youth?

5 Will hee keep his anger for euer? will hee reuerse it to the end? thus hast thou spoken, & yet thou doest euill, euen more and more.

6 The Lord said also vnto mee, in the dayes of Iosiah the King, Haft thou seene what this rebellious Iudah hath done? for the hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there played the harlot.

7 And I said, when she had done all this, Turne thou vnto me: but she returned not, as her rebellious sister Iudah saue.

and cry vnto God, and vnto outward prayer: as the godly do, but because they trust not in their call, they are not heard, Iosiah, 1. 1. Meaning, the ten tribes.

8 When I sawe, howe that by all occasions rebellious Israel had played the harlot, I cast her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not affaide, but they went also, and played the harlot.

9 So that for the lightnes of her whoredome she hath euen defiled the land: for the hath committed fornication with stones and stockes.

10 Neuerthelesse for all this, her rebellious sister Iudah hath not returned vnto mee with her whole heart, but fainedly, saith the Lord.

11 And the Lord said vnto me, The rebellious Israel hath iustified herselfe more then the rebellious Iudah.

12 Goe and cry these wordes toward the North and say, Thou disobedient Israel, returne, saith the Lord, and I will not let my wrath fall vpon you: for I am mercifull, saith the Lord, and I will not alway keepe mine anger.

13 But knowe thine iniquitie: for thou hast rebelled against the Lord thy God, and hast scattered thy wayes to the strange gods vnder euery greene tree, but yet wouldest not obey my voyce, saith the Lord.

14 O ye disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a cite, and two of a tribe, & will bring you to Zion,

15 And I will giue you pastours according to mine heart, which shall feed you with knowledge and vnderstanding.

16 Moreover, when ye be increased and multiplied in the land, in those dayes, saith the Lord, they shall say no more, The Ark of the covenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visit it, for that shall be no more done.

17 At that time they shall call Ierusalem, The throne of the Lord, & all the nations shall be gathered vnto it, euen to the Name of the Lord in Ierusalem: and thenceforth they shall follow no more the hardnesse of their wicked heart.

18 In those dayes the house of Iffrah shall walke with the house of Iffrah, & they shall come together out of the land of the North, into the land, that I haue giuen for an inheritance vnto your fathers.

19 But I sayd, How did I take thee for children and giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and sayd, Thou shalt call me, saying, My father, and shalt not turne from me?

20 But as a woman rebelled against her husband: so haue ye rebelled against me, O house of Iffrah, saith the Lord.

21 A voice was heard vpon the high places, weeping and supplications of the children of Israel: for they haue peruered their way, and forgotten the Lord their God.

22 O ye disobedient children, returne, and I will heale your rebellions, & behold, we come vnto thee, for thou art the Lord our God.

23 Truly the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our fathers labor, from our youth, their sheepe and their bullocks, their fannes and their daughters.

25 Wee lie downe in our confusion, and our shame

k And gaue her into the hands of the Affirians, **l** The Ebrewe word may either signifie lightnesse and wantonnes, or noife and bruite, **m** Iudah sinned for a time that she did reuerse, as vnder Iosiah, and other good Kings, but she was not truly touched, as wholly reformed, as appeared when occasion was offered by any wicked prince, **n** Iffrah hath not declared her selfe to be wicked as Iffrah, which yet hath had more admonitions and examples to call her to repentance, **o** Whereas the Israelites were now kept in captiuitie by the Affirians, to whom he promisseth mercie, if they will repent, **p** There was no way, which thou diddest not haue to seeke after the idoles, and to treat a pilgrimage, **q** This is to be vnderstood of the coming of Christ: for then they shall not leaue the Lord by ceremonies, and all signes shall cease, **r** Meaning the Church, where the Lord will be present the whole end, Matt. 18. 20, **s** Where they are now in captiuitie, **t** The Ebrewe word signifie a friend or companion, and here may be taken for a husband, as it is vied also, Moses 2. 1, **u** Signifying, that God, whom they had forsaken, would bring their enemies vpon them, who should leade them captiue and make them to cry and lament, **v** This is spoken in the prison of Iffrah to the shame of Iudah, which stayed so long to turne vnto God, **y** For their idolatrous Gods vengeance hath light vpon them & vnto

13 I will surely confume them, faith the Lord: there shall be no grapes on the vine, nor figges on the figtree, and the leafe shall fade, and the things that I haue giuen them, shall depart from them.

14 Why doe we stay? assemble your felues, and let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence, & giuen vs water with gall to drinke, because we haue sinned against the Lord.

15 We looked for peace, but no good came, and for a time of health, and behold troubles.

16 The noying of his horfes was heard from Dan, the whole land trembled at the noyse of the noying of his strong horses: for they are come, and haue deuoured the land with all that is in it, the citie, and those that dwell therein.

17 For beholde, I will send serpents, and cockatrices among you, which will not be charmed, and they shall sting you, faith the Lord.

18 I would haue comforted my selfe against sorowe, but mine heart is heauie in me.

19 Behold, the voyce of the crie of the daughter of my people for feare of them of a farre country, Is not the Lord in Zion? is not her King in her? Why? haue they prouoked me to anger with their grauen images, and with the vanities of a strange god?

20 The harvest is past, the sommer is ended, and we are not holpen.

21 I am sore vexed for the hurt of the daughter of my people: I am heauie, and astonishment hath taken me.

22 Is there no balm in Gilead? is there no Physicion there? Why then is not the health of the daughter of my people recovered?

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 For the knowledge of Conscience we ougly to reuerce. 26 The transgression of the heart.

Oh, that mine head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night for the flaine of the daughter of my people.

2 Oh, that I had in the wilderness a cottage of wayfaring men, that I might leaue my people, and go from them: for they be all adulterers, and an assemblie of rebels.

3 And they bendeth their tongues like their bows for 4 lies: but they haue no courage for the truth vpon the earth: for they proceed from euill to worse, and they haue not known mee, faith the Lord.

4 Let euery one take heed of his neighbour, and trust you not in any brother: for euery brother will vse deceit, and euery friend will deale deceitfully.

5 And euery one will deceiue his friend, and will not speake the truth: for they haue taught their tongues to speake lies: and take great paines to doe wickedly.

6 Thine habitation is in the middes of deceiues: because of their deceit they refuse to know me, faith the Lord.

7 Therefore thus faith the Lord of hostes, Beholde, I will smite them, and trie them: for what should I doe for the daughter of my people?

8 Their tongue is as an arrowe shot out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth waite for him.

9 Shall I not visit them for these things, faith the Lord? or shall not my soule be auenged on such a nation as this?

10 Vpon the mountaines will I take vp a weeping and a lamentation, and vpon the fayre places of the wilderness a mourning, because they are burnt vp: so that none can passe through them, neither can men heare the voyce of the Rocks: both the foule of the aire, and the beast are fled away and gone.

11 And I will make Ierusalem an heape, and a den of dragons, and I will make the cities of Iudah waste, without an inhabitant.

12 Who is it that will to vnderstand this? and to whome the mouth of the Lord hath spoken, such he shall declare it. Why doth the land perish, and is burnt vp like a wilderness, that none passeth through.

13 And the Lord saith, Because they haue forsaken my Law, which I set before them, and haue not obeyed my voyce, neither walked thereafter.

14 But haue walked after the stubbornnes of their owne heart, and after Baalims, which their fathers taught them.

15 Therefore thus faith the Lord of hostes, the God of Israel, Behold, I will feede this people with wormewood, and giue them waters of gall to drinke:

16 I will scatter them also among the heathen, whom neither they nor their fathers haue known, and I will find a sword after them, till I haue consumed them.

17 Thus faith the Lord of hostes, Take heede, and call for the mourning women, that they may come, and send for skillfull women, that they may come.

18 And let them make haste, & let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye liddes gulf out of water.

19 For a lamentable noyse is heard out of Zion, How are we destroyed, and vtterly confounded, for we haue forsaken the land, and our dwellings: we haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the words of his mouth, & teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp vpon our windows, and is entered into our palaces, to destroy the children without, and the yong men in the streets.

22 Speake, Thus faith the Lord, The carkeises of men shall lie, euen as the dung vpon the field, and as the hawthull after the shower, and none shall gather them.

23 Thus faith the Lord, Let not the wife man glorie in his wifeedom, nor the strong man glorie in his strength, neither the rich man glorie in his riches.

24 But let him that glorieth, glorie in this, that he vnderstandeth, and knoweth me: for I am the Lord, which haue mercie, iudgement, and

h With the fire of affliction.

* Psal. 8. 2.

and 120. 4.

Signifying that all the people about Ierusalem should be destroyed.

k Meaning that they are all without fence and vnderstanding, and that God hath taken his Spirit from them.

l He sheweth that the children can excuse themselves by their fathers: for both father and child if they be wicked, shall perish.

m Read Chap. 8. 1. 4.

n Signifying you are the latest you are as far as call for this foolish women, whom of a superstition you haue to lament for the dead, that they by theirained teares may prouoke you to some sorrow.

o Although they were waste of v because of our impieties, Leu. 18. 28. and 24. 22.

p He denoteth the superstition of the women, which made an use of mourning, and taught to weep with fained teares.

Signifying that there is none worthy to deliver the wicked from Gods iudgements: that when they think to be quit for, & mock for of, because they should take.

Forasmuch as none can find him selfe by his own labour or any worldly means, he sheweth that it is in vaine to put our trust in our strength, but that we trust in the Lord, and in his mercy, who only can deliver vs. 1. Cor. 1. 31. 2. Cor. 12. 7.

These three points are necessary to know right: his mercy, wherein consisteth our salvation; his iudgement, which he executeth continually against the wicked; and his justice, whereby he doth punish the wicked.

5 He speaketh in the person of the people, who when the enemies cometh, will runne about to hide themselves, and acknowledge that it is Gods hand.

6 That is, he haue brought vs into extreme affliction.

and thus they shall see, and thus they shall see, and thus they shall see, and thus they shall see.

7 15. & 23. 15. Chap. 14. 19. 1. Read Chap. 4. 14.

8 In God there is to find the Babylonians among them, who shall vaine ly destroy them in such sort as by no means they shall escape.

9 Read Chap. 4. 19.

10 Then the Lord speaketh.

11 The people wonder that they haue in no time looked for succour in vaine.

12 The Prophet speaketh this.

13 Meaning, that no mans helpe or meane could find them: for in Gilead was precious balm, Chap. 6. 1. 1. or the sending the vaine conceit of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their soules, and dwelt at Gilead, Hof. 4. 8.

14 The Prophet sheweth the great compassion that he had toward this people, seeing that he could neuer sufficiently lament the destruction that he sawe to hang ouer them.

Which is a special note to discusse the true patternes from the heathens, Read Chap. 4. 1. 1.

15 He sheweth that this were more quietnesse and greater wisdome for him to dwell among the wilde beasts than among the wicked people, which God hath incensed him this charge.

16 Vttery turned from God to be and flounder their neighbours.

17 Meaning that all were corrupt, and none could liue in honest man. 1. They haue in practise deccite, that they can not forsake it. 2. They haue in iudgement forsake God, then leaue their wicked trade.

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righteousness in the earth: for in these things I delight, saith the Lord.

25 Beholde, the dayes come, saith the Lord, that I will visit all men, which are circumsized with the vncircumcised:

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, and all the vntoile corners of them that dwell in the wilderness: for all these nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

CHAP. X.

1 The confessions of the flauers are not to be feared. 2 The weakness of idols, and of the power of God. 3 Their flauers are become to mice beasts.

HEARE ye the word of the Lord that he speaketh vnto you, O house of Israel.

2 Thus saith the Lord, I came not the way of the heathen, and be not afraid for the signs of heauen, though the heathen be afraid of such.

3 For the customs of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the handes of the carpenter) with the axe,

4 And another decketh it with silver, and with gold: they fasten it with nayles, and hammer, that it fall not.

5 The idoles stand vp as the palme tree, but speake not: they are borne because they can not goe: feare them not, for they can not doe euill, neither can they doe good.

6 There is none like vnto thee, O Lord: thou art great, and thy Name is great in power.

7 Who would not feare thee, O King of nations? for to thee appertained the dominion: for among all the wife men of the Gentiles, and in all their kingdoms there is none like thee.

8 But altogether they dote, and are foolish: for the flocke is a doctrine of vanitie.

9 Silver plates are brought from Tarshish, and golde from Phaz, for the worke of the workman, and the handes of the founder: the blew filke, and the purple in their clothing: all these things are made by cunning men.

10 But the Lord is the God of truth: he is the living God, and an everlasting King: at his anger the earth shall tremble, and the nations can not abide his wrath.

11 (Thus shall you say vnto them, The gods that haue not made the heauens and the earth, shall perish from the earth, and from vnder these heauens)

12 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

13 Hee giueth by his voyce the multitude of waters, in the heauen, and he catcheth the cloudes to ascend from the endes of the earth: he turneth lightnings to raine, and bringeth forth the wind out of his treasures.

a Because the people thought that to haue Images, was a meane to serue God and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them the doctrine of vanity, the worke of errors, ver. 15. & Habak 2. 17. calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the lay people. f Whereas they found the best gold: shewing that they thought nothing too deere for their idols: some read Ophe as King, 2. 16. g This declarerh, that all that hath bene in this Chapter spoken of idoles, was to arme the Iewes when they should be in Caldeas among the idolaters, and now with one sentence he instructeth them both how to protest their owne religion against the idolaters, and how to answer them to their shame which should exhort them to idolatrie, and therefore he writeth this sentence in the Caldeas tongue for a memoriall, whereas all the rest of his writing is in Hebrew.

14 Every man is a beast by his owne knowledge: every founder is confounded by the graven image: for his melting is but falsehood, and there is no brach therein.

15 They are vanitie, & the worke of errors: in the time of their visitation they shall perish.

16 The portion of Iakob is not like them: for he is the maker of all things, and Israel is the rodde of his inheritance: the Lord of hostes is his Name.

17 Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Beholde, at this time I will throwe as with a sling the inhabitants of the land, and will trouble them, and they shall finde it so.

19 Wo is me for my destruction, and my grievous plague: but I thought, Yet is I my forowe, and I will beare it.

20 My Tabernacle is destroyed, and all my cordes are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my curtaines.

21 For the Pastors are become beasts, and haue not sought the Lord: therefore haue they none vnderstanding: and all the flockes of their pastures are scattered.

22 Beholde, the noyse of the brute is come, and a great commotion out of the North country to make the cities of Iudah desolate, and a deince of dragons.

23 O Lord, I knowe, that the way of man is not in himselfe, neither is it in man to walke and to direct his steps.

24 O Lord, correct mee, but with iudgement, not in thine anger, least thou bring mee to nothing.

25 Powe out thy wrath vpon the heathen that knowe thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iakob and deuoured him, and consumed him, and haue made his habitation desolate.

But hearing of Zedekiahs rebellion, he turned his power to goe against Ierusalem, Ezek 21. 2. 11. therefore the Prophet saith, that this was the Lords decision. 9 Concerning that God hath reuelled vnto him the certaine of their expiation, Chap 7. 26. hee only prayeth, that he would punish them with mercie, which Iudah calleth, in weale, Chap 27. 8. meaning his rodde by their infirmity, 1 Cor. 10. 13. for here by iudgement is meant not only the punishment, but also the mercifull consolation of the time, as Chaps 30. 11. f Forasmuch as Iudah cannot only be knowne and glorified by his mercie, that hee is with toward his Church, but also by his iustice in punishing his enemies, he prayeth that his glorie may fully appeare both in the one and the other, Psal. 76. 6.

CHAP. XI.

1 A curse of them that obey not the word of Gods countenance. 2 The people of Iudah, following the steps of their fathers, now do strange gods. 3 The Lords forbiddeth them to pray for them.

THE worde that came to Ieremiah from the Lord, saying,

2 Heare ye the wordes of this covenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus saith the Lord God of Israel, a Cursed be the man that obeyeth not the wordes of this covenant,

4 Which I commaunded vnto your fathers, when I brought them out of the land of Egypt, from the yron furnace, saying, Obey my voyce, and doe according to all these things, which I commaund you: so shall ye be my people, and I will be your God,

b The more that man thinketh to do any thing well by his owne will, and not as God instructeth him, the more doth hee prove himselfe to be a vile beast. 1 By these wordes, Porcion & Rod, hee signifieth their inheritance, meaning that God should be all sufficient for them: & that their felicity consisted in him alone, & therefore they ought to renounce all other helps & succours, as of idoles, &c. Deut. 32. 17. psal. 83. c The Prophet willeth the Iewes to prepare themselves to this captiuitie, shewing that it was now at hand, and that they should leele the things, whereof he had told them. 1 It is my iust plague, and therefore I will take it patiently, whereby he teacheth the people how to behave themselves toward God. m He sheweth how Ierusalem shall lament. n The governors and Ministers. o Read Chap. 4. 19. p He speaketh this because that Nebuchad-nezzar supposed to haue made warre against the Magistres and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to goe against Ierusalem.

5 That I may confirme the othe, that I have sworn vnto your fathers, to giue them a lande, which floweth with milke and hony, as *appeareth* this day. Then answered *b* I and sayd, So be it, O Lord.

6 Then the Lord said vnto me, Cry all these words in the cities of Iudah, and in the streets of Ierusalem, saying, Heare ye the words of this couenant, and doe them.

7 For I have protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, *c* rising early and protesting, saying, Obey my voyce.

8 Neuerthelesse they would not obey, nor encline their eares: but euery one walked in the stubbornnesse of his wicked *d* heart: therefore I will bring vpon them all the *e* wordes of this couenant, which I commanded them to doe, but they did it not.

9 And the Lord said vnto me, A *f* conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: *g* thus the house of Israel, and the house of Iudah haue broken my couenant, which I made with their fathers.

11 Therefore thus saith the Lord, Beholde, I will bring a plague vpon them, which they shall not bee able to escape, and though they cry vnto me, *h* I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem goe, and cry vnto the gods vnto whome they offer incense, but they shall not bee able to helpe them in the time of their trouble.

13 *i* For according to the number of thy cities were thy gods, O Iudah, and according to the number of the streets of Ierusalem haue yett set vp altars of confusion, *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z* *aa* *ab* *ac* *ad* *ae* *af* *ag* *ah* *ai* *aj* *ak* *al* *am* *an* *ao* *ap* *aq* *ar* *as* *at* *au* *av* *aw* *ax* *ay* *az* *ba* *bb* *bc* *bd* *be* *bf* *bg* *bh* *bi* *bj* *bk* *bl* *bm* *bn* *bo* *bp* *bq* *br* *bs* *bt* *bu* *bv* *bw* *bx* *by* *bz* *ca* *cb* *cc* *cd* *ce* *cf* *cg* *ch* *ci* *cj* *ck* *cl* *cm* *cn* *co* *cp* *cq* *cr* *cs* *ct* *cu* *cv* *cw* *cx* *cy* *cz* *da* *db* *dc* *dd* *de* *df* *dg* *dh* *di* *dj* *dk* *dl* *dm* *dn* *do* *dp* *dq* *dr* *ds* *dt* *du* *dv* *dw* *dx* *dy* *dz* *ea* *eb* *ec* *ed* *ee* *ef* *eg* *eh* *ei* *ej* *ek* *el* *em* *en* *eo* *ep* *eq* *er* *es* *et* *eu* *ev* *ew* *ex* *ey* *ez* *fa* *fb* *fc* *fd* *fe* *ff* *fg* *fh* *fi* *fj* *fk* *fl* *fm* *fn* *fo* *fp* *fq* *fr* *fs* *ft* *fu* *fv* *fw* *fx* 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14 Therefore thou shalt not pray for this people, neither lift vp a cry, or prayer for them: for when they cry vnto me in their trouble, I will not heare them.

15 What should my *a* beloved *b* *c* *d* *e* *f* *g* *h* *i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z* *aa* *ab* *ac* *ad* *ae* *af* *ag* *ah* *ai* *aj* *ak* *al* *am* *an* *ao* *ap* *aq* *ar* *as* *at* *au* *av* *aw* *ax* *ay* *az* *ba* *bb* *bc* *bd* *be* *bf* *bg* *bh* *bi* *bj* *bk* *bl* *bm* *bn* *bo* *bp* *bq* *br* *bs* *bt* *bu* *bv* *bw* *bx* *by* *bz* *ca* *cb* *cc* *cd* *ce* *cf* *cg* *ch* *ci* *cj* *ck* *cl* *cm* *cn* *co* *cp* *cq* *cr* *cs* *ct* *cu* *cv* *cw* *cx* *cy* *cz* *da* *db* *dc* *dd* *de* *df* *dg* *dh* *di* *dj* *dk* *dl* *dm* *dn* *do* *dp* *dq* *dr* *ds* *dt* *du* *dv* *dw* *dx* *dy* *dz* *ea* *eb* *ec* *ed* *ee* *ef* *eg* *eh* *ei* *ej* *ek* *el* *em* *en* *eo* *ep* *eq* *er* *es* *et* *eu* *ev* *ew* *ex* *ey* *ez* *fa* *fb* *fc* *fd* *fe* *ff* *fg* *fh* *fi* *fj* *fk* *fl* *fm* *fn* *fo* *fp* *fq* *fr* *fs* *ft* *fu* *fv* *fw* *fx* *fy* *fz* *ga* *gb* *gc* *gd* *ge* *gf* *gg* *gh* *gi* *gj* *gk* *gl* *gm* *gn* *go* *gp* *gq* *gr* *gs* *gt* *gu* *gv* *gw* *gx* *gy* *gz* *ha* *hb* *hc* *hd* *he* *hf* *hg* *hh* *hi* *hj* *hk* *hl* *hm* *hn* *ho* *hp* *hq* *hr* *hs* *ht* *hu* *hv* *hw* *hx* *hy* *hz* *ia* *ib* *ic* *id* *ie* *if* *ig* *ih* *ii* *ij* *ik* *il* *im* *in* *io* *ip* *iq* *ir* *is* *it* *iu* *iv* *iw* *ix* *iy* *iz* *ja* *jb* *jc* *jd* *je* *jf* *jj* *jh* *ji* *jj* *jk* *jl* *jm* *jn* *jo* *jp* *jq* *jr* *js* *jt* *ju* *kv* *kw* *kx* *ky* *kz* *la* *lb* *lc* *ld* *le* *lf* *lg* *lh* *li* *lj* *lk* *ll* *lm* *ln* *lo* *lp* *lq* *lr*

l In Beade of
beeing my lin-
ne, and wearing
only my colours,
they haue change
and diuersitie of
colours of theire
idoles and super-
stitions: therfore
their enemies, as
thicke as the
foules of the aire
shall come about
them to dekey
them.

k He propheti-
eth of the destruc-
tion of Ierusalem
by the captaiues
of Nebuchad-ne-
zar, whom he cal-
leth pastors.

l Because no man
agwreth my
worde, or the
plagues that I
haue sent vpon
the land.

m To wit, the
Prophecs.

n They lamented
the sinnes of the
people.

o For in stead of
amendment, you
grow worse and
worse, as Gods
plagues testified.

p Meaning, the
wicked enemies
of his Church
which blasphemed
his name, and
whom he would
punish after that
he hath deliuered
his people.

q After that I
haue punished the
Gentiles, I will
haue mercie vpon
them.

r The true doctrine
and maner to serue
God. s Reade Chap. 4. t They shalbe of the number of
the faithfull, and haue a place in my Church.

i of diuers colours? are not the birdes aboucher,
saying, Come, assemble all the beastes of the field,
come to eate her?

ro Many pastors haue destroyed my vine-
yard, and troden my portion vnder foote: of my
pleasur portion they haue made a desolate wil-
dernes.

11 They haue layde it waste, and it, being
waite, mourneth vnto mee: and the whole land
lyeth waste, because no man setteth his minde
on it.

12 The destroyers are come vpon all the high
places in the wilderness: for the sworde of the
Lord shal deuoure from the one ende of the land,
euen to the other ende of the land: no flesh shall
haue peace.

13 They haue sowne wheate, and reaped
thornes: they were sicke, and had no profite: and
they were ashamed of your fruites, because of
the fierce wrath of the Lord.

14 Thus saith the Lorde against all mine euill
neighbours, that touch the inheritance, which
I haue caused my people Israel to inherit, Be-
holde, I will plucke them out of their lande, and
plucke out the house of Iudah from among
them.

15 And after that I haue plucked them out, I
will returne, and haue compassion on them, and
will bring againe euery man to his heritage, and
euery man to his land.

16 And if they will learne the wayes of my
people, to sweare by my Name, (for the Lorde li-
ueth, as they taught my people to sweare by Ba-
al) then shall they be built in the naddes of my
people.

17 But if they will not obey, then will I vter-
ly plucke vp, and destroy that nation, sayeth the
Lord.

CHAP. XIII.

The destruction of the Iewes is prepared. 1. Why I haue
recused to be the people of God, and why they were forsaken.
2. He exhorteth them to repentance.

Thus saith the Lorde vnto mee, Goe, and buy
thee a linnen girdle, and put it vpon thy loines,
and so it not in water.

3 So I bought the girdle according to the
commandement of the Lord, and put it vpon my
loynes.

4 And the worde of the Lorde came vnto mee
the second time, saying,

5 Take the girdle that thou hast bought,
which is vpon thy loynes, and arise, goe to-
ward Perath, and hide it there in the cleft of the
rocke.

6 So I went, and hid it by Perath, as the Lorde
had commanded me.

7 And after many dayes, the Lorde sayde vn-
to mee, Arise, goe toward Perath, and take the
girdle from thence, which I commanded thee to
hide there.

8 Then went I to Perath, and digged, and
tooke the girdle from the place where I had hid it,
and beholde, the girdle was corrupt, and was
profitable for nothing.

9 Then the word of the Lord came vnto mee,
saying,

10 Thus saith the Lord, After this maner will I

destroy the pride of Iudah, and the great pride of
Ierusalem.

11 This wicked people haue refused to heare
my worde, and walke after the stubburnesse of
their owne heart, and walke after other gods
to serue them, and to worship them: therefore
they shall be as this girdle, which is profitable to
nothing.

12 For as the girdle cleaueth to the loynes of
a man, so haue I tied to me the whole house of Is-
rael, and the whole house of Iudah, saith the
Lorde, that they might bee my people: that they
might haue a name and praise, and glory, but they
would not heare.

13 Therefore thou shalt say vnto them this
worde, Thus saith the Lord God of Israel, Euery
bottell shall be filled with wine, and they shall say
vnto thee, Doe we not knowe that euery bottell
shall be filled with wine?

14 Then shalt thou say vnto them, Thus saith
the Lord, Beholde, I will fill all the inhabitants of
this land, euen the Kings that sit vpon the throne
of Dauid, and the Priests and the Prophets, and
all the inhabitants of Ierusalem with drunken-
nesse.

15 And I will dash them one against another,
euen the fathers and the sonnes together, saith the
Lorde: I will not spare, I will not piete nor haue
compassion, but destroy them.

16 Heare and giue care, bee not proud: for the
Lord hath spoken it.

17 Giue glory to the Lorde your God before
he bring darkness, and euer your feete stumble
in the darke mountains, and whiles you looke
for light, bee tume into the shadowe of death
and make it as darkenesse.

18 But if yee will not heare this, my soule shall
weepe in secret for your pride, and mine eye shall
weep and drop downe teares, because the Lorde
stocke is caried away captiue.

19 Say vnto the King and to the Queene,
Humble your shies, sit downe: for the crowne of
your glory shall come downe from your heads.

20 The cities of the South shall bee shut vp,
and no man shall open them: all Iudah shall bee
caried away captiue: it shall be wholly caried away
captiue.

21 Lift vp your eyes and beholde them that
come from the North: where is the stocke that
was giuen thee, when thou wast beautiful stocke?

22 What wilt thou say, when he shall visit thee?
(for thou hast taught them to bee captaiues and
as chiefe ouer thee) shall not sorow take thee as a
woman in trauaile?

23 And if thou say in thine heart, Wherefore
come these things vpon me? for the multitude of
thine iniquities are thy skirts discovered and thy
heeles made bare.

24 Can the blacke Moore change his skin? or
the leopard his spots? neither may ye also doe good,
that are accustomed to doe euill.

25 Therefore will I scatter them, as the stubble
that is taken away with the South winde.

26 This is thy portion, and the part of thy mea-
sures from mee, saith the Lorde, because thou hast
forgotten me and trusted in lies.

27 Therefore I haue also discovered thy skirts
vpon thy face, that thy shame may appeare.

28 I haue seene thine adulteries, and thy neigh-
ings, the filthinesse of thy whoredome on the hills,
in

b Euery one of
you shall be filled
with (spiritual)
drunkennes, and
be without all
knowledge to
seek how to
help your selues.

c It shall be as
easie for me to de-
stroy the greatest
and the strongest,
as it is for a man
to breake earthen
bottles.

d That is, affliction
and murther by the
Babylonians, Isa.
8. 17.

e Meaning for
hells, which support
of the Egyptians.
f You that finally
beled away cap-
tured, and accord-
ing to mine affec-
tion toward you,
shall weep and
lament for your
stubbornesse.

g For Iehoiachin
and his mother
rendred them-
selves by Ieremi-
ahs counsell to the
King of Babylon,

h King. 24. 18.

i That is, of Iu-
dah, which lyeth
Southward from
Babylon.

j He altereth the
King, when his
people become.

k By seeking to
strangers for help
thou hast made
them skillfull to
fight against thee.

l Thy cloke of
hypocrisie shall be
pilled off, and thy
shame reuealed.

m As thine in-
iquities haue bene
manifest to all the
world: to shall thy
shame and punish-
ment.

n He compareth
idolaters to hories
inflamed with
mares.

a Because this
word Perath or En-
phrates was farre
from Ierusalem, it
is euident, that
this was a vision,
whereby was sig-
nified that the
Iewes should
pass ouer Euphra-
tes to be captiues
in Babylon, and
there for length
of time should
seeme to be ro-
tten, although they
were toyed to
the Lord before
a girdle about
a man.

^a There is no place to his nor lowe, whereas the marks and signes of thine idolatrie appeare now.

in the fieldes, and thine abominations. Wo vnto thee, O Ierusalem: wilt thou not bee made cleane? when shalt it once be?

CHAP. XIII.

¹ Of the dearth that should come. ² The prayer of the people making murther of the Lord. ³ The vnfaithfull people are not heard. ⁴ Of prayer, fasting, and of false prophecies that seduce the people.

The worde of the Lord that came vnto Ieremiah, concerning the ^a death.

¹ Iudah hath mourned, and the gates thereof are desolate, they haue bene brought to heauinesse vnto the ground, and the cite of Ierusalem goeth vp.

² And their nobles haue sent their inferiours to the water, who came to the welles, and founde no water: they returned with their vessels empty: they were ashamed and confounded, and covered their heads.

³ For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and covered their heads.

⁴ Yea, the hinde also calued in the field, and forsooke ^a it, because there was no grasse.

⁵ And the wilde asses did stand in the high places, and drew in their winde like dragons: their eyes did faile, because there was no grasse.

⁶ O Lord, though our iniquities testifie against vs, deale with vs according to thy name: for our rebellions are many, we sinned against thee.

⁷ O thou hope of Israel, ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

⁸ O thou hope of Israel, ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

⁹ Why art thou as a man aftonied, and as a strong man that can not helpe? yet thou, O Lord, art in the middes of vs, and thy Name is called vpon vs: forsake vs not.

¹⁰ Thus saith the Lord vnto his people, Thus haue they delited to wander: they haue not restrained their feete, therefore the Lorde hath no delight in them: but he will now remember their iniquitie, and visite their finnes.

¹¹ Then said the Lord vnto me, ¹ Thou shalt not pray to doe this people good.

¹² When they fast, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

¹³ Then answered I, Ah Lord God, beholde, the ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} <

k These are the prophets words, complaining of the obstinacy of the people, and that he was referred to so wicked a time: wherein also he sheweth what is the condition of Gods ministers, to wit, to have all the world against thee, though they give none occasion.

l Which is an occasion of corruption and hatred. m In this perplexitie the Lord comforted me and said that my last dayes should be quiet: and by the enemy he meant Nebuzaradan the captain of the guard, who gave Jeremiah the choice either to remaine in his country, or to goe whither he would: or by the enemy he meant the Tewes which should against and knowe Jeremiahs fidelitie, & therefore favour him. n As for the people, though they seemed strong as yron, yet should they not be able to resist the hand of yron of Babylon, but should be led captives.

o Or, ranfome. n He speaketh not for this desire of revengeance, but willing that God would deliver his Church of them whom he knew to be hardened, and incorrigible. q I had nothing to doe with the wicked contentners of thy word, but lamented bitterly for the plague, shewing what the faithful should do when they see tokens of Gods anger. r And I had not stilled me according to thy promise wherein appeareth that the faith of God is impetration of faith, which though impetrate it is of times affailed, as Chap. 2. 7. f I thou forget these carnall considerations, & faithfully execute thy charge. t That is, to knowe the good from the bad. u To wit, as my mouth hath pronounced, Chap. 1. 18 & is here followed verily. v I conforme to thy life to their wickedness, but let them follow thy goodly example. y I will tame thee with an invincible strength & confound thee, so that all the powers of the world shall not overcome thee.

will I deliver vnto the sword before their enemies, saith the Lord.

10 ¶ Woe is me, my mother, that thou hast borne me, a contentious man, and a man that striveth with the whole earth: I have neither ¹ lent on violence, nor men have lent unto me on violence: yet every one doth curse me.

11 The Lord said, ² Surely thy remnant shall have wealth: surely I will cause thine enemy to intreat thee in the time of trouble, and in the time of affliction.

12 Shall the yron breake the yron, and the brasie ³ *that commeth* from the North?

13 Thy substance and thy treasures will I give to be spoiled without gain, and that for all thy sinnes even in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shall burne you.

15 O Lord, thou knowest, remember me, and visit me, & reuenge me of my persecutors: take me not away in the continuance of thine anger: know that for thy sake I have suffered rebuke.

16 Thy wordes were found by me, and I did p⁴ cate them, and thy word was vnto me the ioy and reioicing of mine heart: for thy Name is called vpon me, O Lord God of hostes.

17 I hate not in the assemblie of the mockers, neither did I reioyce, but sate alone: because of thy plague, for thou hast filled me with indignation.

18 Why is mine heaviness continual? and my plague desperate and cannot be healed? why art thou vnto me as a liar, and as waters that faile?

19 Therefore thus saith the Lord, If thou returne, then will I bring thee againe, & thou shalt stand before me: & if thou take away the precious from the vile, thou shalt be according to my word: let them returne vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, & they shall fight against thee, but they shall not prevail against thee: for I am with thee to fight, and to deliver thee, saith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the tyrants.

p I received them with as great love, as he that is, afflicted, eateth meate. q I had nothing to doe with the wicked contentners of thy word, but lamented bitterly for the plague, shewing what the faithful should do when they see tokens of Gods anger. r And I had not stilled me according to thy promise wherein appeareth that the faith of God is impetration of faith, which though impetrate it is of times affailed, as Chap. 2. 7. f I thou forget these carnall considerations, & faithfully execute thy charge. t That is, to knowe the good from the bad. u To wit, as my mouth hath pronounced, Chap. 1. 18 & is here followed verily. v I conforme to thy life to their wickedness, but let them follow thy goodly example. y I will tame thee with an invincible strength & confound thee, so that all the powers of the world shall not overcome thee.

CHAP. XVI.

a The Lord forbidding Jeremiah to marry, sheweth him what should be the affliction vpon Judah, 15 The captivity of Babylon, 15 Their deliverance, 16 The callon of the Gentiles.

The wordes of the Lord came also vnto mee,

saying,

2 Thou shalt not take a thee a wife, nor have sonnes nor daughters in this place.

3 For thus saith the Lord concerning the sonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land,

4 They shall die of deathes and diseases: they shall not be lamented, neither shall they be buried,

but they shall be as dung vpon the earth, & they shall be consumed by the sword, & by famine, and their carcases shall be meate for the foules of the heauen, and for the beastes of the earth.

5 For thus saith the Lord, Enter not into the house of mourning, neither goe to lament, nor be moued for the: for I have taken my peace from this people, saith the Lord, your mercy & compassion.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them: nor cut themselves, nor make themselves bald for them.

7 They shall not stretch out the hands for them in the morning to comfort them for the dead, neither shall they give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also goe into the house of feasting to sit with them to eate and to drinke.

9 For thus saith the Lord of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, even in your dayes the voyce of mirth, and the voyce of gladness, the voyce of the bridegrome, and the voyce of the bride.

10 And when thou shalt shew this people all these wordes, & they shall say vnto thee, Wherefore hath the Lord pronounced all this great plague against vs? or what is our iniquitie? and what is our sinne that we have committed against the Lord our God?

11 Then shalt thou say vnto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and worshipped them, and have forsaken me, and have not kept my Law,

12 (* And ye have done worse than your fathers: for beholde, you walke every one after the stubbenesse of his wicked heart, and will not heare me)

13 Therefore will I drive you out of this land into a land that ye knowe not, neither you, nor your fathers, and there shall ye see other gods day and night: for I will shew you no grace.

14 * Beholde therefore, saith the Lord, the dayes come that it shall no more be sayde, The Lord lieth, which brought vp the children of Israel out of the land of Egypt,

15 But the Lord lieth, that brought vp the children of Israel from the land of the North, and from all the landes where hee had scattered them, and I will bring them againe into their land that I gave vnto their fathers.

16 Behold, saith the Lord, I will send out many sithers, and they shall hunt them, and after, will I send out many hunters, and they shall hunt them from every mountaine and from every hill, and out of the caues of the rocks.

17 For mine eyes are vpon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they have defiled my land, and have filled mine inheritance with their filthie carions, and their abominations.

19 O Lord, shew art my force, & my strength, & my refuge in the day of affliction: the Gentiles shall come vnto thee from the ends of the world, and shall say, Surely our fathers have inherited lyes and vanitie, wherein was no profit.

20 Shall a man make gods vnto himselfe, and they are no gods?

b Signifying, that the affliction should be so great, that one should not have leisure to comfort another.

c That is, should not rent their clothes in figure of mourning. d For in these great extremities all consolation and comfort shall be in vaine.

* Chap. 1. 9. e Because the wicked are all wayes rebellious and defile the land with their sinnes, and murmur against Gods iudgements: as though he had no just cause to punish them, he sheweth him what to answer.

* Chap. 2. 28. f Chap. 2. 7. g Signifying the distance out of Babylon should be so great, that it should abolish the remembrance of the distance from Egypt: but hee chiefly respecteth to the spiritual distance vnder Christ.

h By the sithers & hunters are meant the Babylonians & Caldees, who should destroy the land: as if they engaged the one, the other should take them. i That is, their sonnes and daughters, which they offered to Molech. k He willeth at the greatness of Gods iudgement, which shall not only extend to the Tewes, but also to the Gentiles. l Our fathers were most vile idolaters: the force is cometh only from Gods mercy, that he performeth his promise, and hath not utterly cast vs off.

b When the Scripture attributeth repentance vnto God, it is not that he doth contrary to that which he hath ordered in his secret counsell, but when he threatneth, it is a calling to repentance, and when he giueth him grace to repent, the threatening (which euer continueth a condition in it) taketh no place and thus the Scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellion, and to their owne telic will,

d As no man that hath thirst, refresheth fresh cold water, which he lack at home, to goe and seek water abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers & braue God, which was present with them.

e That is, the way of crueltie, which God had taught by his lawe, reade Chap. 6. 16.

f I will hewe mine anger and not my fauour to ward them.

g This argument the wicked haue ouer vsed against the seruants of God. The Church cannot erre: we are the Church, and therefore whoeuer speaketh against vs, they ought to die.

h Let vs slander him, and accuse him: for we shall be believed.

i Seeing the obliuious malice of the adulterers,

6 O house of Israel, cannot I doe with you as this power, saith the Lord? behold, as the clay is in the potters hande, so are you in mine hande, O house of Israel.

7 I will speake suddenly against a nation, or against a kingdome to plucke it vp, and to roote it out and to destroy it.

8 But if the nation, against whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it doe euil in my sight and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith y Lord, behold, I prepare a plague for you, and purpose a thing against you: I returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they sayde desperately, Surely wee will walke after our owne imaginations, and doe euery man after the stubburnesse of his wicked heart.

13 Therefore thus saith the Lorde, Aske now among the heathen, who hath heard such things? the virgine of Israel hath done very filthily.

14 Will a man forsake the snowe of Lebanon, which cometh from the rocke of the field? or shall the colde flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, and haue burnt incense to vanitie, and their Prophets haue caused them to stumble in their wayes from the ancient wayes, to walke in the paths and way that is not troden,

16 To make their land desolate and a perpetual derision, so that euery one that passeth thereby, shalbe astonished and wagge his head,

17 I will scatter them with an East winde before the enemy: I will shewe them the backe, and not the face in the day of their destruction.

18 Then sayde they, Come, and let vs imagine some deuile against Ieremiah: for the Law shall not perish from the Priest, nor counsell from the wise, nor the worde from the Prophet: come, and let vs visite him with the tongue, and let vs not giue heede to any of his words.

19 Hearken vnto me, O Lorde, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them and to turne away thy wrath from them.

21 Therefore, I deliuer vp their children to famine, and let them drop away by the force of the sword, and let their wiues be robbed of their children, and be widowes: and let their husbands be put to death, and let their young men be slaine by the sword in the barrel.

22 Let the cry bee heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and laid snares for my feete.

23 Let more and more, the Prophet being moued with Gods Spirit, without any carnall addition prayeth for their destruction, because hee knew that it should tende to Gods glory, and profit of his Church,

23 Yet Lord thou knowest all their counsel against me: sendeth to death: forgieue not their iniquitie, neither put out their time from thy sight, but let them bee ouerthrowen before thee: deale thou with them in the time of thine anger.

CHAP. XIX.

Her prophesie the destruction of Ierusalem for the contempt and despising of the word of God.

T Thus sayde the Lord, Goe, and buy an earthen bottell of a potter, and sake of the ancients of the people, and of the ancients of the Priests,

2 And goe fourth vnto the valley of Ben-hinnom, which is by the entrie of the East gate: and thou shalt preach there the wordes, that I shall tell thee,

3 And shalt say, Heare yee the wordes of the Lorde, O Kings of Iudah, and inhabitans of Ierusalem, thus saith the Lorde of hostes, the God of Israel, Beholde, I will bring a plague vpon this place, the which whoeuer heere, his eares shall bingle.

4 Because they haue forsaken mee, and prophaned this place, and haue burnt incense in it vnto other gods, whome neither they, nor their fathers haue knownen, nor the Kings of Iudah: they haue filled this place also with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I commanded not, nor spake it, neither came it into my minde

6 Therefore beholde, the dayes come, saith the Lord, that this place shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsel of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hande of them that seeke their liues: and their carkeises will I giue to be meat for the foules of the heauen, and to the beasts of the field.

8 And I will make this citie desolate and an hissing, so that euery one that passeth thereby, shall bee astonished and hisse because of all the plagues thereof.

9 And I will feede them with the flesh of their sonnes and with the flesh of their daughters, and euery one shall eate the flesh of his friende in the siege and straitnes, wherewith their enemies that seeke their liues, shall hold them frait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lorde of hostes, Euen so will I breake this people and this citie, as one breaketh a potters vessell, that cannot be made whole againe, and they shall bury shew in Topheth till there be no place to bury.

12 Thus will I doe vnto this place, sayeth the Lorde, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the Kings of Iudah shall be defiled as the place of Topheth, because of all the houses vpon whose roofes they haue burnt incense unto al the hoste of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Ieremiah fro Topheth where the Lord had sent him to prophesie, and he stood in the court of the Lordes house, and sayde to all the people,

For gate of the Iunus.

By Kings here and in other places are meant counsellors & gouernours of the people which he called the ancients, verse 1. B: A: e of this phrase, 1 Sam. 3: 11.

c Whereby is declared, that whosoers is not commanded by Gods word touching his seruice, is against his word. d Reade chap. 31. and 2 king 23: 10. & 23: 33.

e Chap. 18. 16 and 49: 13 and 50: 13.

f Deut. 18 29. Iames. 4. 10.

g This visible signe was to confirme them touching the assurance of this plague, which the Lord threatened by his Prophet.

h He noteth the great rage of the idolaters, which lea no place free from their abominations, in so much as they polluted their owne houses therewith, as we see yet among the Popish.

g Reade Deut. 118.

15 Thus sayth the Lord of hostes, the God of Israel, Beholde, I will bring vpon this cite, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their necks, and would not heare my words.

CHAP. XX.

a Jeremiahs is smitten and cast into prison for preaching of the word of God. *b* Hee prophesieth the captiuitie of Babilon. *c* Hee complaineth that he is a smocking flouer for the word of God. *d* He is compelled by the spirit to preach the word.

When Pashur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophesied these things,

2 Then Pashur smote Ieremiah the Prophet, and put him in the stocks that were in the high gate of Benjamin which was by the House of the Lord.

3 And on the morning, Pashur brought Ieremiah out of the stocks. Then sayd Ieremiah vnto him, The Lord hath not called thy name Pashur, but *Magor-missabab*.

4 For thus saith the Lord, Behold, I will make thee to be a terror to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall beholde it, and I will giue all Iudah into the hand of the king of Babel, and he shall carie them captiue into Babel, and shall fall them with the sword.

5 Moreover, I will deliuer all the substance of this cite, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and cary them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall go into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt be buried there, thou and all thy friends, to whom thou hast prophesied lies.

7 O Lord, thou hast deceived me, and I am deceived: thou art stronger then I, and hast prevailed: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cried out of wrong, and proclaimed desolation, therefore the word of the Lord was made a reproch vnto me, and in derision dayly.

9 Then I sayd, I will not make mention of him, nor speake any more in his Name. But his word was in mine heart as a burning fire that shut vp in my bones, and I was wearie with forbearing, and I could not stay.

10 For I had heard the railing of many, and feare on euery side. Declare, sayd they, and we will declare it: all my familiars watched for mine halting, saying, It may be that he is deceived: so we shall preuaile against him, and we shall execute our vengeance vpon him.

11 But the Lord is with me like a mighty giant: therefore my persecuters shall be overthrown, and shall not preuaile, and shall be greatly confounded: for they haue done vnwisely, and their euerlasting shame shall neuer be forgotten.

12 But O Lord of hostes, that triest the righteous, and seekest the reins and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from

the hand of the wicked.

14 Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blefied.

15 Cursed be the man, that shewed my father, saying, A man childe is borne vnto thee, and comforted him.

16 And let that man be as the cities, which the Lord hath ouerturned & repented not: and let him heare the crie in the morning, and the shewing at noone ride,

17 Because he hath not slaine me, euen from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall conception.

18 How is it, that I came forth of the wombe, to see labour and sorrow, that my dayes should be confirmed with shame?

CHAP. XXI.

He prophesieth that Zedekiah shall take, and the cite burne.

THe word which came vnto Ieremiah from the Lord, when King Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 Inquire, I pray thee, of the Lord for vs, (for Nebuchad-nezzar King of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous works, that he may returne vp for vs.

3 Then sayd Ieremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Beholde, I will b^e turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this cite.

5 And I will selfe will fight against you with an outstretched hand, and with a mighty arme euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this cite, both man and beast: they shall die of a great pestilence.

7 And after this, saith the Lord, I will deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this cite, from the pestilence, from the sword, and from the famine into the hand of Nebuchad-nezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and he shall smite them with the edge of the sword: he shall not spare them, neither haue pitie nor compassion.

8 And vnto this people thou shalt say, Thus saith the Lord, Beholde, I set before you the way of life, and the way of death.

9 Hee that abideth in this cite, shall die by the sword and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a pray.

10 For I haue set my face against this cite, for euill and not for good, saith the Lord: it shall be giuen into the hand of the king of Babel, and he shall burne it with fire.

11 And say vnto the house of the King of Iudah, Heare ye the word of the Lord.

12 O house of David, thus saith the Lord, Execute iudgement in the morning, and de-

h How the children of God are ouertome in this battell of the flesh, and the Spirit, and into what inconueniencies they fall till God raise them vp againe, see Iob 3. and chap. 15. 16.

i Alluding to the destruction of Sodome and Gomorrah. Gen. 19. 25.

k Meaning, that the fruit thereof might neuer come to profit.

n Not that the king was touched with repenance of his sinnes and sought to God, as did Hezekiah, when hee first to Ieremiah, 2. Kin. 19. 1. 12. 17. 2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 3. 2. 8.

b To wit, from your enemies to deliuer your selves.

c By yielding your selues to Nebuchad-nezzar, by resisting him.

d Chap. 38. 2.

e As a thing recovered from extreme danger, Chap. 37. 2. and 39. 28. and 45. 3.

f Chap. 33. 3.

g Be diligent to doe iustice.

a Thus we see that the thing which neither the King, nor the Princes, nor the people durst enterprise against the Prophet of God, this Priests as a chief instrument of Satans first attempted, see Chap. 18. 18.

b For, were round about.

c Which haue suffered themselves to be shaled by thy false prophesies.

d Herein appeareth the impatiencie, which oftentimes ouertome the seruants of God, while they see not their labours to profit, & also feele their owne weakness, see Chap. 11. 18.

e Thou diddest thrust me forth to this worke against my will.

f Hee sheweth that he did his office in that he reproved the people of their vices, and threatened them with Gods iudgements: but because he was derided and persecuted for this, he was discouraged and thought to haue ceased to preach, see that Gods spirit did force him thereunto.

g Thus the enemies conspired together to know what they had heard him say, that they might accuse him thereof, see Ier. 39. 31.

h Here he sheweth how his faith did shine against temptations, & sought to the Lord for strength, see Ier. 39. 31.

i 2 Sam. 22. 37.

k 2 Sam. 22. 37.

l 2 Sam. 22. 37.

liners the oppressed out of the hand of the oppressour, lest my wrath go out like fire and burne, that none can quench it, because of the wickednesse of your works.

13 Beholde, I come against thee, O inhabitant of the valley, & rocke of the plaine, faith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visit you according to the fruit of your works, faith the Lord, and I will kindle a fire in the forest thereof, and it shall deuoure round about it.

CHAP. XXII.

a He exhorteth the King to iudgement & righteousness. 9 The King of Iudah is brought into captiuitie. 21 The death of Shallum the sonne of Iosiah is prophesied.

Thus sayd the Lord, Goe downe to the house of the King of Iudah, and speake there this thing,

2 And say, Heare the word of the Lord, O King of Iudah, that sitteth vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus sayth the Lord, * Execute ye iudgement & a righteousness, and deliuer the oppressed from the hand of the oppressour, and vexe not the stranger, the fatherlesse, nor the widow: do no violence, nor shed innocent blood in this place.

4 For if ye doe this thing, then shall the kings sitting vpon the throne of Dauid enter in by these gates, * and ride vpon charres, and vpon horses, & he and his seruants and his people.

5 But if yee will not heare these words, I swear by my selfe, faith the Lord, that this House shall be waste.

6 For this hath the Lord spoken vpon the Kings house of Iudah, thou art Gilead vnto me, and the head of Lebanon, * yet surely I will make thee a wilderness, and cities not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons, and they shall cut downe thy chiefe cedar trees, and cast them in the fire.

8 And many nations shall passe by this citie, and they shall say euery man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answer, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods, and serued them.

10 ¶ Weeping for the dead, and not moved for them, weepe for him that goeth out: for he shall returne no more, nor see his native country.

11 For thus saith the Lord, As touching Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither.

12 But he shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 ¶ Woe vnto him that buildeth his house by a wrongconnesse, and his chambers without equitie: the visit his neighbour without wages, and giueth him not for his worke.

14 He saith, I will build me a wide house and large chambers: so hee will make himselfe large windowes, and feeling with cedar, and paint them

with vermillion.

15 Shalt thou reigne, because thou clovest thy selfe in cedar? did not thy father eate and drinke, and prosper, when he executed iudgement and iustice?

16 When he iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, faith the Lord?

17 But thine eyes and thine heart are but onely for thy couetousnesse, and for to (head innocent blood, and for oppression, and for destruction, euen to do this.

18 Therefore thus sayth the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shall not lament him, saying, Ah, my brother, or ah sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glorie.

19 He shall be buried, as an asse is buried, euen drawn and cast forth without the gates of Ierusalem.

20 ¶ Goe vp to Lebanon, and cry: shoute in Bethan, and cry by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: but thou saidst, I will not heare: this hath bene thy manner from thy youth, that thou wouldest not obey my voyce.

22 The wilde hild feed all thy pastors, and thy louers shall goe into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautifulst thou be when sorowes come vpon thee, as the sorow of a woman in traile?

24 As I liue, faith the Lord, though Coniah the sonne of Iehoiakim King of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will give thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchad-nezzar King of Babel, and into the hand of the Chaldeans.

26 And I will cause them to cary thee away, and thy mother that bare thee, into another country, where ye were not borne, and there shall ye die.

27 But to the land, wherunto they desire to returne, they shall returne thither.

28 Is not this man Coniah as a despised and broken idole? or as a vessel, wherein is no pleasure? wherefore are they caried away, he and his seed, and cast out into a land that they know not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus saith the Lord, Write this * men desire of children, a man that shall not prosper in his dayes: for there shall be no man of his seed that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

¶ He sheweth that all posteritie shall be witnesses of his iust plague, as though it were registered for perpetuall memorie. ¶ Not that he had no children (for after that he begate Salathiel in the captiuitie, Matthew 1. 12.) but that none should reigne after him as King.

CHAP. XXIII.

Against false pastors. 5 A prophesie of the great Pastour Iehoua.

g Meaning Ierusalem, which was builded part on the hill and part in the valley, and was compassed about with mountains.
h That is, in the houses thereof, which flood as thick as trees in the forest.

* Chap. 21. 12.

a This was his ordinarie manner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fortie yeres.

b Shewing that there is none greater then he is, Heb. 6. 17. and that he will most certainly performe his owne.

c He compareth Ierusalem to Gilead, which was beyond Iordan, and the beauty of Iudah to Lebanon.

d The Ebrew word signifieth a sanctitie, because the Lord doth dedicate to his vse and purpose such as he prepareth to execute his worke.

e The buildings made of Cedar trees.

f As they that wonder at a thing which they thought would neuer haue come so to passe. Deut. 29. 24. 1. King. 9. 8.

g Signifying that they should looke their King for Iehoiakim westward to meet Nebuchad-nezzar, and yielded himselfe and was caried into Babylon.

h Whom some thinge to be Iehoiakim: & the Iosiah was his grandfather: but as it seemeth this was Iehoiakim, verse 18.

i By riches and expiation.

k Meaning Iosiah, who was not given to ambition and superbia, but was content with mediocritie, and did onely delight in setting forth Gods glorie and to doe iustice to all.

l For every one shall haue enough to lament for him, selfe.

m Not honourably among his fathers, but as carion are cast in a hole, because their stinke should not infect, reade 2. Kings 24. 9. Iosephus Antiqu. 10. 8. writeth that the enemies slew him in the citie, and commended him to be cast before the walles vnburied, looke chap. 34. 30.

n To call to the Assyrians for helpe.

o For this was the way out of Iudah to Assyria: whereby is meant that all helpe should faile: for the Chaldeans haue subdued both them and the Egyptians.

p Both thy geturners and they that should helpe thee, shall vanish away as smoke.

q Thout art built of the same Cedar trees of Lebanon.

r Who was called Iehoiachin, or Ieremias, whom he calleth here Coniah in contempt, wherby he signifieth that he could neuer depart from him because he came of the stocke of Dauid: and therefore for the promise sake could not be taken from his house: but he abused Gods promise, and therefore was iustly depriued of the kingship.

s That he had no children (for after that he begate Salathiel in the captiuitie, Matthew 1. 12.) but that none should reigne after him as King.

t Not that he had no children (for after that he begate Salathiel in the captiuitie, Matthew 1. 12.) but that none should reigne after him as King.

u That he had no children (for after that he begate Salathiel in the captiuitie, Matthew 1. 12.) but that none should reigne after him as King.

v That he had no children (for after that he begate Salathiel in the captiuitie, Matthew 1. 12.) but that none should reigne after him as King.

w That he had no children (for after that he begate Salathiel in the captiuitie, Matthew 1. 12.) but that none should reigne after him as King.

x That he had no children (for after that he begate Salathiel in the captiuitie, Matthew 1. 12.) but that none should reigne after him as King.

y That he had no children (for after that he begate Salathiel in the captiuitie, Matthew 1. 12.) but that none should reigne after him as King.

a Meaning the princes, governors and false prophets, as Ezek. 34.5.

b For the which I have speccall cure and how prepared good pasture for them.

c Whole charge is to feed the flocks, but they care the fruit thereof. Ezek. 34.5.

d Thus the Prophets ever use to mixe the promises with the threatenings, lest the godly should be too much beaten downe, and therefore be the flesh how God will gather his church after this dispersion.

e This prophetic is of the restitution of the Church in the time of Iesou Christ, who is the true branch, reads 16.11. and 45.8 chap. 33.15. dms. 2.14. *Dms. 2.3.8. *chap. 33.16. f Read Chap. 34.14.

g Meaning the false prophets, which deceive the people, where in appears his great love toward his nation, read chap. 14.12. *chap. 14.12. *chap. 14.12. h They runne headlong to wic kednesse, and felle vaine helpe. *Dms. 2.3.8. i My Temple is full of their idols, Iurie and superstitions.

k They which should have profited by my rods against Samaria, are become a worse then they.

l Thought to the world they seeme holy fasters, yet I dreth them as I did these abominable cities. m Read Chap. 34.14.

n Which they have invented of their owne braine,

W O be vnto the pastors that destroy and scatter the sheepe of my pasture, saith the Lord.

2 Therefore thus sayeth the Lord God of Israel vnto the pastors that feed my people, Ye have scattered my flocke and thrust them out, and have not visited them: beholde, I will visite you for the wickednesse of your worke, saith the Lord.

3 And I will gather the remnant of my sheepe out of all countries, whither I had driven them, and will bring them againe to their foldes, and they shall grow and encrease.

4 And I will set vp shepherdes ouer them, which shall feede them: and they shall dread no more, nor be afraid, neither shall any of them be lacking, saith the Lord.

5 Beholde, the daies come, saith the Lord, that I will raise vnto Dauid a righteous branch, and a King shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.

6 In his daies Iudah shall be saved, and Israel shall dwell safely, and this is the Name whereby they shall call him, The Lord our righteousnesse.

7 Therefore beholde, the daies come, saith the Lord, that they shall no more say, The Lord lieth, which brought vp the children of Israel out of the land of Egypt.

8 But the Lord lieth, which brought vp and led the seed of the house of Israel out of North country and from all countreys where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within mee, because of the prophets, all my bones flake, I am like a drunken man (and like a man whom wine hath overcome) for the preface of the Lord and for his holy word.

10 For the land is full of adulterers, and because of othes the land mourneth, the pleasant places of the wilderness are dried vp, and their course is euill, and their force is not right.

11 For both the prophet and the Priest doe wickedly: and their wickednesse haue I found in mine house, saith the Lord.

12 Wherefore their way shall be vnto them as slippery wayes in the darkenesse they shall be driven forth and fall therein: for I will bring a plague vpon them, ouer the yeere of their visitation, saith the Lord.

13 And I haue scene foolishnesse in the prophets of Samaria, that prophesied in Baal, and caused my people Israel to erre.

14 I haue scene also in the prophets of Ierusalem, kildnesse: they commit adultery and walke in lies: they strengthen also the hands of the wicked that none can returne from his wickednesse: they are all vnto me as Sodome, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the Lord of hostes concerning the prophets, Beholde, I will feede them with wormewood, and make them drinke the water of gall: for from the prophets of Ierusalem is wickednesse gone forth into all the land.

16 Thus saith the Lord of hostes, Heare not the words of the prophets that prophesie vnto you, and teach you vanitie: they speake the vision of their owne heart, and not out of the mouth of the Lord.

17 They say still vnto them that despise mee, The Lord hath sayde, Ye shall haue peace: and they say vnto euery one that walketh after the stubbenesse of his owne heart, No quill shall come vnto you.

18 For I who haue flood: in the counsell of the Lord that hee hath perceiued and heard his worde? Who hath marked his worde and heard it?

19 Beholde, the tempest of the Lord cometh forth in his wrath, and a violent whirlwind shall fall downe vpon the head of the wicked.

20 The anger of the Lord shall not returne vntill he haue executed, and till he haue performed the thoughts of his heart: in the latter daies ye shall vnderstand it plainly.

21 I haue not sent these prophets, saith the Lord, yet they ranne: I haue not spoken to them, and yet they prophesied.

22 But if they had flood in my counsell, and had declared my words to my people, then they should haue turned them from that euill way, and from the wickednesse of their intentions.

23 Am I a God as heathen, saith the Lord, and not a God? farre off.

24 Can any hide himselfe in secret places, that I shall not see him, saith the Lord? Doe not I fill heauen and earth, saith the Lord?

25 I haue heard what the prophets sayde, that prophesie lies in my Name, saying, I haue dreamed, I haue dreamed.

26 How long? Doe the prophets delite to prophesie lies, euen prophesying the deceite of their owne heart?

27 Think they to cause my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forfathers haue forgotten my Name for Baal?

28 The Prophet that hath a dreame, let him tell a dreame, and he hath my worde, let him speake my worde faithfully: what is the chaffe to the wheate, saith the Lord?

29 Is not my word euen like a fire, saith the Lord? and like a hammer, that breaketh the stone?

30 Therefore beholde, I will come against the prophets, saith the Lord, that shall steal my worde euery one from his neighbour.

31 Beholde, I will come against the prophets, saith the Lord, which haue swete tongues, and say, He sayeth.

32 Beholde, I will come against them that prophesie false dreames, saith the Lord, and doe tell them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commanded them therefore they bring no profite vnto this people, saith the Lord.

33 And when this people, or the prophet, or the Priest shall aske thee, saying, What is the burden of the Lord? thou shalt then say vnto them, What burden? I will euen forsake you, saith the Lord.

34 And the prophet, or the priest, or the people that shall say, The burden of the Lord, I

burden which the sinners were not able to suffice: therefore the wicked in deciding the word, would aske of the Prophets, what was the burden, as though they would say, You see nothing but a burden on our shoulders: and thus they reioiced the word of God as a grievous burden. Because that word was brought to contempt and derision, hee will teach them another manner of speech, and will cause this word Burden to cease, and teach them to aske what seruence, What speeth the Lord.

o Read Chap. 14. and 34.11.

p Thus they did desire Ieremiah as though the word of God were not revealed vnto him: so also spake Zedekiah to Michai.

q Both that God hath sent me, and that my words shall be true.

*chap. 14.14. and 27.13. and 28.8.

r He sheweth the difference betwene the true Prophets and the false, by comparing the lincing and the true minister.

s Doe not see you falsehoode, how former you cloke it, and wherof seuerer you commit it?

t I haue a prophetic revealed vnto me, as Num. 1.1. & 16.1. It is in the heart of the Prophet.

u He sheweth that Samaria vsed vp false prophets to bring the people from God.

x Let the false prophet declare that it is his owne fantasie, and not founded on word as though it were spoken to him.

y Meaning that it is not sufficient for Gods ministers to abstaine from lies and to speake the word of God, but that there be iudgement in all saying it, and that it may appere to be applied to the same purpose that it was spoken.

Ezek. 1.17. and 3.1. & 2.1.

z Which set forth in my name that which I haue not commanded.

a To put the Lord.

b The Prophet called their threatening Gods.

1 That is, of the
Babylonians, as
Chap. 7.

m Signifying the
extreme afflictions
that God had ap-
pointed for every
one, as Psal. 75.8.
16. 17 and this
cuppe, which the
wicked drinke, is
more bitter than
that which he gi-
ueth to his chil-
dren, for he mea-
sureth the one by
scury, and the
other by justice.
n For now it be-
gineth and shall
be accomplished.

o Reade Iob. 1. 2.
p Which were ci-
ties of the Philis-
tines.

q Edom is here
taken for the
whole country,
and Vz for a part
thereof.

r As Grecia, Tra-
lie, and the rest of
those countries.

s These were peo-
ple of Arabia
which came of
Dedan the sonne
of Abraham and
Keturah.

t For there were
two countries so
named, the one
called plentifull,
and the other, bar-
ren, or desert.

u That is, of Ba-
bylon, as Chap.
51. 41.

x That is, Ieru-
salem, reade
verse 12.

y That is, Ieru-
salem, reade
verse 12.

z That is, Ieru-
salem, reade
verse 12.

1 That is, Ieru-
salem, reade
verse 12.

2 That is, Ieru-
salem, reade
verse 12.

3 That is, Ieru-
salem, reade
verse 12.

4 That is, Ieru-
salem, reade
verse 12.

5 That is, Ieru-
salem, reade
verse 12.

6 That is, Ieru-
salem, reade
verse 12.

7 That is, Ieru-
salem, reade
verse 12.

8 That is, Ieru-
salem, reade
verse 12.

9 That is, Ieru-
salem, reade
verse 12.

10 That is, Ieru-
salem, reade
verse 12.

11 That is, Ieru-
salem, reade
verse 12.

12 That is, Ieru-
salem, reade
verse 12.

13 That is, Ieru-
salem, reade
verse 12.

14 That is, Ieru-
salem, reade
verse 12.

15 That is, Ieru-
salem, reade
verse 12.

uen I seruethe of them : thus wil I recom-
pense them according to their deeds, and accord-
ing to the works of their owne hands.

15 For thus hath the Lord God of Israel spoken vnto me, ^a Take the cuppe of wine of this
maie indignation at mine hand , and cause all the
nations, to whom I send thee, to drinke it.

16 And they shall drinke, and be mœuod, and
be madded, because of the sword that I will fend
among them.

17 Then tooke I the cup at the Lords hand,
and made all people to drinke , vnto whom the
Lord had sent me :

18 ^a *Euen* Ierusalem, and the cities of Iudah, and
the kings thereof, & the princes thereof, to make
them desolate, an astonishment, an hilling, and
a curse, ^a as appeareth this day :

19 Pharaoh alfo, King of Egypt, and his ser-
uants, and his princes, and all his people :

20 And all sorts of people, and all the kings of
the land ^a of Vz : and all the kings of the land of
the Philistines, and P Ashkelon, and Azzah, and
Ekron, and the remnant of Ashdod :

21 ^a Edom, and Moab, and the Ammonites,
22 And all the Kings of Tyrus, & all the Kings
of Zidon, and the Kings of the ^a yles, that are be-
yond the sea,

23 And Dedan, and Tema, and Buz, and all
that dwell in the vttermost corners,

24 And all the Kings of Arabia, and all the
Kings of Arabia that dwell in the ^a desert,

25 And all the Kings of Zimri, and all the
Kings of Elam, and all the Kings of the Medes,

26 And all the Kings of the North, farre and
neere one to another, and all the kingdoms of
the world, which are vpon the earth, and the king
of ^a Shehach shall drinke after them.

27 Therefore say thou vnto them, Thus sayth
the Lord of hosts, the God of Israel, Drinke & be
drunken, and fure and fall, and rise no more, be-
cause of the sword, which I will fend among you.

28 ¶ But if they refuse to take the cuppe at
thine hand to drinke, then tell them. Thus sayth
the Lord of hosts, Ye shall certainly drinke.

29 For loe, I begin to plague the ^a citie, where
my Name is called vpon, and should you go free?
Ye shall not goe quit : for I will call for a sword
vpon all the inhabitants of the earth, sayth the
Lord of hosts.

30 Therefore prophesie thou against them all
these words, and say vnto them, ^a The Lord shall
roare from aboue, and thrust out his voyce from
his holy habitation: he shall roare vpon his habi-
tation, & cry aloud, as they that presse the grapes,
against all the inhabitants of the earth.

31 The found shall come to the endes of the
earth : for the Lord hath a controuersie with the
nations, and will enter into iudgement with all
flesh, ^a and he will giue them that are wicked, to the
sword, saith the Lord.

32 ¶ Thus sayth the Lord of hosts, Beholde, a
plague shall goe forth from nation to nation, and
a ^a great whirlewinde shall be raised vp from the
coasts of the earth.

33 And ^a the flaine of the Lord shall be at that
day, from one end of the earth, euen vnto the
other end of the earth: they shall not be mourned:
neither gathered nor buried, ^a but shall be as the
dough vpon the ground.

34 Howle, ^a ye shepheards, and cry, and wal-

low your felues in the ashes, ^a ye principall of the
flocke : for your dayes of slaughter are accom-
plished, and of your disperſion, and ye shall fall
like a precious vessels.

35 And the ^a flight shall faile from the shep-
heards, and the eſcaping from the principall of the
flocke.

36 A voice of the crie of the shepheards, and
an howling of the principall of the flocke ^a shall be
heard : the Lord hath destroyed their pasture.

37 And the ^a best pastures are destroyed be-
cause of the wrath and indignation of the Lord.

38 He hath forsaken his couer, as the lyon :
for their land is waste, because of the wrath of the
oppressor, and because of the wrath of his in-
dignation.

CHAP. XXVI.

1 Jeremiah mœueth the people to repentance. 7. He is taken of
the false prophets and priests, and brought to iudgement.
23 Vnto the Prophet a hatred of Iudaism cometh to the
will of God.

IN the beginning of the reigne of Ichoiakim the
sonne of Iosiah King of Iudah, cameth this word
from the Lord, saying,

2 Thus sayth the Lord, Stand in the ^a court
of the Lords house, and speake vnto all the cities
of Iudah, which come to worship in the Lords
House, all the words that I command thee to
speake vnto them: keepe not ^a a word backe,

3 If so be they will hearken, and turne eue-
ry man from his euill way, that I way ^a repent me of
the plague, which I haue determined to bring
vpon them, because of the wickednesse of their
works.

4 And thou shalt say vnto them, Thus sayth
the Lord, If ye will not heare me to walke in my
Lauces, which I haue bet before you,

5 And to heare the words of my seruants the
Prophets, whom I sent vnto you, both rising vp
early, and sending them, and will not obey them,

6 Then will I make this House like ^a Shiloh,
and will make this city ^a a curse to all the nations
of the earth.

7 So the Priests, and the Prophets, and all the
people heard Jeremiah speaking these words in
the House of the Lord.

8 Now when Jeremiah had made an end of
speaking all that the Lord had commanded him
to speake vnto all the people, then the Priests,
and the Prophets, and all the people tooke him,
and sayd, Thou shalt die the death.

9 Why hast thou prophesied in the Name of
the Lord, saying, This ^a House shall be like Shiloh,
and this citie shall be desolate without an inhabi-
tant? and all the people were gathered against Je-
remiah in the House of the Lord.

10 And when the Princes of Iudah heard of
these things, they came vp from the Kings house
into the House of the Lord, and fate downe in the
entrie of the new gate of the Lords House.

11 Then spake the Priests, and the Prophets
vnto the Princes, and to all the people, saying,
¶ This man is worthy to die: for he hath prophesied
against this citie, as ye haue heard with your
eares.

12 Then spake Jeremiah vnto all the Princes,
and to all the people, saying, The Lord hath ^a sent
me to prophesie against this house & against this
citie all the things that ye haue heard.

13 Therefore now amend your wayes, and

a Which we may
easily see that
it shall not
help them to
escape to see.

† The people shall

a That is, in the
place of the Tem-
ple, whereunto
the people resort
out of all Iudah
to sacrifice.

b To the intent
that they should
pretend no igno-
rance, Acts 26.
32.

c Reade Chap.
28. 5.

d Reade Chap.
7. 11.

e So that when
they would com-
mune, they shall
say, Thy God,
say, God doe so
to Ierusalem.

f Because of Gods
promise to the
Temple, Psal. 132.
14. that he would
for ever dwell
there, the hypo-
crites thought that
the Temple could
never perish, there-
fore thought it
blasphemous to
speake against it.

g Murd. 2. 6. Acts
6. 13 not consid-
ering that this was
verdict of the
Church, where
God will remaine
for ever.

h So called, be-
cause it was re-
paired by Ioa-
chim, a King.

i 1. 17.

† The indignation
of Iosiah King
of Iudah against
this man.

k He hath threat-
ened the case of
his doings plainly,
and also the ex-
ecution that they
should suffer in
uill, though they
should put it in
doubt, but Iosiah
greater grace,
euen vnto this
day.

your works, and heare the voice of the Lord your God, that the Lord may repent him of the plague that he hath pronounced against you.

14 As for me, beholde, I am in your hands: do with me as ye thinke good and right.

15 But know ye for certaine, that if ye put me to death, ye shall surely bring innocent blood vpon your selues, & vpon this cite, & vpon the inhabitants thereof: for of a truth the Lord hath sent me vnto you, to speake all these words in your eares.

16 Then said the princes and all the people vnto the Priests, and to the Prophets, This man is not worthe to die; for he hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morasthite * prophesied in the days of Hezekiah king of Iudah, and spake to all the people of Iudah, saying, Thus saith the Lord of hostes, Zion shall be plowed like a field, and Ierusalem shall be an heape, & the mountaine of the I House *shall be* as the hie places of the forest.

19 Did Hezekiah King of Iudah, and all Iudah put him to death? did he not fear the Lord, and prayed before the Lord, and the Lord repented him of the plague, that he had pronounced against them? To this might we procure great euill against our soules.

20 And there was also a man that prophesied in the Name of the Lord, one Uriah the sonne of Shemaiah, of Kiriath-jarcon, who prophesied against this cite, and against this land, according to all the words of Jeremiah.

21 Nowe when Iehoiakim the King with all his men of power, and all the princes heard his words, the King sought to slay him. But when Uriah heard it, he was afraide and fled, and went into Egypt.

22 Then Iehoiakim the King sent men into Egypt, euen Eltnath the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Uriah out of Egypt, & broght him vnto Iehoiakim the King, who slew him with the sword, and cast his dead bodie into the granes of the children of the people.

24 But the hand of Ahikam the sonne of Shaphan was with Ieremiah that they should not giue him into the hand of the people to put him to death.

CHAP. XXVII.

1 *Jeremiah, at the commandment of the Lord, sendeth to the King of Iudah and to the other Kings that were nere, whereby they are warned to be subject vnto Nebuchad-nezzar.*
2 *He warneth the people, and the Kings and rulers that they beleeue not false prophets.*

IN the beginning of the reigne of Iehoiakim the sonne of Iosiah King of Iudah came this word vnto Ieremiah from the Lord, saying,

2 Thus saith the Lord to mee. Make thee bonds, and yokes, & put them vpon thy necke,

3 And send them to the King of Edom, and to the King of Moab, and to the King of the Ammonites, & to the King of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Ierusalem vnto Zedekiah the King of Iudah,

4 And saye vnto them, Thus saith the Lord God of Israel, the God of Iudah, I have sent vnto you Ieremiah the Prophet, saying, Hearken vnto the voice of the Lord, your God, that he may send you raine, or dew, or snow, or frost, or summer, or winter, according to his word, which he hath spoken vnto you, and ye shall prosper. But ye have despised his word, and have not hearkened vnto his voice, nor have ye kept his commandments, nor have ye done as he hath said: therefore shall I send vnto you raine, or dew, or snow, or frost, or summer, or winter, according to his word, which he hath spoken vnto you, and ye shall prosper. But ye have despised his word, and have not hearkened vnto his voice, nor have ye kept his commandments, nor have ye done as he hath said: therefore shall I send vnto you raine, or dew, or snow, or frost, or summer, or winter, according to his word, which he hath spoken vnto you, and ye shall prosper.

4 And command them to say vnto their masters, Thus saith the Lord of hostes the God of Israel, Thus shall ye say vnto your masters,

5 I have made the earth, the man, & the beast that are vpon the ground, by my great power, and by my outstretched arme, and have giuen it vnto whom it pleased me.

6 But now I have giuen all these lands into the hand of Nebuchad-nezzar the King of Babel my seruant, and the beasts of the field have I also giuen him to serue him.

7 And all nations shall serue him, and his sonne, and his sonnes sonne vntill the very time of his land come also: then many nations and great Kings shall serue themselves of him.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar king of Babel, and that will not put their necke vnder the yoke of the King of Babel, the same nation will I visit saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I have wholly giuen them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your incanters, nor your forerunners, which say vnto you thus, Ye shall not serue the King of Babel.

10 For they prophesie a lie vnto you to cause you to go farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their necks vnder the yoke of the King of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupie it, and dwell therein.

12 ¶ I spake also to Zedekiah King of Iudah according to all these words, saying, Put your necks vnder the yoke of the King of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serue the King of Babel?

14 Therefore heare not the words of the prophets that speake vnto you, saying, Ye shall not serue the King of Babel; for they prophesie a lie vnto you.

15 For I haue not sent them, saith the Lord, yet they prophesie a lie in my name, that I might cast you out, and that ye might perish, both you, and the prophets that prophesie vnto you.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your prophets that prophesie vnto you, saying, Beholde, the vessels of the house of the Lord shall now shortly be brought againe from Babel, for they prophesie a lie vnto you.

17 Heare them not, but serue the King of Babel, that ye may liue: wherefore should this cite be desolate?

18 But if they be Prophets, and if the word of the Lord be with them, let them intreat the Lord of hostes, that the vessels, which are left in the House of the Lord, and in the House of the King of Iudah, and at Ierusalem, goe not to Babel.

19 For thus saith the Lord of hostes, concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this cite,

20 Which Nebuchad-nezzar King of Babel tooke not, when he carried away captive Ieco-

c Reade Chap. 35.

d Meaning, Eulmerodach, and his sonne Bel-shazzar, e They that bring him, and his kingdome in subjection, as Chap. 35.

f Chap. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

g Chap. 38, f Which were taken when Ierusalem was led captive into Babel.

h For it was not only the Prophets office to shew the end of God, but also to pray for the sinners of the people. Gen. 32, 7. which they could not do because they had no expresse word for God had pronounced the contrary. i. Chap. 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

niah the sonne of Ichoiakim King of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the House of the Lorde, and in the house of the King of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shall be until the day that I visite them, saith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

2 The false prophete of Hananiah, 12 Ieremiah reprooueth Hananiah, and prophesieth.

And that same yeere, in the beginning of the reign of Zedekiah King of Iudah in the fourth yeere, and in the fifth month, Hananiah the sonne of Azur the Prophet, which was of Gibeon, spake to me in the House of the Lorde in the presence of the Priests, and of all the people, and said,

3 Thus speaketh the Lord of hostes, the God of Israel, saying, I have broken the yoke of the King of Babel.

4 Within two yeeres space I will bring into this place all the vessels of the Lordes House, that Nebuchad-nezzar King of Babel tooke away from this place, and caryed them into Babel.

5 And I will bring againe to this place Ieconiah the sonne of Ichoiakim king of Iudah, with all them that were caryed away captiue of Iudah, and went into Babel, saith the Lorde: for I will breake the yoke of the King of Babel.

6 Then the Prophet Ieremiah said vnto the 4 Prophet Hananiah in the presence of the Priests, and in the presence of all the people that stood in the House of the Lorde,

7 Euen so the Prophet Ieremiah said, So be it: the Lord so do, the Lord confirme thy wordes which thou hast prophesied to restore the vessels of the Lordes House, and all that is caryed captiue from Babel into this place.

8 But heare thou now: this worde that I will speake in thine eares, and in the eares of all the people.

9 The Prophets that haue bene before me and before thee in time past, prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

10 And the Prophet which prophesieth of peace, when the worde of the Prophet shall come to passe, then shall the Prophet bee known that the Lord hath truly sent him.

11 Then Hananiah the prophet tooke the yoke from the Prophet Ieremiahs necke, and brake it.

12 And Hananiah spake in the presence of all the people, saying, Thus saith the Lorde, Euen so will I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Ieremiah went his way.

13 Then the word of the Lorde came vnto Ieremiah the Prophet, (after that Hananiah the prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

14 Goe, and tell Hananiah, saying, Thus saith the Lorde, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lorde of hostes the God of Israel, I haue put a yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shall serue him, and I haue giuen him the beasts of the field also.

15 Then said the Prophet Ieremiah vnto the prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the Lorde, Beholde, I will cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lorde.

17 So Hananiah the prophet died the same yeere in the seventh month.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were captiue in Babel, 10 Hee prophesieth their returne after seuen years, 16 Hee prophesieth the destruction of the King and of the people that remaine in Ierusalem, 21 Hee threatneth the prophets that seduce the people, 23 The death of Shelemiah a prophesied.

Now these are the wordes of the booke that Ieremiah the Prophet sent from Ierusalem vnto the residue of the Elders, which were caryed away captiue, and to the Priests, and to the Prophets, and to all the people whome Nebuchad-nezzar had caryed away captiue from Ierusalem to Babel:

2 (After that Ieconiah the King, and the Queene, and the eunuchs, the princes of Iudah, and of Ierusalem, and the workmen, and cunning men were departed from Ierusalem)

3 By the hand of Elafah the sonne of Shaphan and Gemariah the sonne of Hilkiah, (whom Zedekiah King of Iudah sent vnto Babel to Nebuchad-nezzar King of Babel) saying,

4 Thus hath the Lord of hosts the God of Israel spoken vnto all that are caryed away captiue, whom I haue caused to be caryed away captiue from Ierusalem vnto Babel:

5 Build you houses to dwell in, and plant you gardens, and eat the fruits of them.

6 Take you wives, and beget sonnes & daughters, and take wives for your sonnes, and giue your daughters to husbandes, that they may beare sonnes and daughters, that ye may be increased there, and not diminished.

7 And seeke the prosperitie of the citie, whither I haue caused you to be caryed away captiue, and pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 ¶ For thus saith the Lord of hosts the God of Israel, Let not your prophets and your soothsayers that be among you, deceive you, neither giue care to your dreames, which you dreame.

9 For they prophesie you a lie in my Name: I haue not sent them, saith the Lorde.

10 But thus saith the Lorde, That after seuen yeeres be accomplished at Babel, I will visit you, and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts, that I haue thought towards you, saith the Lorde, euen the thoughts of peace, and not of trouble, to giue you an end, and your hope.

12 Then shall you cry vnto me, and ye shall go and pray vnto me, and I will heare you,

13 And ye shall seeke mee and finde me, be-

That is a hard and cruel sentence.

Signifying, that all should be his, as Dan 2. 34.

Seeing this thing was evident in the eyes of the people, and yet they returned not to the Lord in manifold miracles cannot move vs, as hee the word it selfe, except God touch the heart.

Chap. xxix.

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f When you oppressed in the great, and your divisions cause you to repent your disobedience, and also when the frowne years of your captiuitie shall be expired, **1. Chron. 34. 32.**
Ex. 34. Chap. 35.
Ex. 34. 32.
g. As Ahaz, Zedekiah, and Shemaiah.

h Whereby he assured them, that there shall be no hope of returning before the time appointed.

i According to the comparison, **Chap. 24. 1, 2.**
h. Read Chap. 26. 6.

i Read Chap. 7. 13 & 15, 16.

m Because they gave the people hope of speedy returning.
 n Which was adulterie, and falsifying the words of God.

o Shemaiah the false prophet.

p Zephaniah the false prophet.

q Shemaiah the false prophet. Zephaniah the false prophet. God had given him the spirit and zeale of Iehoiada, to punish with his officer the priests a traitor the word of God, of the which he would have made Jeremiah one, calling him a traitor and a false prophet.

cause ye shall seeke me with all your heart.

14 And I will be found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, saith the Lord, and will bring you againe vnto the place, whence I caused you to be carryed away captiue.

15 Because ye haue said, The Lord hath raised vs vp **8 Prophets in Babel.**

16 Therefore thus sayeth the Lorde of the King, that sitteth vpon the throne of Dauid, and of all the people, that dwell in this citie, your brethren that are not gone forth with you into captiuitie:

17 **Euen** thus saith the Lorde of hostes, Beholde, I will send vpon them the sword, the famine, and the pestilence, and will make them like vile figges, that can not be eaten, they are so naughty.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terror to all kingdomes of the earth, and a curse, and astonishment and a hissing, and a reproch among all the nations whither I haue cast them.

19 Because they haue not heard my wordes, saith the Lord, which I sent vnto them by my seruants the Prophets, rising vp early, and sending them, but ye would not heare, saith the Lord.

20 Heare ye therefore the word of the Lord, all ye of the captiuitie, whom I haue sent from Ierusalem to Babel.

21 Thus saith the Lorde of hostes, the God of Israel, of Ahaz the sonne of Kolaiash, and of Zedekiah the sonne of Maaseiah, which prophetic vnto you in my Name, Beholde, I will deliuer them into the hand of Nebuchad-nezzar King of Babel, and hee shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and say, The Lord make thee like Zedekiah and like Ahaz, whome the King of Babel burnt in the fire.

23 Because they haue committed a villenie in Israel, and haue committed adulterie with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commanded them, euen I knowe it, and testifie it, saith the Lord.

24 Thou shalt also speake to Shemaiah the Nehelamite, saying,

25 Thus speake the Lorde of hostes, the God of Israel, saying, Because thou hast sent letters in thy Name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lorde hath made thee a Priest, for Iehoiada the Priest, that ye should be officers in the House of the Lord, for every man that rageth and maketh himselfe a prophet, to put him in prison and in the stocks.

27 Now therefore why halt not thou reprooed Ieremiah of Anathoth, which propheticth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long: builde houses to dwell in, and plant gardens, and eate the fruites of them.

29 And Zephaniah the Priest read this letter in

the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus sayeth the Lorde of Shemaiah the Nehelamite, Because that Shemaiah had propheticd vnto you, and I sent him not, and bee caused you to trust in a lie,

32 Therefore thus saith the Lorde, Beholde, I will visit Shemaiah the Nehelamite, and his feed: hee shall not haue a man to dwell among this people, neither shall he beholde the good, that I will do for my people, saith the Lorde, because hee hath spoken rebelliously against the Lorde.

CHAP. XXX.

The returne of this proph from Babylon. 16 He moneths his memory, 24 And comforteth the Church.

The word, that came to Ieremiah from the Lord, saying,

1 Thus speake the Lorde God of Israel, saying, Write thee all the words, that I haue spoken vnto thee in a booke.

2 For loe, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, saith the Lord: for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

3 Again, these are the words that the Lord spake concerning Israel, and concerning Iudah.

4 For thus sayth the Lorde, Wee haue heard a terrible voice, of feare and not of peace.

5 Demand now, and beholde, if I man trauell with childe: wherefore doe I beholde every man with his hands on his loines as a woman in trauell, and all faces are turned into a palenesse?

6 Alas, for this day is great: none shall be deliuered from it: it is euen the time of Iakobs trouble, yet shall he be deliuered from it.

7 For in that day, saith the Lorde of hostes, I will breake his yoke from off thy necke, and breake thy bondes, and strangers shall no more serue themselves of him.

8 But they shall serue the Lord their God, and I Dauid their King, whome I will raise vp vnto them.

9 Therefore feare not, O my seruant Iakob, saith the Lord, neither be afraid, O Israel: for loe, I will deliuer thee from a farre country, and thy feed from the land of their captiuitie, and Iakob shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

10 For I am with thee, saith the Lord, to saue thee: though I utterly destroy all the nations where I haue scattered thee, yet will I not utterly destroy thee, but I will correct thee by iudgement, and not utterly at thee off.

11 For this sayth the Lord, Thy bruising is incurable, and thy wound is dolorous.

12 There is none to iudge thy cause, or to lay a plaiter: there are no medicines, nor help for thee.

13 All thy louers haue forgotten thee: they seeke thee not: for I haue stricken thee with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy finnes were increased.

14 Why criest thou for thine affliction? thy sorow is incurable, for the multitude of thine iniquities: because thy finnes were increased, therefore doe these things vnto thee.

p He and his feed shall be destroyed, so that none of them should see the benefite of this deliuerance.

a Because they should be altered, and their posteritie confirmed in the hope of this deliuerance promised.

b Hee sheweth that before that this deliuerance shall come, the Caldeans should be extremely afflicted by their enemies, and that they should be in such perplexitie and sorow, as a woman in her trauell is in.

c Meaning that the time of their captiuitie should be grieuous.

d When I shall visit you.

e Of the King of Babylon.

f To wit, of Iakob.

g That is, Ierusalem, which should come of the flocke of Dauid according to the flesh, and should be the true pastor.

h Ezek. 34. 17, 18, who is set over his flocke, and his kingdome, that should be as a shepherd in the person of Dauid.

i Mal. 3. 5.

j Read Chap. 30. 34.

k Meaning, that no man is able to find out a remedy, so to deliuer thee, but that it must be the worke of God.

l The Assyrians and Egyptians, whom thou dost detest with gifts, who led thee on thine affliction.

I Herein is commended Gods great mercie toward his, who doeth not destroy them for their finnes, but corrects and chastise them, till he have purged & pardoned them, & to bereth the iob by the which he sheweth that the cite and the Temple should be restored to their former state.

a He sheweth how the people shall win praise and thanksgiving so long as they shall be true.

b Meaning Zerubbabel, who was the figure of Christ, in whom this was accomplished.

c Signifying, that Christ doth willingly submit himself to the obedience of God his father.

d Left the wicked hypocrites should deter themselves with their promises, the Prophet sheweth what shall be their portion.

e When this Messiah and deliverer is sent.

a When this noble government shall come: meaning Christ, not only Jesus, but the rest of y world shall be called.

b Which were delivered from the captivity of Pharaoh.

c To wit, God.

d The people thus saved as though he were not to be necessary to them now, as he had been of old.

e Thus the Lord saith, that his love is not changeable.

16 Therefore all they that devote their, shall be devoured, and all thine enemies every one shall go into captivitie: and they that spoile thee, shall be spoiled, and all they that robbe thee, will give to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy woundes, faith the Lord, because they called thee, The cast away, saying, This is Zion, whome no man seeketh after.

18 Thus faith the Lord, Beholde, I will bring againe the captivitie of Iacobus rentes, and have compassion on his dwelling places: and the cite shall be builded vpon her owne heape, and the palace shall remaine after the manner thereof.

19 And out of them shall proceede thanksgiving, and the voyce of them that are ioyous, and I will multiply them, and they shall not be fewe: I will also glorifie them, and they shall not be diminished.

20 Their children also shall be as afore time, and their congregation shall be established before me: and I will visite all that vce them.

21 And their noble ruler shall be of themselves, & their government shall proceed from the middes of them, & I will cause him to draw nere, & approach vnto me: for who is this that directeth his heart to come vnto me, faith the Lord?

22 And yet shall be my people, and I will be your God.

23 Behold, the temple of the Lord goeth forth with wrath: the whirlwind that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, vntill he haue don, and vntill he haue performed the intents of his heart: in the latter dayes ye shall vnderstand it.

CHAP. XXXI.

Here sheweth Gods benefits after their returne from Babylon, 25 And the spiritual joy of the faithful in the Church.

At the same time, faith the Lord, will I be the God of all the families of Israel, and they shall be my people.

a Thus faith the Lord, The people which escaped the sword, found grace in the wilderness: he walked before Israel to cause him to rest.

b The Lord hath appeared vnto me of olde, say they: yea, I haue loued thee with an everlasting love, therefore with mercie I haue drawn thee.

c Againe I will build thee, and thou shalt be builded, O virgine Israel: thou shalt still be adorned with thy timbrels, and shalt goe forth in the dance of them that be ioyfull.

d Thou shalt yet plant vines vpon the mountaines of a Samaria, and the planters that plant them, shall make them common.

e For the dayes shall come that the watchmen vpon the mount of Ephraim shall cry, Arise, & let vs go vnto Zion to the Lord our God.

f For thus faith the Lord, Reioyce with gladnesse for Iacob, and shoute for ioy among the chiefe of the Gentiles: publish praise, and say, O Lord, save thy people, the remnant of Israel.

g Beholde, I will bring them from the North

country, and gather them from the coasts of the world, with the blinde & the lame among them, with the woman with child, and her that is delivered also: a great compaign shall retorne hither.

9 They shall come weeping, and with mercie will I bring them againe: I will lead them by the riuers of y water in a straight way, wherein they shall not stumble: for I am a father to the lame, & Ephraim is y my first borne.

10 Hearre the word of the Lord, O ye Gentiles, and declare in the yles afar off, and say, He that scattered Israel, will gather him and will keepe him, as a shepherd doeth his flocke.

11 For the Lord hath redeemed Iacob, and ransomed him from the hand of y him, that was stronger then he.

12 Therefore they shall come, and reioyce in the height of Zion, and shall runne to the bountifullnes of the Lord, for the wheat and for the wine, and for the oyle, & for the increase of sheepe, & bullocks: and their soule shall be as a watered garden, and they shall haue no more sorrow.

13 Then shall y virgine reioyce in the dance, and the yong men and the old men together: for I will turne their mourning into ioy, & wil comfort them, and giue them ioy for their sorrow.

14 And I will replenish the soule of the Priests with y fatnesse, and my people shall be satisfied with my goodnesse, faith the Lord.

15 Thus faith the Lord, A voyce was heard on bie, a mourning & bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus faith the Lord, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shall be rewarded, faith the Lord, and they shall come againe from the land of the enemies.

17 And there is hope in thine ende, faith the Lord, that thy children shall come againe to their owne borders.

18 I haue heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as a vntamed calfe: y comest thou with me, and I shall be comforted: for thou art the Lord my God.

19 Surely after that I am comforted, I repented: and after that I was instructed, I smote vpon my thigh: I was ashamed, yea, even confounded, because I did beare the reproof of my youth.

20 Is Ephraim y my deare (some or pleasant child)? yet since I spake vnto him, I shall remember him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, faith the Lord.

21 Set thee vp signs: make thee heapes: set thine heart toward the path and way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou go astray, O thou rebellious daughter? for the Lord hath created a newe thing in the earth: A woman shall compasse a man.

23 Thus faith the Lord of hostes, the God of Israel, Yet shall they say this thing in the land of

a That is, lamenting their sinnes, which had brought them into the hands of the Babylonians, & therefore is followed with a promise of deliverance, which created thence more ioy.

b Where they found no impediment, but abundance of all things.

c That is, they found no impediment, but abundance of all things.

d That is, they found no impediment, but abundance of all things.

e That is, they found no impediment, but abundance of all things.

f That is, they found no impediment, but abundance of all things.

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p That is, they found no impediment, but abundance of all things.

q That is, they found no impediment, but abundance of all things.

r That is, they found no impediment, but abundance of all things.

e Having vader-
stood this vision of
the Messiah to
come, in whom the
two houses of Is-
rael and Iudah
should be ioyned,
I reioyced.

f I will multiplie,
and enrich them
with people and
cattel.

g The wicked vnto
this proverb, when
they did mutine
against Gods
indgements pro-
nounced by the
Prophets, saying,
That their fathers
had committed the
fauilt, and that the
children were pu-
nished. Ezech. 33.

h Though the co-
venant of redemp-
tion made to the
fathers, and this
which was giuen
after, seems diuers,
yet they are all
one, and grounded
on Iesus Christ,
saue that this is
called newe, be-
cause of the mani-
festacion of Christ,
and the abundant
graces of the holy
Ghost giuen to his
Church vnder the
Gospel.

i And so were the
occasion of their
owne diuorcement
through their in-
fidelitie. Ista. 59. c.

k In the time of
Christ, my law shal
in stead of tables
of stone be written
in their hearts by
mine holy Spirit,
Hebr. 8. 10.

l Vnder the king-
dome of Christ
there shalbe none
blinded with igno-
rance, but I will
giue them faith,
and knowledge of
God for remission
of their finnes, and
daily increase the
flame: so that it
shal not seeme to
come so much by
the preaching of
my ministers, as by
the instruction of
my holy Spirit,
Ista. 59. 12. but the
full accomplishing
hereof is referred
as the kingdom
of Christ, when we
shall be ioyned
with our head.

m If the sunne,
moone, and starres cannot but
give light according to mine ordinance,
so long as
this world lasteth, so shall my Church neuer faile, neither shall any thing hinder
as it was as I will keepe a people, in censure is it, that I will leaue them my
word for euer to gouerne them with. n The one and the other is impossible,
as As it was performed, Nehemiah 2. 1. By this description he sheweth that the
people should be as simple, and heartfull as euer it was: but be aliudeth to the
Iherusalem, whose bounde should be incomparable,

o As it was performed, Nehemiah 2. 1. By this description he sheweth that the
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people should be as simple, and heartfull as euer it was: but be aliudeth to the
Iherusalem, whose bounde should be incomparable,

Judah, and in the cities thereof, when I shal bring
against their captiuitie, The Lord blesse thee, O
habitation of iustice and holy mountaine.

24 And Iudah shall dwell in it, and all the ci-
ties thereof together, the husbandmen and they
that goe forth with the flocke.

25 For I haue faciated the wearie soule, and I
haue replenished euery sorrowfull soule.

26 Therefore I awaked and beheld, and my
sleepes was sweete vnto me.

27 Behold, the daies come, saith the Lord, that
I will sow ^h house of Israel, & the house of Iudah
with the seed of man and with the seed of beast.

28 And like as I haue: watched vpon them, to
plucke vp and to root out, and to throw downe,
and to destroy, & to plague them, so will I watch
ouer them, to build & to plant them, saith ⁱ Lord.

29 In those dayes shall they say no more, The
fathers haue eaten a sowre grape, and the chil-
dren strech their seet on edge.

30 But euery one shall die for his owne iniqui-
tie: euery man that eateth the sowre grape, his
teeth shall be set on edge.

31 ^j Behold, the dayes come, saith the Lord,
that I will make a ^k new couenant with the house
of Israel, and with the house of Iudah,

32 Not according to the couenant that I
made with their fathers, when I tooke them by
the hand to bring them out of the land of Egypt,
the which my couenant they brake, although I
was Ihan husband vnto them, saith the Lord.

33 But this shall be the couenant that I will
make with the house of Israel, After those daies,
saith the Lord, I will put my Law in their inward
partes, and write it in their hearts, and will be their
God, and they shall be my people.

34 And they shall teach no more euery man
his neighbour, and euery man his brother, saying,
Know the Lord: for they shall all know me from
the least of them vnto the greatest of them, saith
the Lord: for I will forgive their iniquitie, and
will remember their finnes no more.

35 Thus saith the Lord, which giueth ^l the
sunne for a light to the day, & the courses of the
moone and of the starres for a light to the night,
which breaketh the sea, when the waues thereof
roare: his Name ^m the Lord of hostes.

36 If these ordinances depart out of my sight,
saith the Lord, then shall the feede of Israel cease
from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens can be
measured, ⁿ or the foundations of the earth be
searched out beneath, then will I cast off all the
feede of Israel, for all that they haue done, saith
the Lord.

38 Beholde, the dayes come, saith the Lord,
that the ^o citie shall be built to the Lord from the
tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall goe forth
in his presence vpon the hill Gareb, and shal com-
passe about to Goath.

40 And the whole valley of the dead bodies,
and of the ashes, & all the fields vnto the brooke
of Kidron, and vnto the corner of the horsegate

toward the East, shall be holy vnto the Lord, nei-
ther shall it be plucked vp nor destroyed any
more for euer.

CHAP. XXXII.

Jeremiah is cast into prison because he prophesied that the citie
should be taken of the King of Babylon. 7 He sheweth that
the people should come againe to their owne possession. 38
The people of God are his seruants, and he is their Lord.

TH word that came vnto Ieremiah from the
Lord, in the ^a tenth yeere of Zedekiah King
of Iudah, which was the eighteenth yeere of Ne-
buchad-nezzar.

1 For then the King of Babels hoste besieged
Ierusalem: and Ieremiah the Prophet was shut
vp in the court of the prison, which was in the
King of Iudahs house.

2 For Zedekiah King of Iudah had shut him
vp, saying, Wherefore dost thou prophesie, and
say, Thus saith the Lord, * Behold, I will giue this
citie into the hands of the King of Babel, and
he shall take it?

3 And Zedekiah the King of Iudah shall not
escape out of the hand of the Caldeans, but shall
surely be deliuered into the hands of the King
of Babel, and shall speake with him mouth to
mouth, and his eyes shall behold his face,

4 And he shall lead Zedekiah to Babel, & there
shal he be, vntill ^b I visit him, saith ^c the Lord: though
ye fight with the Caldeans, ye shall not prosper.

5 ¶ And Ieremiah said, The word of the Lord
came vnto me, saying,

6 Beholde, Hananeel, the sonne of Shallum
thine vncle, shall come vnto thee and say, ^d Buy
vnto thee my field, that is in Anathoth: for the
title by kinred apperteyneth vnto thee: so bier it.

7 So Hananeel, mine vncles sonne, came to
me in the court of the prison, according to the
word of the Lord, and said vnto me, Buy my
field, I pray thee, that is in Anathoth, which is
in the countrey of Benjamin: for the right of the
possession ^e thine, and the purchase ^f belongeth vn-
to thee: buy it for thee. Then I knewe that this
was the word of the Lord.

8 And I bought the field of Hananeel mine
vncles sonne, that was in Anathoth, and weighed
him the siluer, ^g seven sauen ^h shekels, and ten ⁱ pieces
of siluer.

9 And I wrote it in the booke and signed it, &
tooke witnesses, and weighed him the siluer in
the balances.

10 So I tooke the booke of the possession,
being sealed ^j according to the Law, & custome,
with the booke that was open,

11 And I gaue the booke of the possession vnto
Baruch the sonne of Neriah, the sonne of
Maasiah, in the sight of Hananeel mine vncles
sonne, and in the presence of the witnesses, writ-
ten in the booke of the possession, before all the
Iewes that late in the court of the prison.

12 And I charged Baruch before them, saying,

13 Thus saith the Lord of hostes, the God of
Israel, Take the writings, ^k vnto this booke of the
possession, both that is sealed, and this booke
that is open, and put them in an earthen ^l vessel,
that they may continue a long time.

14 For the Lord of hostes, the God of Israel
saith thus, Houses and fields, and vineyards shall
be possessed againe in this land.

15 ¶ Nowe when I had deliuered the booke
of the possession vnto Baruch, the sonne of Ne-
riah, I prayed vnto the Lord, saying,

a So that Ieremi-
ah had now pro-
phesied from the
thirteenth yeere of
his ban into the last
yeere of time of
Zedekiahs reigne,
which was almost
fourtee yeere.

* Chap. 32. 4. 5.
and 34. 2.

b Till I take Ze-
dekiah away by
death: for he shall
not die by the
sword, as the 24.
c Whereby we
meant that the peo-
ple should reme-
mber againe out of
captiuitie and enioy
their possessions
and vineyards, as
ver. 33. and 44.
d Or, right of
redemption.

e Because he was
next of the kindred,
as Ruth 4. 4.
f Of the posses-
sion of the Levites,
Leuit. 25. 23. 24.

g Which mon-
ney, about reene
hillings six pence,
if this shekel were
the common she-
kel, see Gen. 33.

h For the shekel
of double value,
and ten piers of
silver were able a
shekel: for twene
made the shekel.

i According to
the custome, the
instrument or eu-
dence was sealed
vp with the com-
mon seale, and a
copie thereof re-
tained, which
concerned the time
in effect, but was
not as the other, but
was left open, to
be seene if any
thing should be
called into doubt.

k And to hide the
in the ground,
that they might be
preferred as a to-
ken of their de-
liverance.

7 And I will cause the captivity of Iudah and the captivity of Israel to returne, and will builde them as at the first.

8 And I will cleanse them from all their iniquities, whereby they have sinned against me: yea, I will pardon all their iniquities, whereby they have sinned against mee, and whereby they have rebelled against me.

9 And it shalbe to me a name, a ^b joy, a praise,
and an honour before al the nations of the earth,
which shal heare al the good that I do vnto them:
and they shal feare & tremble for al the goodnes,
and for all the wealth, that I shew vnto this *city*.

10 Thus layeth the Lord, Again there shall be heard in this place (which yet lay shall be defolate, without man, and without beast, *even* in the cities of Iudah, and in the streetes of Ierusalem, that are defolate without man, and without inhabitant, and without beast):

11 The voice of ioy and the voyce of gladnes,
the voyce of the bridegrome, and the voice of the
bride, the voyce of them, that shall say, i Praise
the Lord of hostes, because the Lorde is good: for
his mercy *endureth* for ever, *and* of them that offer
the *sacrifice* of praise in the House of the Lord,
for I will cause to returne the captiuitie of the
land, as at the first, saith the Lord.

12 Thus faith the Lorde of hostes, Againe in this place, which is desolate, without man, & without beast, and in all the cities thereof there shall be dwelling for shepherds to rest their flocks.

13 In the cities of the ^k mountains, in the cities in the plaine, and in the cities of the South, and in the land of Benjamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hande of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lorde,
that I will performe that good thing, which I haue
promised vnto the house of Israel, & to the house
of Iudah.

15 In those dayes and at that time, wil I cause
the branche of righteousnesse to growe vp vnto
Dauid, and he shal execute iudgement, and righte-
ousnesse in the land.

16 In those dayes shall Iudah be saved, and Ierusalem shall dwell safely, and hee that shall call ^m her, is the Lord our ⁿ righteousness.

17 For thus saith the Lord, David shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Levites want a man before me to offer ^oburnt offerings, & to offer meate offerings, & to do sacrifice continually.

19 ¶ And the worde of the Lorde came vnto
Jeremiah saying,

20 Thus faith the Lorde, If you can breake my
couenant of the p day, and my couenant of the
night, that there should not bee day, and night in

31 Then may my covenant bee broken with
Dauid my seruant, that he should not haue a sonne
to reigne vpon his throne; and with the Leuites,
and Priestes my ministers.

12 As the armie of heauen cannot be numbred,
neither the sands of the sea measured; so wil I
multiply the seede of David my seruant, and the
Leuites that minister vnto me.

Moreover, the words of the Lord came to Jeremiah.

34 Considerest thou not what this people
have spoken, saying, The two families, which the
Lorde hath chosen, hee hath euen cast them off?
thus they haue despised my people, that they
should be no more a nation before them.

25 Thus saith the Lord, If my covenant be not with day and night, *and if* I have not appointed the order of heaven and earth,

26 Then will I cast away the seed of Iacob and Dauid my seruant, and not take of his seed to be rulers ouer the seed of Abraham, Izhak, and Iacob: for I wil cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

2 He sheweth that the zittis, and the King Zedekiah shall be
giurn into the hands of the King of Babylon, 11 He rebuketh
their cruelty toward their servants.

THe worde which came vnto Ieremiah from the Lord (when Nebuchad-nezzar King of Babel, and all his hoste, and all the kingdomes of the earth, *that were* vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Goe, and
speake to Zedekiah King of Iudah, and tell him,
Thus saith the Lord, Beholde, * I wil giue this ci-
tie into the hand of the King of Babel, and he shal
burne it with fire.

3 And thou shalt not escape out of his hand, but shalt surely bee taken, and deliuered into his hand, and thine eyes shall beholde the face of the King of Babel, & he shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the worde of the Lorde, O Zedekiah, King of Iudah : thus saith the Lorde of thee, Thou shalt not die by the sword,

5 But thou shalt die in peace: and according to the burning for thy fathers the former Kings which were before thee, so shall they burn aduers for thee, and they shall lament thee, saying, Oh lord: for I haue pronounced the worde, saith the Lord.

6 Then Ieremiah the Prophet spake all these words vnto Zedekiah king of Iudah in Ierusalem,

7. (When the King of Babel hoste fought against Ierusalem, and against all the cities of Iudah, that were left, *even* against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

10 This is the word that came vnto Ieremiah from the Lorde, after that the King Zedekiah had made a covenant with all the people, which were at Ierusalem, to proclaim libertie vnto them,

9 That euery man should let his seruante goe free, and euery man his handmayde, which was an Ebrue or an Ebrueffe, and that none should serue himselfe of them, ^{so} ~~as~~ ^{was} of a Iewe his brother.

10 Now when all the princes, and all the people which had agreed to the covenant, heard that every one should let his servant go free, and euer'y one his handmaide, and that none should serue themfelues of them any more, they obeyed and let them goe.

11 But afterwarde they † repented and caused the seruants and the handmayles, whom they had let goe free, to returne, and helde them in subiection as seruants and handbrowde.

12 Therefore the word of the Lord came upon
to Jeremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a covenant

q Meaning the
Caldeans & other
infidels which
thought God had
utterly cast off Ju-
dah and Israel or
Benjamin, because
he did correct
them for a time
for their amend-
ment.

a Who commonly of Jeremiah was called Nebuchadnezzar, and of others Nebuchadnezzar.

¹⁰2. Chron. 14. 19.
chap. 39. 16, 17.
and 32. 2.

b Not of any violent death.

c The Jews shall lament for thee their Lord and King.

d. When the enemy was at hand, and they saw themselves in danger, they would seem holy, and so began some kind of reformation: but soon after they uttered their hy-

According to
the Law, Exod.
21:2, Deut. 19:12,
† Ebr. returned.

before the rulers, and speak it before them also. 27 The King casteth it in the fire, 28 There is another version at the commencement of the 1st Chap.

a Reade Chap. 33.

And in the fourth yeere of Iehoiakim the sonne of Iosiah King of Iudah, came this word vnto Ieremiah from the Lord, saying,

2 Take thee a roule or booke, & write therein all the wordes that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, *even* from the dayes of Iosiah vnto this day.

3 It may be that the house of Iudah will heare of all the euill, which I determined to doe vnto them, that they may returne every man from his euill way, that I may forgieue their iniquities, and their sinnes.

4 Then Ieremiah called Baruch the sonne of Neriah, and Baruch wrote at the mouth of Ieremiah all the wordes of the Lord, which hee had spoken vnto him, vpon a roule or booke.

5 And Ieremiah commanded Baruch, saying, I am *4* thus vp, and can not go into the house of the Lord,

6 Therefore goe thou, and reade the roule, wherein thou hast written at my mouth the wordes of the Lord, in the audience of the people in the Lordes House vpon the 6 fasting day: also thou shalt read them in the hearing of all Iudah, that come out of their cities.

7 It may be that they will pray before the Lord, and every one returne from his euill way, for great is the anger and the wrath, that the Lord hath declared against this people.

8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the wordes of the Lord in the Lordes House.

9 ¶ And in the fift yeere of Iehoiakim the sonne of Iosiah King of Iudah, in the ninth month, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in y booke the wordes of Ieremiah in the house of the Lord, in y chamber of Gemariah the sonne of Shaphan the secretary, in the hier court at the entry of the new gate of the Lords house, in the hearing of all the people.

11 When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the wordes of the Lord,

12 Then hee went downe to the Kings house into the Chancellours chamber, and loe, all the Princes sate there, *even* Eliham the Chancellour, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the wordes that hee had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the Princes (in Iehudi the sonne of Nathaniah, the sonne of Shelemiah, the sonne of Chufsi, vnto Baruch, saying, Take in thine hand the roule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah tooke the roule in his hand, and came vnto them.

15 And they said vnto him, Sit downe now, and reade it, that we may heare. So Baruch read it in their audience.

16 Now when they had heard all the wordes, they were afraid both one and other, and sayde vnto Baruch, Wee will ceraine the King of all these wordes.

17 And they examined Baruch, saying, Tell vs now, howe diddest thou write all these wordes at his mouth?

18 Then Baruch answered them, He pronounced all these wordes vnto me with his mouth, and I wrote them with yuke in the booke.

19 Then said the Princes vnto Baruch, Goe, hide thee, thou and Ieremiah, and let no man knowe where ye be.

20 ¶ And they went in to the King to the court, but they laide vp the roule in the chamber of Eliham the Chancellour, and told the King all the wordes that he might heare.

21 So the King sent Iehudi to fet the roule, and he tooke it out of Eliham the Chancellours chamber, and Iehudi read it in the audience of the King, and in the audience of all the Princes, which stood before the King.

22 Now the King sate in the winter House, in the 1 ninth month, and there was a fire burning before him.

23 And when Iehudi had read three or foure fides, hee cut it with the penknife, and cast it into the fire that was on the hearth, vntill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afraide, nor rent *1* their garments, neither the King, nor any of his seruants, that heard all these wordes.

25 Neuzheleleff, Elnathan, and Delaiah, and Gemariah had beought the King, that he would not burne y roule: but he would not heare them.

26 But the King commanded Ierahmeel the sonne of Hammelch, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet, but the Lord *1* hid them.

27 ¶ Then the word of the Lord came to Ieremiah (after that the King had burnt the roule) and the wordes that Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe *1* another roule, and write in it all the former wordes that were in the first roule which Iehoiakim the King of Iudah hath burnt.

29 And thou shalt say to Iehoiakim King of Iudah, Thus saith the Lord, Thou hast burnt this roule, saying, Why hast thou written therein, saying, That the King of Babel shall certainly come and destroy this land, and shall take thence both man and beast?

30 Therefore thus saith the Lord of Iehoiakim King of Iudah, Hee shall haue y none to sit vpon the throne of Dauid, and his y dead body shall be cast out in the day to the heate, and in the night to the frost.

31 And I will visite him and his seede, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all y euil that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the wordes of the booke which Iehoiakim King of Iudah had burnt in the fire, and there were added besides them many like wordes.

The godly were afraid, fearing God so offended, and the wicked were afflicted for the burnment of the parchment.

1 They that were gilty among the Princes gave this counsel, by whose means it is like that Ieremiah was delivered, for they knewe the rage of the King, and so the wicked to be such, that they could not escape without danger of their liues.

1 Which covered part of November, and part of December.

1 Shewing that the wicked in stead of repening when they heare Gods iudgements, growe into further malice against him and his word.

1 Thus we see the continual care, that God hath ouer his to preserve them from the rage of the wicked.

o Though the wicked thinke to haue abolished the wordes of God, when they haue burnt the booke thereof: yet this doeth that God will not easily wite it y againe, but also increase it in greater abundance to their condemnation, as ver. 32. p. These are Iehoiakims wordes. q. Though Iehoiachim his sonne had burnt him, yet because hee repented but three months, it was effemed as no reigne.

r Reade Chap. 33.

CHAP. XXXVII.

Zedekiah succeeded Jeconiah. 1. His friends visit Jeremiah in prison. 12. He is beaten and put in prison. 13. He is beaten and put in prison.

ANd King Zedekiah the sonne of Iosiah reigned for ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ 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the coardes. And Jeremiah did so.

13 So they drew vp Jeremiah, with coardes, and tooke him vp out of the dungeon, and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the King sent, and tooke Jeremiah the Prophet vnto him, into the thirde citie that is in the house of the Lorde, and the King sayd vnto Jeremiah, I will aske thee a thing: hide nothing from me.

15 Then Jeremiah sayd to Zedekiah, If I declare it vnto thee, wilt not thou slay mee? and if I giue thee counsel, thou wilt not heare me.

16 So the King sware secretly vnto Jeremiah, saying, As the Lorde liueth, that made vs these soules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then sayde Jeremiah vnto Zedekiah, Thus saith the Lorde God of hostes, the God of Israel, If thou wilt goe forth vnto the King of Babels princes, then thy soule shall liue, and this citie shall not be burnt vp with fire, & thou shalt liue, and thine house.

18 But if thou wilt not goe forth to the King of Babels princes, then shall this citie be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their handes.

19 And Zedekiah the King sayde vnto Jeremiah, I am careful for the Iewes that are fled vnto the Caldeans, least they deliuer mee into their handes, and they i mouke me.

20 But Jeremiah sayde, They shall not deliuer thee: hearken vnto the voyce of the Lorde, I beseech thee, which I speake vnto thee: so shall it be well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe forth, this is the word that the Lord hath shewed me.

22 And behold, all the women that are left in the King of Iudahs house, shall be brought forth to the King of Babels princes: and those women shall say, Thy friends haue perwaded thee, and haue perswaded against thee: thy feete are fastened in the myre, and they are turned backe.

23 So they shall bring out all thy wines, and thy children to the Caldeans, and thou shalt not escape out of their handes, but shalt bee taken by the hand of the King of Babel: and this citie shall thou cause to be burnt with fire.

24 Then said Zedekiah vnto Jeremiah, Let no man knowe of these wordes, & thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, and say vnto thee, Declare vnto vs now, what thou hast said vnto the King, hide it not from vs, and we will not slay thee: also what the King said vnto thee,

26 Then shalt thou say vnto them, I humbly besought the King that he would not cause mee to returne to Iehonathans house, so to die there.

27 Then came all the princes vnto Jeremiah and asked him. And he tolde them according to all these wordes that the King had commaunded: so they left off speaking with him, for the matter was not percieued.

28 So Jeremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and he was there, when Ierusalem was taken.

CHAP. XXXIX.

1 Nebuchad-nazzar king of Babel, sent for Jeremiah the Prophet, and he came to him, and he said, Thus saith the Lord God of Israel, which thou hast served, I have taken thee from captiuitie.

IN * the ninth yeare of Zedekiah King of Iudah in the tenth month, came Nebuchad-nazzar King of Babel and all his hoste against Ierusalem, and they besieged it.

2 And in the eleventh yeare of Zedekiah in the fourth month, the ninth day of the month, the citie was broken * vp.

3 And all the princes of the King of Babel came in, and sate in the middle gate, even Neregal, Sharezer, Samgarnebo, Serfethim, Rab-aris, Neregal, Sharezer, Rab-mag with all the residue of the princes of the King of Babel.

4 And when Zedekiah the King of Iudah saw them, and all the men of warre, then they fled, and went out of the citie by night, through the Kings garden, and by the gate betweene the two walles, and he went toward the wilderness.

5 But the Caldeans holde purposed after them, and outooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-nazzar King of Babel vnto Riblah in the land of Hamath, where hee gaue iudgement vpon him.

6 Then the King of Babel slew the finnes of Zedekiah in Riblah before his eyes: also the King of Babel slew all the nobles of Iudah.

7 Moreouer hee put out Zedekiahs eyes, and bound him in chaines, to cary him to Babel.

8 And the Caldeans burnt the Kings house, and the houses of the people with fire, and brake downe the walles of Ierusalem.

9 Then Nebuzar-adan the chiefe steward carried away captiue into Babel the remnant of the people that remained in the citie, and those that were fled and fallen vnto him, with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the poore that had nothing in the lande of Iudah, and gaue them vineyardes and fieldes at the same time.

11 Nowe Nebuchad-nazzar King of Babel gaue charge concerning Jeremiah vnto Nebuzar-adan the chiefe steward, saying,

12 Take him, and looke well to him, and do him no harme, but doe vnto him as he shall say vnto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebuzar-ban, Rabaris, and Neregal, Sharezer, Rabmag, and all the King of Babels princes:

14 Euen they sent, and tooke Jeremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam the sonne of Shaphan, that hee should cary him home: so he dwelt among the people.

15 Now the word of the Lorde came vnto Jeremiah, while hee was shut vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the blacke Moore, saying, Thus saith the Lorde of hostes the God of Israel, Behold, I will bring my wordes vp on this citie for euill, and not for good; and they shall accomplishe in that day before thee.

17 But I will deliuer thee in due day, saith the Lord, and thou shalt not be giuen into the hande of the men whom thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shall be for a praye vnto thee, because thou hast put thy trust in me, saith the Lord.

CHAP.

Where the King had set him before to be at more liberty, Chap. 37. 31.

And yeelde thy selfe vnto them.

Which declareth that he more feared the reproch of men then the threatenings of God.

When Ieremiah and his mother with others were caried away, these women of the Kings house were left which shalbe taken, saith the Prophet, and tell the King of Babel how Zedekiah hath bene seduced by his familiar friends and false prophets, which haue left him in the myre.

Wherein appeareth the Iudi miste of the Prophet, who did differre to save his life, albeit it was not to the deniall of his doctrine, or to the hurt of any.

2 Kings 25. 1. Chap. 31. 4.

The gates and walls were broken downe.

Which was a postern of the citie, reade 2 Kings 31. 4.

Which is called Antiochia in Syria.

For captiue of the gods.

For the riches and the mightie which put their trust in their riches and meanes, were by Gods iust iudgements most rigorously handled.

18. 13. by the hand of.

18. 13. by the hand of.

18. 13. by the hand of.

18. 13. by the hand of.

Thus God recompensed his owne seruants, which hee shewed to his Prophet in his troubles.

CHAP. XL.

Jeremiah hath been in the gate whether he will. 4. He dwelleth with the people that remain in Gedaliah.

THe word which came to Jeremiah from the Lord after that Nebuzar-adan the chiefe steward had let him go from Ramath, when he had taken him being bound in chains among all that were carried away captiue of Ierusalem and Iudah, which were carried away captiue vnto Babel.

2 And the chiefe steward tooke Jeremiah, and sayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as he hath said: because ye haue ^b sinned against the Lord, and haue not obeyed his voyce, therefore this thing is come vpon you.

4 And now behold, I loose thee this day from the chains which were on thine hands, if it please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with me into Babel, I tary till: behold, all the land w^h before thee: whither it seemeth good, and convenient for thee to go, thither go.

5 For yet he was not returned: therefore ^{hee} ³⁹⁴ Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the King of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe wherefoeuer it pleaseth thee to go. So the chiefe steward gaue him vitales and a reward, and let him goe.

6 Then went Jeremiah vnto Gedaliah the sonne of Ahikam, to ^c Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaiues of the hoste, ^d which were in the fields, euen they and their men heard that the King of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and children, and of the poore of the land, that were not carried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen ^e Ishmael the sonne of Nethaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanhumeth, & the sonnes of Ephai, the Neophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan ^f swaie vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shall be well with you.

10 As for me, Behold, I will dwell at Mizpah to ^g serue the Caldeans, which will come vnto vs: but you, gather you wine, and summer fruits, and oyle, and put them in your vessels, and dwell in your cities, that ye haue taken.

11 Likewise when all the Iewes that were in Moab, and among the Ammonites, & in Edom, and that were in all the countries, heard that the King of Babel had left a remnant of Iudah, and that he had fet ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driven, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer fruits, very much.

13 Moreover, Iohanan the sonne of Kareah, and all the captaiues of the host, that were in the

fields, came to Gedaliah to Mizpah.

14 And sayd vnto him, Knowest thou not that ^h Baalis the King of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will fly Ithmael the sonne of Nethaniah, and no man shall know it. Wherefore should he kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perih?

16 But Gedaliah the sonne of Ahikam said vnto Iohanan the sonne of Kareah, Thou shalt ⁱ not do this thing: for thou speakest falsely of Ishmael.

CHAP. XLI.

^a Ishmael killeth Gedaliah secretly, and many other with him.

^b Iohanan flieth afterwards after Ishmael.

IN the ^a seventh moneth came Ishmael the sonne of Nethaniah, the sonne of Elisama of the seed royall, and the princes of the ^b king, and tenne men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, & there they did ^c eat bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these tenne men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the King of Babel had made gouernour ouer the land.

3 Ishmael also slew all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, ^d and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, ^e euen fourescore men, hauing their beards shauen, & their clothes rent and cut, with ^f offerings and incense in their hands to offer in the house of the Lord.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meet them, weeping as he went: and when he met them, he said vnto them, Come ^g to Gedaliah the sonne of Ahikam.

7 And when they came into the mids of the cite, Ishmael the sonne of Nethaniah slew them, ^h and cast them into the mids of the pit, he and the men that were with him.

8 But ten men were found among them, that sayd vnto Ishmael, Slay vs not: for we haue treasures in the field, of wheat, and of barley, and of oyle, and of honie: so he stayed, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast the dead bodies of the men (whom he had slaine because of Gedaliah) is it, which Asa the King had made because of Basa King of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael carried away captiue all the residue of the people that were in Mizpah, ⁱ euen the Kings daughters, & all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah carried them away captiue, and departed to go ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and all the ^j captaiues of the host that were with him, heard

^a For vnder the colour of entreining of Ishmael he sought only to make them to destroy one another.

^b Thus the godly, which thinke no harme to others, are inuicely deceiued, & neuer lacke such as confound their destruction.

^c The cite was destroyed in the fourth moneth, and in the seventh moneth, which contained part of September, & part of October, was the gouernour Gedaliah slaine. ^d Menasseh, Zedekiah. ^e They did eat together in familiar friends.

^f For they thought that the Tribes had not bene cut off, and that therefore came up to the feast of Tabernacles: but hearing of the burning thereof in this way, they feared their fingers of sorrow.

^g For his death was kept secret, and he laid that he lamented for the destruction of Ierusalem and the Temple: but after they knew that they seemed to be near Gedaliah.

^h As for Ierusalem Mizpah (for fear of the crucie, and cast ditches and trenches, i. King 2. 3. 22.)

ⁱ Which had but captaiues vnder Zedekiah.

^a From this forced verse vnto Chap. 47. it seemeth to be as a parenthesis, and separated matter: and there this story beginneth againe, and this vision is declared what it was. ^b God moued this Iudaite to speake this, to declare the great blindness & obfusination of the Iewes, which could not see that which this heauen man counselled. ^c Ithmael, captiue. ^d For a city commandment.

^e Which was a cite of Iudah.

^d Which were gathered abroad for feare of the Caldeans.

^e Who was of the Kings blood and after slew him, Chap. 41. 2.

^f 2. King. 35. 24.

^g He, to receive them, so intend them for you. ^h He, to receive them, so intend them for you.

ⁱ Which were fled also for feare of the Caldeans.

heard of all the euill that Iſhmael the ſonne of Nathaniah had done,

12 Then they all tooke *their* men, and went to fight with Iſhmael the ſonne of Nathaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Iſhmael caried away captiue, ſaw Iohanan the ſonne of Kareah, and all the captiues of the hoſte, that were with him, they were glad.

14 So all the people, that Iſhmael had caried away captiue from Mizpah, returned and came againe, & went vnto Iohanan the ſonne of Kareah.

15 But Iſhmael the ſonne of Nathaniah, eſcaped from Iohanan with eight men, and went to the *b* Ammonites.

16 Then tooke Iohanan the ſonne of Kareah, and all the captiues of the hoſte that were with him, all the remnant of the people, whom Iſhmael the ſonne of Nathaniah had caried away captiue from Mizpah, (after that he had ſlaine Gedaliah the ſonne of Ahikam) *euen* the ſtrong men of warre, and the women, and the children, and the eunuchs, whom he had brought againe from Gibeon:

17 And they departed and dwelt in Geruſalem, which is by Beth-lehem, to goe *and* to enter into Egypt.

18 Becauſe of the Caldeans: for they feared them, becauſe Iſhmael the ſonne of Nathaniah had ſlaine Gedaliah the ſonne of Ahikam, whom the King of Babel made gouernour in the land.

CHAP. XLII.

1 The captiues *are* counſell of *Jeremiah* what they ought to do, *7* he admoniſheth the remnant of the people vs to goe into Egypt.

THen all the captiues of the hoſte, and Iohanan the ſonne of Kareah, and Ieremias the ſonne of Hoſhaiah, and all the people from the leaſt vnto the moſt came,

2 And ſayde vnto Ieremias the Prophet, *†* Hear our prayer we beſeech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left, *but* a few of many, as thine eyes do beholde)

3 That the Lord thy God may ſhew vs the way wherein we may walke, and the thing that we may *a* doe.

4 Then Ieremias the Prophet ſayd vnto them, I haue heard *you* beholde, I will pray vnto the Lord your God according to your words, and whatſoeuer thing the Lord ſhal anſwere you, I will declare it vnto you: I will keepe nothing backe from you.

5 Then they ſayd to Ieremias, *b* The Lord be a witneſſe of truth, and faith betwene vs, if we do not euen according to all things for the which the Lord thy God ſhal ſend thee to vs.

6 Whether it be good or euill, we will obey the voice of the Lord God, to whom we ſend thee that it may be well with vs, when we obey the voice of the Lord our God.

7 *¶* And ſo after ten dayes came the word of the Lord vnto Ieremias.

8 Then called he Iohanan the ſonne of Kareah, and all the captiues of the hoſte, which were with him, and all the people from the leaſt to the moſt.

9 And ſayd vnto them, Thus ſayth the Lord God of Iſrael, vnto whom ye ſent me to preſent your prayers before him.

10 If ye will dwell in this land, then I will build

you, and not deſtroy *you*, and I will plant you, and not root *you* out: for I *a* repent me of the euill that I haue done vnto you.

11 Feare not for the King of Babel, of whom ye are afraid: be not afraid of him, ſaith the Lord: for I am with you, to ſaue you, and to deliuer you *c* from his hand,

12 And I will grante you mercie that hee may haue compaſſion vpon you, and he ſhal cauſe you to *d* dwell in your owne land.

13 But if ye ſay, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will goe into the land of Egypt, where we ſhall ſee no warre, nor heare the ſound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the word of the Lord, ye remnant of Iudah: thus ſayth the Lord of hoſts the God of Iſrael, If ye ſet your faces to enter into Egypt, and go to dwell there)

16 Then the ſword that ye feared, *f* ſhall take you there in the land of Egypt, and the famine, for the which ye care, ſhall there hang vpon you in Egypt, and there ſhall ye die.

17 And all the men that ſee their faces to enter into Egypt to dwell there, ſhall die by the ſword, by the famine and by the peſtilence, and none of them ſhall remaine nor eſcape from the plague, that I will bring vpon them.

18 For thus ſayth the Lord of hoſts the God of Iſrael, As mine anger and my wrath hath bene powred forth vpon the inhabitants of Ieruſalem: ſo ſhall my wrath be powred forth vpon you, when ye ſhall enter into Egypt, and ye ſhall be a deſtillation, and an aſtoniſhment, and a curſe and a reproch, and ye ſhall ſee this place no more.

19 O ye remnant of Iudah, the Lord hath ſaid concerning you, Goe not into Egypt: know certainly that I haue admoniſhed you this day.

20 Surely ye *h* diſbelimed in your hearts when ye ſent me vnto the Lord your God, ſaying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto al that the Lord our God ſhall ſay, and we will do it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which hee hath ſent me vnto you.

22 Now therefore, know certainly that ye ſhall die by the ſword, by the famine, and by the peſtilence, *i* in the place whither ye deſire to goe and dwell.

CHAP. XLIII.

Johanan carrieth the remnant of the people into Egypt, contrary to the ſentence of Ieremias, & Ieremias propheliſeth the deſtruction of Egypt.

Now when Ieremias had made an end of ſpeaking vnto the whole people all the words of the Lord their God, for the which the Lord their God had ſent him to them, *euen* all theſe words,

2 Then ſpake *a* Azariah the ſonne of Hoſhaiah, and Iohanan the ſonne of Kareah, and all the *b* proud men, ſaying vnto Ieremias, *c* Thou ſpeakſt falſly: the Lord our God hath *d* not ſent thee to ſay, Goe not into Egypt to dwell there,

3 But Baruch the ſonne of Neriah *e* prouoketh

uerred, they beaſt forth into open rage: for they can abide nothing but flattery, *reade* this *psalms*. *d* He ſheweth what is the nature of the hypocrites: to wit, to ſaue that they would obey God, and embrace his word, if they were allowed theſe meſſengers ſpoke the truth: though indeed they be moſt farr from all obedience. *e* Thus the wicked doe not onely contemne and hurt the meſſengers of God, but ſhander, & ſpeak wickedly of all them that ſupport or fauour the godly.

d Reads Chap. 152.

e Becauſe all Kings hearts and wayes are in his hands, hee can turne them and diſpoſe them as it pleaſeth him, and therefore they need not to feare man, but onely obey God, *Psalm*. 135.

¶ 777. *turne*.

f Thus God ſendeth the police of the wicked to their owne deſtruction: for they thought themſelves ſure in Egypt, and there Nebuchad nezaſtroyed them, and the Egyptians, *Chap*. 46. 25.

g Reads Chap. 14. *¶* 24. 12. ſhewing that this ſhall come vpon them for their inſolency and rebelliousneſſe. *h* For you were fully minded to goe into Egypt, whither our God ſpake to the contrary.

i To wit, in Egypt.

a Who was ſlaine Ieremias, *Chap*. 46. 1.

b This deſcribeth that pride is the cauſe of rebellion, and contempt of Gods miniſters. *c* When the hypocrite of the wicked is diſcovered.

h For ſhall the King of the Ammonites was the cauſe of this murder.

i Which place David of olde had giuen to Chimham the ſonne of Barzilai the Gileadite, *2 Sam*. 19. 38.

† *Read*. Let our prayer be left before thee, as *Chap*. 46. 2.

g This deſcribeth the nature of hypocrites, which would know of Gods word what they ſhould doe, but will not follow it, but inſinuate as if agree with that thing which they have purpoſed to do.

b There are none more ready to abule the Name of God, and take it in vaſe, then the hypocrites which colour their falſehood wth it without all reuerence, & make it a means for them to deceive the ſimple and the godly.

c Here is declared the viſious and the craftineſſe thereof, wherof mention was made, *Chap*. 46. 2.

three against vs, for to deliuer vs into the hand of the Caldians, that they might slay vs, and carrie vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captains of the hoste, and all the people obeyed not the voice of the Lorde, to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captains of the hoste tooke all the remnant of Iudah, that were returned fro all nations, whither they had bin driuen to dwell in the land of Iudah:

6 *¶* Men men and women, and children, and the kings daughters, & euery person, that Nebuzaradan the chiefe steward had left with Gedaliah the son of Ahikam, & son of Shaphan, & Jeremiah the Prophet, & Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the Lorde: thus came they to Talphanes.

8 *¶* Then came the word of the Lorde vnto Jeremiah in Talphanes, saying,

9 Take great lions in thine hand, and hide them in the clay in the bricke kiln, which is at the entrie of Pharaohs house in Talphanes in the sight of the men of Iudah,

10 And say vnto them, Thus saith the Lorde of hostes the God of Israel, Beholde, I will send and bring Nebuchad-nezzar the King of Babel my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pawlauer ouer them.

11 And when he shall come, he shall smite the land of Egypt: such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burne them and carie them away captiues, & he shall aay himselfe with the land of Egypt, as a shepheard putteth on his garment, and shall depart from thence in peace.

13 He shall breake also y images of gods, the which are in the land of Egypt, and the houses of the gods of y Egyptians shall be burne with fire,

CHAP. XLIIII.

He rebueth the people for their idolatrie. 15 They that sit high by the straitning of the Lorde, are chastised. 16 The destruction of Egypt, and of the Iewes therein is prophesied.

1 *¶* The word that came to Ieremiah concerning all the Iewes, which dwell in the land of Egypt, and remained at Migdol and at Talphanes, & at Noph, & in y colliery of Pathros, saying,

2 Thus faith the Lorde of hostes the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

3 because of their wickednesse which they haue committed, to prouoke me to anger: in that they went to burne incense, and to sene other gods whom they knew not, neither they nor you nor your fathers.

4 Howbeit I sent vnto you al my seruants the Prophets rising early, & sending them, saying, Oh do not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from the ieuic kednes, and to burne no more incense vnto other gods.

6 Wherefore say I, and mine anger was poured forth, and was kindled in the eyes of Iudah, and in the freetres of Ierusalem, and they are

desolate, and wasted, as appeareth this day.

7 Therefore now thus faith the Lorde of hostes the God of Israel, Wherefore commit ye this great euill against your soules, to cut off from you a man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that yee prouoke me vnto wrath with the workes of your hands, burning incense vnto other gods in the land of Egypt whither yee bee gone to dwell: that yee might bring destruction vnto your selues, and that yee might be a curse and a reproch among all nations of the earth.

9 Haue ye forgotten the wickednesse of your fathers, and the wickednes of the 4 Kings of Iudah, and the wickednesse of their wiues and your owne wickednes, & the wickednes of your wiues, which they haue committed in the land of Iudah and in the freetres of Ierusalem?

10 They are not humbled vnto this day, neither haue they feared not walked in my lawe nor in my statutes, that I set before you and before your fathers.

11 Therefore thus faith the Lorde of hostes the God of Israel, Beholde, I will set my face against you * to euill and to destroy all Iudah,

12 And I will take the remnant of Iudah, that haue set their faces to go into the land of Egypt there to dwell, and they shal all be consumed, and fall in the lande of Egypt: they shal be consumed by the sword, and by the famine: they shal die from the least vnto the most, by the sword, & by the famine, and they shal be a dectestation and an astonishment, and a curse and a reproch.

13 For I will visite them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the lande of Egypt to dwell there, shal escape or remaine, that they should returne into the land of Iudah to the which they haue a desire to returne to dwell there: for none shal returne, but such as shal escape.

15 Then all the men which knewe that their wiues had burnt incense vnto other gods and all the people that flood by, a great multitude, euen all the people that dwelt in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The worde that thou hast spoken vnto vs in the Name of the Lorde, we will not heare it of thee,

17 But wee will doe whatsoever thing goeth out of our owne mouth, as to burne incense vnto the Queene of heauen, and to poure out drinke offerings vnto her, as we haue done, both wee and our fathers, our kings and our princes in the cities of Iudah, and in the freetres of Ierusalem: for shent had we plenty of vitales and were well and felt none euill.

18 But since wee left off to burne incense to the Queene of heauen, and to poure out drinke offerings vnto her, wee haue had y fearcenesse of all things, and haue bene consumed by the sword and by the famine.

19 And when wee burnt incense vnto the Queene of heauen, and poured out drinke offerings vnto her, did wee make her cakes to make her glad, and poure out drinke offerings vnto her as a sacrifice by the belly, and in stead of sacking bridging Gods workers who sene both plenty and dearth, health and sickness, they attribute it to idols, and to dishonour God. *¶* Order. *¶* For as much as we have done, both we and our fathers, our kings and our princes in the cities of Iudah, and in the freetres of Ierusalem: for shent had we plenty of vitales and were well and felt none euill.

d Here bewaith that we ought to keepe in memory Gods plagues fro the beginning, that considering them, wee might liue in feare, & know, if he haue not spared our fathers, yea, kings, princes, and rulers, & all whole countries, and nations for their sinnes, that we vile wretches cannot looke to escape punishment for ours. *¶* For as much as we have done, both we and our fathers, yea, kings, princes, and rulers, & all whole countries, and nations for their sinnes, that we vile wretches cannot looke to escape punishment for ours.

e Which haue fully let their minds & are gone thither on purpose, whereby he excepteth the innocency as Ieremiah and Baruch that were forced thither fore the Lorde the which that he will for his face against them that in proudly destroy the. *¶* Read Chap. 44. 6 and 42. 18. *¶* I will lift up their faulces.

f Meaning, but a few. *¶* This declareth how dangerous a thing it is to desert from God, and to follow our own fantasies for Satan erreth out licentious flesh and doth not loose till he haue brought them to extreme impudencie and madnesse, to iustifie their wickednesse against God and his Prophets. *¶* Read Chap. 7. 18. It seemeth that the Popish gathered of this place *¶* *Regina, and Regime* call for, calling the virgin Mary Queene of heauen, and of the blaised virgin, and mother of our Saviour Christ made no dole for her but the Popes cooconers, neither their idolatry.

g For we were false with Ier. *¶* This is all the argument of idolaters, which esteeme religion by the belly, and in stead of sacking bridging Gods workers who sene both plenty and dearth, health and sickness, they attribute it to idols, and to dishonour God. *¶* Order. *¶* For as much as we have done, both we and our fathers, our kings and our princes in the cities of Iudah, and in the freetres of Ierusalem: for shent had we plenty of vitales and were well and felt none euill.

without

f As from the Moabites, Ammonites, & Edomites, Chap. 44. 1.

g Whom these wicked had away by force.

h A cite in Egypt nere to Nilus.

i Which signified that Nebuchad-nezzar should come even to the gate of Pharaoh, where were his bricke killes for his buildings. *¶* Read Chap. 25. 6.

l Every one shall be slaine by that meenes that God hath appointed, Chap. 15. 2.

m Meaning, most enim, and suddenly shall he cary the Egyptians away, for the haue of the Iewes.

a These were all lamppes and strong cities in Egypt, wherethe Iewes, that were fled, dwelt for their safety: but the Prophets declareth that there is no hold to strong, that can defende them from Gods vengeance.

b Read Chap. 7. 15 and 26. 5. 19. 10. & 21. 23. c He seeth before their eyes Gods iudgements against Iudah and Ierusalem for their idolatrie, that they might be woe by their example, and with the like wickednesse prouoke the Lord, that they should be double punished.

1 This teacheth vs how great danger it is for the husband to permit their wives any thing whereof they be not assured by Gods word for thereby they take an occasion to inflame their doings, and their husbands shall give an account thereof before Gods face. *Jer. 2. 25.* *For is it not come up into his heart?*

without our husbands?

20 Then said Jeremiah vnto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,

21 Did not the Lorde remember the incense, that ye burnt in the cities of Iudah, and in the freetrees of Ierusalem, both you, and your fathers, your kings, and your princes, and the people of the land, and I had he not considered it?

22 So that the Lorde could no longer forbear because of the wickednes of your inventions, and because of the abominations, which ye haue committed: therefore is your land desolate, and an astonishment, and a curse and without inhabitant, *23* *appeareth this day.*

23 Because ye haue burnt incense & because ye haue sinned against the Lorde, & haue not obeyed the voyce of the Lorde, nor walked in his law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as *appeareth* this day.

24 Moreover Jeremiah fayd vnto all the people and to all the women, Heare the word of the Lorde, all Iudah that are in the land of Egypt.

25 ¶ Thus speaketh the Lorde of hostes, the God of Israel, saying, Ye & your wives haue both spoken with your mouths, and fulfilled with your hand, saying, We will performe our vowes that we haue vowed to burne incense to the Queene of heauen, and to poure out drinke offerings to her: ye will performe your vowes and doe the things, that ye haue vowed.

26 Therefore heare the word of the Lorde, all Iudah that dwell in the land of Egypt, Beholde, I haue sowne by my great Name, faith the Lorde, that my Name shall no more be called vpon by the mouth of any man of Iudah, in all the land of Egypt, saying, The Lorde God lieth.

27 Behold, I will watch ouer them for euil and not for good, and all men of Iudah that are in the land of Egypt, shall be consumed by the sword, and by the famine, vntill they be utterly destroyed.

28 Yet a small number that escape the sword, shall returne out of the land of Egypt into the land of Iudah: and al the remnant of Iudah that are gone into the land of Egypt to dwell there, shall know whose words shall stand, mine or theirs.

29 And this shall be a signe vnto you, faith the Lorde, when I visite you in this place, that ye may knowe that my words shall surely stand against you for euil.

30 Thus saith the Lorde, Beholde, I will giue Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah King of Iudah into the hand of Nebuchad-nezzar King of Babel his enemy, who also fought his life.

CHAP. XLV.

1 Jeremiah comforteth Baruch, assuring that hee should not perish in the destruction of Ierusalem.

¶ The worde that Jeremiah the Prophet spake vnto Baruch the sonne of Neriah, when hee had written these wordes in a booke at the mouth of Jeremiah, in the fourth yeere of Iehoiakim the sonne of Iosiah King of Iudah, saying,

2 Thus sayeth the Lorde God of Israel vnto thee, O Baruch,

3 Thou diddest say, Woe is mee now: for the Lorde hath laid sorrow vnto my sorrow: I & faint

ed in my mourning, and I can find no rest.

4 Thus shalt thou say vnto him, The Lorde saith thus, Echolde, that which I haue built, will I 4 destroy, and that which I haue planted, will I plucke vp &e thou this whole land.

5 And seeketh thou great things for thy selfe, seeke them not: for behold, I will bring a plague vpon all flesh, faith the Lorde: but thy life will I giue thee for I pray in all places, whither thou goest.

CHAP. XLVI.

1 The propheticall destruction of Egypt. 2 Deliverance is promised to Israel.

¶ The wordes of the Lorde, which came to Jeremiah the Prophet against the Gentiles.

2 Against Egypt, against the army of Pharaoh Necho King of Egypt, which was by the river Perath in Carchemish, which Nebuchad-nezzar King of Babel smote in the fourth yeere of Iehoiakim the sonne of Iosiah King of Iudah.

3 Make ready the buckler and shield, and goe forth to battell.

4 Make ready the horses, and let the horsemen get vp, and stand vp with your fallets, fourbills the speares, and put on the brigandines.

5 Wherefore haue I seene them afraid, and driuen backe? for their mighty men are smitten, and are fled away, and looke not backe: for fear was round about, faith the Lorde.

6 The swift shall not flee away, nor the strong man escape: they shall stumble, and fall towards the North by the river Perath.

7 Who is this that cometh vp, as a flood, whose waters are moued like the reuiers?

8 Egypt riseth vp like the flood, and her waters are moued like the reuiers, and she sayeth, I will go vp, and will ouer the earth: I will destroy the citie with them that dwell therein.

9 Come vp, ye horses, and rage ye chariots, and let the valiant men come forth, the blacke Moores, and the Libians that beare the shield, and the Lydians that handle and bend the bowe.

10 For this is the day of the Lorde God of hostes, and a day of vengeance, that he may avenge him of his enemies: for the sword shall deuoure, and it shall be satiate, and made drunke: with their blood: for the Lorde God of hostes hath a sacrifice in the North country: by the river Perath.

11 Goe vp vnto Gilead, and take thine, O virgin, the daughter of Egypt: for thou shalt haue no health.

12 The nations haue heard of thy shame, and thy cry hath filled the land: for the strong hath stumbled against the strong, and they are fallen both together.

13 ¶ The word that the Lorde spake to Jeremiah the Prophet, how Nebuchad-nezzar King of Babel should come and smite the land of Egypt.

14 Publish in Egypt and declare in Migdol, and proclaim in Noph, and in Tahpanes, and say, stand still, and prepare thee: for the sword shall deuoure round about thee.

15 Why are thy valiant men put backe? they could not stand because the Lorde did driue them.

16 He made many to fall, and one fell vpon another: and they sayd, Woe is us goe againe to our owne people, and to the land of our natiuitie from the sword of the violent.

17 They did cry there, Pharaoh king of Egypt,

d Meaning that God might destroy this people because he had planted them. e Thinketh thou to have honour and credit with me to shew his infirmities. f Ready chaps. 4.

a That is, punishments, which are round about the land of Egypt. b Reader 2. King. 19. and 24. 7. and 2. Chron. 35. 22.

c He warneth the Egyptians to prepare themselves to warre.

d The Prophet had this vision of the Egyptians which should be put to flight by the Babylonians at Carchemish. e The Babylonians shall overcome them at the river Euphrates. f He denoteth the bawling of the Egyptians, who thought by their riches, and power to haue overcome all the world, giding to the river Nile, which at certaine times overfloweth the country of Egypt. g For these nations took part with the Egyptians.

h He calleth the daughter of Gods enemies a heathen, because it is a thing that doth please him. i. 16. 17. 18. i. That is, at Carchemish.

k For hee said that hee would see the fouraine of the wound.

l So called because Egypt had not yet bene overcome by the ene. mie.

m He sheweth that no paine or medicine can procure wheress God giueth the wound.

n As they that should respect that they helped the Egyptians.

m You haue committed double euil in making wicked vowes, and in performing the same. n This denoteth an horrible plague toward Ierusalem, fearing that God will not vouchsafe to lase his Name mentioned by such as haue polluted it. o Wee therefore, that God hath a perfect care ouer his, wherefore they are feared: for though they be but two or three, yet he will deliver them when he destroyeth his enemies. p He sheweth the means whereby they should be destroyed, to assure them of the certainty of the plague, & yet they remain still in their obstinacie till they perish: for Iosephus lib. 10. de Antiq. cap. 11. writeth that five yeeres after the taking of Ierusalem, Nebuchad-nezzar the younger having overcome the Moabites, and the Ammonites, went against Ierusalem, and slew the king and brought their Tewes and other into Babylon.

a Which was Jeremiah disciple and wrote his prophesies under him. b Whereof reads Chap. 24. 10. c Baruch moued with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for the destruction of the people, and the Temple, maketh this lamentation, as Psal. 64.

21 And iudgement is come vpon the plaine country, vpon Holon and vpon Iahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriatihaim, and vpon Beth-gamul, and vpon Beth-moon,

24 And vpon Keioth, and vpon Bozrah, & vpon all the cities of the land of Moab far or neere.

25 The horn of Moab is cut off, & his arme is broken, saith the Lord.

26 Make ye him drunken: for he magnified himselfe against the Lord: Moab shall wallow in his vomit, and he also shall be in derision.

27 For didst not thou deride Israel, as though he had bene found among themes? for when thou speakest of him, thou art pmooued.

28 O ye that dwell in Moab, leave the cities, and dwell in the rocks, and belike the dowe, that maketh her nest in the fides of the holes mouth.

29 We haue heard the pride of Moab (he is exceeding proud) his stoutnesse and his arrogancie, and his pride, and the haughtinesse of his heart.

30 I know his wrath, saith y Lord, that it shal not be so: and his diffimulations, for they do not right.

31 Therefore will I howle for Moab, and I wil cry out for all Moab: mine heart shal mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weepe for thee, as I wept for Iazer: thy plants are gone ouer the sea, they are come to the sea of Iazer: the destroyer is fall vpon thy summer fruits, & vpo thy vintage,

33 And ioy, and gladnesse is taken from the plentifull field, and from the land of Moab: and I haue caused wine to faile from the winepresse: none shall tread with shouting: their shouting shall be no shouting.

34 Fro the cry of Heshbon vnto Elaleh & vnto Iahaz haue they made their noise: fro Zoar vnto Horonaim, the theifer of three yeres olde shal go leuelling: for y waters alow of Nimrim shal be wasted.

35 Moreover, I will cause to cease in Moab, saith the Lord, him that offered in his places, and him that burned incense to his gods.

36 Therefore mine heart shal found for Moab like a shauime, and mine heart shal found like a shauime for the men of Kir-heres, because the riches that he hath gotten is perished.

37 For euery head shal be balde, and euery beard plucked: vpon all the hands shal be cuttings, and vpon the loynes lackcloth.

38 And mourning shal be vpon all the house tops of Moab and in all the freets thereof: for I haue broken Moab like a vessell wherein is no pleasure, saith the Lord.

39 They shal howle, saying, How is he destroyed? how hath Moab turned the backe with shame? so shall Moab be a derision, and a feare to all them about him.

40 For thus saith the Lord, Beholde, he shall flee as an eagle, & shal spred his wings ouer Moab.

41 The cities are taken, & the strong holds are woon, & the mighty mens hearts in Moab at that day shal be as the heart of a woman in trauaile.

42 And Moab shal be destroyed from being a people, because he hath set vp himselfe against the Lord.

43 Feare, and pit, and snare shal be vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shal fall in

the pit, & he that getteth vp out of the pit shal be taken in y snare: for I wil bring vpon thee, vpon Moab, the yere of their visitation, saith the Lord.

45 They that fled, stood vnder the shadow of Heshbon, because of the force: for a fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the seditious children.

46 Woe be vnto thee, O Moab: the people of Chemoth perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the latter dayes, saith the Lord. Thus fare of the iudgement of Moab.

CHAP. XLIX.

The word of the Lord against the Ammonites, y Idumea, Damascus, 28. Kedar, 34. and Elam.

Vnto the children of Ammon thus saith the Lord, Hah Israel no sonnes? or hath he none heire? Why then hath their king possessed Gad? and his people dwell in his cities?

2 Therefore beholde, the dayes come, sayeth the Lord, that I will cause a noyle of warre to be heard in Rabbah of the Ammonites, & it shal be a desolate heape, and her daughters shal be burnt with fire: then shall Israel possesse that which possessed him sayth the Lord.

3 Howle, O Heshbon, for Aii is wasted: crie ye daughters of Rabbah: gird you with sackcloth: mourne and runne to and fro by the hedges: for their king shall go into captiuitie, and his Priests, and his Princes likewise.

4 Wherefore gloriest thou in the valleys? thy valley floweth away, O rebellious daughter: the trusted in her treasures, saying, Who shall come vnto me?

5 Beholde, I will bring a feare vpon thee, sayth the Lord God of hosts, of all those that be about thee, & ye shal be scattered euery man right forth, and none shal gather him selfe.

6 And afterward I will bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus saith the Lord of hosts, Is wisdom no more in Teman? is counsell perished from their children? is their wisdom vanished?

8 Flee, yee inhabitants of Dedan (& they are turned backe, and haue consulted to dwell) in I haue brought the destruction of Esau vpon him, and the time of his visitation.

9 If the grape gatherers come to thee, would they not leave some grapes? if they come because by night, they will destroy till they haue enough.

10 For I haue discovered Esau: I haue vncovered his secrets, and he shall not be able to hide himselfe: his seed is wasted, and his brethren and his neighbours, and there shal be none to say,

11 Leave thy fatheries children, & I will preserve them aliuie, and let thy widowes trust in me.

12 For thus saith the Lord, Beholde, they whose iudgement was not to drinke of the cuppe, haue assuredly drunken, and art thou he that shal escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, saith the Lord, that Bozrah shal be waste, and for a reproch, and a desolation, and a curse, and all the cities thereof shal be perpetual desolations.

14 I haue heard a rumour from the Lord, & an

I haue not feared mine owne people, and how should I feare a chiefe ciue of Edom,

ambassadour

a They fled thither thinking to haue succour of the Amoritae,

a The Amoritae had destroyed the Moabites in times past, and now because of their power, the Moabites shall flee to them for helpe,

c Which wasteth the cities of their idle as though he could haue destroyed them.

c That is, they shall be restored by the Medes,

a They were appointed to the Moabites by the ruler Ammon, and after that the ten tribes were carried away into captiuitie, they invaded the country of Gad.

b To wit of the Ammonites,

c Meaning of the Israelites,

d Which was one of the chiefe cities of the Ammonites, as were Heshbon, and Aii: there was also a cite called Heshbon among the Israelites,

e The city plentiful full country,

f Signifying that power and riches cannot preuaile when as God will execute his iudgements,

g That is, without looking back & in euery one that shal a way to escape,

h In the time of Christ when the Gentiles shal be called,

i Which was the city of Edom called by the name of Teman Eliphaz,

j Some who came of Esau,

k The enemies of Israel whom he shal destroy though they first away, shall come backe and invade your land, and I will possess it,

l Meaning, y God would vnto destroy them and not spare them though y grape gatherers leave some grapes and shewes feele that till they haue enough, Obad. 15.

m The destruction shal be great, that there shal be none left to take care of the widowes and fatherless,

o Which was a chiefe ciue of Edom,

ambassadour

n That is, his power and strength,

o He willed the Caldeans to lay afflictions enough vpon them, till they be like drunken men that fall downe to their shame and are derided of all,

p, That is, full of thy sinnes,

q Thou reioycest to heare of his miserie,

r ysa. 10. 6.

s He shall not execute his malice against his neighbours,

t Reade isa. 14. 7.

u Which cite was in the vtmost border of Moab: and hereby he signifieth that the whole land shal be destroyed and the people carried away.

v Reade 10. 15.

w Their culture was to play on flutes or instruments, haries and gins tunes at buriall & in the time of mourning, 23 Math. 9. 32.

x ysa. 15. 3.

y Reade ysa. 18.

z That is, Nebuchad-nezzar, 23 Chap. 49. 12.

a That is, Nebuchad-nezzar, 23 Chap. 49. 12.

b That is, Nebuchad-nezzar, 23 Chap. 49. 12.

c That is, Nebuchad-nezzar, 23 Chap. 49. 12.

d That is, Nebuchad-nezzar, 23 Chap. 49. 12.

e That is, Nebuchad-nezzar, 23 Chap. 49. 12.

f That is, Nebuchad-nezzar, 23 Chap. 49. 12.

g That is, Nebuchad-nezzar, 23 Chap. 49. 12.

h That is, Nebuchad-nezzar, 23 Chap. 49. 12.

i That is, Nebuchad-nezzar, 23 Chap. 49. 12.

j That is, Nebuchad-nezzar, 23 Chap. 49. 12.

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n That is, Nebuchad-nezzar, 23 Chap. 49. 12.

o That is, Nebuchad-nezzar, 23 Chap. 49. 12.

p That is, Nebuchad-nezzar, 23 Chap. 49. 12.

q That is, Nebuchad-nezzar, 23 Chap. 49. 12.

r That is, Nebuchad-nezzar, 23 Chap. 49. 12.

s That is, Nebuchad-nezzar, 23 Chap. 49. 12.

t That is, Nebuchad-nezzar, 23 Chap. 49. 12.

That is, Borsah.

for, iohab.

Q To wit, Nebuchad-nezzar after he hath overcome Iudah, which is meant by the welling of Iordan, shall come against mount Seir and Edom.

That is, the Levites, whom the Edomites kept as prisoners to haile away from thence. The captaine and gouernour of the same, meaning, Nebuchad-nezzar.

They shall not be able to refill his petrie captaine.

To wit, the enemies.

At Chap. 48. go. was said of Moab.

Which was the chiefe cite of Syria, whereby he meneth the whole country.

When he heard the fiddes coming of the enemy.

He speaketh this in the person of the king and of them of the country, who shall wonder to see Damascus the chiefe cite destroyed.

Who was king of Syria, at King. 10. 34. and had built the palaces, which were still called the palaces of Ben-hadad.

Meaning the Arabian and their borders.

Because they were in trouble to see the things that pertaine thereto.

The enemies will dwell in your places.

He sheweth that they of Hazer will flee to the Arabians for succour, but that shall not auail them.

ambassadour is sent vnto the heathen, saying, Gather you together, and come against her, and rise vp to the battell.

For loe, I will make thee but small among the heathen, and despised among men.

Thy feare, and the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepst the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee downe from thence, saith the Lord.

Alfo Edom shall be desolate: every one that goeth by it, shall bee astonied, and shall hiffe at all the plagues thereof.

As in the ouerthrowe of Sodom, and of Gomorah, and the places thereof nere about, saith the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

Behold, I he shall come vp like a lion from the swelling of Iordan vnto the strong dwelling place: for I will make Iffael to rest, and I will make him to haile away from her, and who is a chosen man that I may appoint against her? for who is like me? and who will appoint me the time? and who is the shephard that will stand before me?

Therefore heare the counsell of the Lord that hee hath deuised against Edom, and his purpose that hee hath conceiued against the inhabitants of Teman: surely the least of the flocke shall draw them out: surely he shall make their habitations desolate with them.

The earth is moued at the noise of their fall: the crye of their voice is heard in the red sea.

Behold, he shall come vp, and flie as the Eagle, & spread his wings ouer Borsah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in trauaile.

Vnto Damascus bee saith, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are feint hearted as one on the fearful sea that cannot rest.

Damascus is discouraged, and turneth her selfe to flight: and feare hath seised her anguill, & forowes haue taken her as a woman in trauaile.

How is the glorious cite not referred, the cite of my ioy?

Therefore her yong men shall fall in her streetes, and all her men of warre shall bee cut off in that day, saith the Lord of hostes.

I will kindle a fire in the wall of Damascus, which shall consume the palaces of Ben-hadad.

Vnto Kedar, and to the kingdomes of Hazer, which Nebuchad-nezzar, king of Babel shall smite thus saith the Lord, Arise, and goe vp vnto Kedar, and destroy the men of the East.

Their tents and their flockes shall they take away: they shall take to themselves their curtains and all their vessels, and their camels, and they shall crie vnto them, Feare is on euery side.

How feeble you faile off? they haue consulted to dwell. O ye inhabitants of Hazer, saith the Lord: for Nebuchad-nezzar King of Babel hath taken counsell against you, and hath deuised a purpose against you.

Arise, & get you vp vnto the welthy nation, I dwell without care, saith the Lord, which haue neither gates nor hedges, nor dwell alone.

And their camels shall be a bootie, and the multitude of their cattel a spoile, and I will scatter

them into all winds, and to the vtmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

And Hazer shall be a dwelling for dragons, and desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

The wordes of the Lord that came to Ieremiah the Prophet, concerning S. Elam, in the beginning of the reigne of Zedekiah King of Iudah, saying,

Thus sayeth the Lord of hostes, Beholde, I will breake the bowe of Elam, even the chiefe of their strength.

And vpon Elam I will bring the foure winds from the foure quarters of heauen, and will scatter them towards all these winds, & there shall be no nation, whither the fugitiues of Elam shall not come.

For I will cause Elam to be afraide before their enemies, and before them that seeke their liues, and will bring vpon them a plague, even the indignation of my wrath, saith the Lord, & I will send the sworde after them til I haue consumed them.

And I will set my throne in Elam, & I will destroy both the King & the princes from thence, saith the Lord: but in the latter daies I will bring againe the captiuitie of Elam, saith the Lord.

CHAP. L.

He prophesieth the destruction of Baby lon, and the diuersion of Israel, which was in captiuitie.

He word that the Lord spake, concerning Babel, and concerning the land of the Caldeans by the ministration of Ieremiah the Prophet.

Declare among the nations, and publish it, and set vp a standard, proclaime it, and concale it not: say, Babel is taken, Babel is confounded, Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

For out of the North there cometh vp a nation against her, which shall make her lande waste, and none shall dwell therein: they shall flee and depart, both man and beast.

In those dayes, and at that time, saith the Lord, the children of Israel shall come, they and the children of Iudah together, going, and weeping, they they go, and seeke the Lord their God.

They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the Lord in a perpetual covenant, that shall not be forgotten.

My people hath bene as lost sheepe: their shepherds haue caused them to go astray, and haue turned them away to the mountaines: they haue gone from S. mountaine to hill, and forgotten their resting place.

At that found them, haue deuoured them, & their enemies said, We offend not, because they haue sinned against the Lord, the habitation of iustice, even the Lord the hope of their fathers.

Flee from the middes of Babel, and depart out of the land of the Caldeans, and bee ye as the hee goats before the flocke.

For loe, I will raise, and cause to come vp against Babel a multitude of mightie nations from the North country, and they shall fee themselves in aray against her, whereby they shall be taken: their arrowes shall be as of a strong man, which is expert, for none shall returne in vaine.

And Caldea shall be a spoile: all that spoile her,

That is, Persia, in the fall of Elam the son of them. Because the Persians were good archers, he sheweth that the thing wherein they put their trust should not profite them. I will place Nebuchad-nezzar there, and in these propheties Ieremias speaketh of those countries, which should be subdued vnder the first of those foure monarchies when of Daniels words mention. This may be inferred of the empire of the Persians, and Medes after the Caldeans, or vnto the time of Christs Chap. 48. 47.

† Elam, hee.

After that God had vnto the Babylonians sentence to punish other nations, he sheweth that their turre shall come to nought. Babel was one of the chiefe idoles. To wit, the Medes and the Persians.

When Cyrus shall take Babel. See Chap. 51. 9.

Their governors and ministers by the examples had wrought them to idolatrie. They haue committed idolatrie in euery place. For the Lord dwelt among them in his Temple, he would haue maintained them by his iustice against their enemies. When God had deliued you by Cyrus. Thus I haue foretold without lesse.

of Caldea shall Ierusalem say.

36 Therefore thus saith the Lord, Beholde, I will maintaine thee ^a cause, and take vengeance for thee, and I will drie vp the sea, and drie vp her springs.

37 And Babel shall be ^a heapes, a dwelling place for dragons, an astonishment, and an hilling, without an inhabitant.

38 They shall roar together like lions, and yell as the Lyons whelpes.

39 In their ^a heate I will make them feasts, and I will make them drunken, that they may reioyce, and sleepe a perpetuall sleepe, and not wake, saith the Lord.

40 I will bring them downe like lambes to the slaughter, and like rammes and goates.

41 Howe is ^a Y Shefhach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nations!

42 The ^a sea is come vp vpon Babel: she is covered with the multitude of the waues thereof.

43 Her cities are desolate: the land is dry and a wilderness, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visite Bel in Babel, & I will bring out of his mouth that which ^a he hath swallowed vp, and the nations shall run no more vnto him, and the wall of Babel shall fall.

45 My people, goe out of the middes of her, & deliuer ye euerie man his soule from the fierce wrath of the Lord.

46 Least your heart euen faint, and yee feare the rumour that shall be heard in the land: the rumour shall come ^a this yeere, and after that in the other ^b yeere shall come a rumour, and crueltie in the land, and ruler against ruler.

47 Therefore behold, the dayes come, that I will visite the images of Babel, and the whole land shall be confounded, and all her flaine shall fall in the middes of her.

48 Then the heauen and ^a the earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the shame of Israel to fall, so by Babel the flaine of all the earth did fall.

50 Yee that ^a haue escaped the sword, goe away, stand not still: remember the Lord as yet, and let Ierusalem come into your minde.

51 Wee are ^a confounded, because wee haue heard reproch: shame hath covered our faces, for strangers are come into the Sanctuaries of the Lords Houfe.

52 Wherefore behold, the dayes come, saith the Lord, that I will visite her grauen images, and through all her land the wounded shall grone.

53 Though Babel should mount vp to ^a heaven, and though shee should defend her strength on hye, yet from mee shall her destroyers come, saith the Lord.

54 A found of a cry cometh from Babel, and great destruction from the land of the Caldeans,

55 Because the Lord hath laide Babel waste, and destroyed from her the great voyce, and her waues shall roar like great waters, and a found was made by their noyse:

56 Because the destroyer is come vpon her, asen vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenceth, shall surely recompence.

57 And I will ^a make drunke her princes, and her wife men, her dukes, and her nobles, and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, saith the King, whose Name is the Lord of hostes.

58 Thus saith the Lord of hostes, The ^a thicke wall of Babel shall be broken, & her hic gates shall be burnt w fire, & the people shall labour in vaine, and the folke in the fire, for they shall be wearie.

59 The word which Jeremiah the Prophet commanded Seraliah the sonne of Neriah, the sonne of Maasiah, when he went with Zedekiah the King of Iudah into Babel, in ^a the fourth yeere of his reigne: & this Seraliah was a peaceable prince.

60 So Jeremiah wrote in a booke all the euill that should come vpon Babel, ^a euen all these things, that are written against Babel.

61 And Jeremiah said to Seraliah, When thou comest vnto Babel, and shalt see, and shalt reade all these wordes,

62 Then shalt thou say, O Lord, thou hast spoken against this place to destroy it, that none should remaine in it, neither man nor beaust, but that it should be desolate for euer.

63 And when thou hast made an end of reading this booke, thou shalt binde a ^a stone to it, and cast it in the middes of Euphrates.

64 And shalt say, Thus shall Babel bee drowned, and shall not rise from the euill, that I will bring vpon her: and they shall be wearie. Thus farre are the wordes of Jeremiah.

CHAP. LII.

^a Ierusalem is taken. 10 Zedekiah sawe a killed before his face, and his eyes put out. 12 The cite burne. 13 Nebuchadnezzar is brought in vpon Ierusalem, and shall like a King.

Zedekiah ^a was one and twentie yeere olde when he began to reigne, and he reigned eleven yeeres in Ierusalem, & his mothers name was Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euill in the eyes of the Lord, according to all that Ichioiakim had done.

3 ^a Doubtlesse because the wrath of the Lord was against Ierusalem and Iudah, till hee had cast them out from his presence, therefore Zedekiah rebelled against the King of Babel.

4 ^a But in the ninth yeere of his reigne, in the tenth month the tenth day of the month, came Nebuchad-nezzar King of Babel, hee and all his hoste against Ierusalem, and pitched against it, and built fortres against it round about.

5 So the cite was besieged vnto the eleventh yeere of the King Zedekiah.

6 Nowe in the fourth month, the ninth day of the month, the famine was fore in the cite, so that there was no more bread for the people of the land.

7 Then the cite was broken vp, and all the men of warre fled, and went out of the cite by night, by the way of the gate betweene the two walles, which was by the Kings garden: (now the Caldeans were by the city round about) and they went by the way of the wilderness.

8 But the armie of the Caldeans pursued after the King, and tooke Zedekiah in the desert of Iericho, and all the hoste was scattered from him.

9 Then they tooke the King and caried him vp vnto the King of Babel to Riblah in the land of Hamath, ^a where he gaue iudgement vpon him. 10 And the King of Babel slewe the sonnes of Zedekiah before his eyes: hee slew also all the princes

^a I will so afflict them by afflictions, that they shall not know which way to turne them. ⁱ The thickness of the wall was fiftie foote thicke.

^k This was not in the time of his captiuitie, but seven yeeres before, when he went thither to translate Nebuchad-nezzar, or to increase of some matters.

^l John in his Apocalypsis alludes to this place, when he saith that the Angel tooke a millstone and call it into the sea signifying thereby the destruction of Babylon. ^{18.21.} ^m They shall not be able to resist, but shall labour in vaine.

ⁿ 2. King 24. 12. 2. Chron 36. 12.

^a So the Lord punished him by famine, & gave him vp to his rebellious heart, till hee had brought the enimie vpon him to leade him away and his people. ^b 2. King 25. 1. and Chap. 39. 5.

^b Reade Chap. 39. 4.

^c Reade 2. King 25. 6. and Chap. 39. 5.

ⁿ Thus the Lord effecteth the iudgement due to his Church, as done to himselfe, because their cause is his.

^z When they are inflamed with suffering an I drinking, I will visit with them, alluding to Belshazzars banquet, Dan. 5. 2. ^y Meaning Babel, as Chap. 2. 2. 6.

^z The great armie of the Medes and Persians.

^a That is his gifts & presents which he had received as part of the spoyle of other nations, and which the idolaters brought vnto him from all countreys.

^b Meaning, that Babylon should not be destroyed all at once, but by little & little should be brought to nothing: for the first yeere came the tidings, the next yeere the siege, and in the third yeere it was taken: yet this is not that horrible destruction which the Prophets threatened in many places: for that was after this, when they rebelled and Darius overcame them by the policie of Zedekiah, and hanged these thousands of gentlemen besides the common people.

^c All creatures in heauen and earth shall reioyce and praise God for the destruction of Babylon the great enimie of his Church.

^d Babylon did not easily destroy Israel, but many other nations.

^e Ye that are now captiues in Babylon.

^f He sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof. ^g For the walles were two hundred foote high.

of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah, and the King of Babel bound him in chains, and carried him to Babel, and put him in prison till the day of his death.

12 Nowe in the fifth moneth in the ^d tenth day of the moneth (which was the nineteenth yere of the King Nebuchad-nezzar King of Babel) came Nebuzar-adan chiefe steward ^{which} stood before the King of Babel in Ierusalem,

13 And burnt the House of the Lorde, and the Kings House, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the army of the Caldeans that were with the chiefe steward brake downe all the wals of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward carried away captiue ^{certaine} of the poore of the people, and the residue of the people that remained in the citie, and those that were fled, and fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left ^{certaine} of the poore of the lande, to dreffe the vines, and to till the land.

17 Also the pillars of brasie that were in the House of the Lorde, and the bases, and the brasen Sea, that was in the house of the Lorde, the Caldeans brake, and caried all the brasie of them to Babel.

18 The pots also and the ^s becons, and the instruments of musike, and the basins, and the incense dishes, and all the vessels of brasie wherewith they ministered, tooke they away.

19 And the bowles, and the alspans, and the basins, and the pots, and the candlestickes, and the incense dishes, and the cuppes, and all that was of golde, and that was of silver, tooke the chiefe steward away,

20 With the two pillars, one Sea, and twelue brasen buls, that were vnder the bases, which King Salomon had made in the house of the Lord: the brasie of all these vessels was without ^h weight.

21 And concerning the pillars, the height of one pillar was eightene cubites, and a threede of twelue cubites did compass it, and the thicknes thereof was foure fingers: ^{it} was holow.

22 And a chapter of brasie was vpon it, and the height of one chapter was fise cubites with networke, and pomegranates vpon the chapters

round about, all of brasie: the second pillar also, and the pomegranates were like vnto these.

23 And there were ninetie and sixe pomegranates on a side: and all the pomegranates vpon the networke were an ⁱ hundred round about.

24 And the chiefe steward tooke Sheraiah the chiefe Priest, and Zephaniah the ^h second Priest, and the three keepers of the doore.

25 Hee tooke also out of the citie an Eunuch, which had the oversight of the men of warre, and ⁱ seven men that were in the Kings presence, which were house in the citie, and Sopher captain of the hoste who mulstered the people of the lande, and threescore men of the people of the land, that were found in the middes of the city.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the King of Babel to Riblah.

27 And the King of Babel smote them, and slew them in Riblah, in the lande of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people, whome Nebuchad-nezzar caried away captiue, in the ^m seventh yeece, ^{even} three thousand Iewes, and three and twentie.

29 In the ⁿ eighteenth yeece of Nebuchad-nezzar hee caried away captiue from Ierusalem eight hundred thirtie and two persons.

30 In the three and twentieth yeece of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captiue of the Iewes seven hundred foure and fise persons: all the persons were foure thousand and sixe hundred.

31 And in the seven and thirtieth yeece of the captiuitie of Ichoiachin King of Iudah, in the twelfth moneth, in the fise and twentieth day of the moneth, Eul-merodach King of Babel, in the ^{first} yeece of his reigne, ^o lifted vp the head of Ichoiachin King of Iudah, and brought him out of prison,

32 And spake kindly vnto him, and set his throne about the throne of the Kings, that were with him in Babel,

33 And changed his prison garments, and hee did continually eate bread before him all the dayes of his life.

34 His portion was a ^p continuall portion giuen him of the King of Babel, every day a certaine, all the dayes of his life vntill he died.

i Not because of the roundness no more could be seen but ninetie and sixe.

k Which stood in the high Priests head, if he had any necessary impediment.

l In the 2 King. 25.19 is read but of fise that were the most excellent, and the other two, which were not so noble, are not there mentioned with them.

m Which was the latter end of the seventh yeece of his reigne, and the beginning of the eighth. n In the latter end also of that yeece, and the beginning of the ninth, 2 King. 24.12.

o That is, restored him to libertie and honour. p And gave him privately apparel. q That is, he had allowance in the court and how long he had rell and quietness, because hee obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

LAMENTATIONS.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem, 5 And sheweth that they are plagued because of their sinnes. The first and second chapter begin every verse according to the letters of the Hebrew Alphabet. The third hath three verses for every letter, and the fourth is as the first.

2 Ow doeth ^a the citie remaine solitary that was full of people? she is as a widow: she that was great among the nations, and ^b precesse among the provinces, is made tributarie.

3 Shee weepeth continually in the ^c night, and her teares runne downe by her cheekes among all her ^d louers, she hath none to comfort her: all her

friends haue dealt vnfaithfully with her, and are her enemies.

4 Iudah is caried away captiue, because of affliction, and because of great seruitude: she dwelleth among the heathen, and findeth no rest: all her persecuters tooke her in the straites.

5 The wayes of Zion lament, because no man comethth to the solemne feasts: all her gates are desolate: her Priests sigh: her virgins are discomfited, and she is in ^f heauinesse.

6 Her aduersaries ^g are the chiefe, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemy.

7 And from the daughter of Zion all her beautie is departed: her princes are become

e For her enmitie toward the power, and oppression of Ierusalem, Iere. 22. 31.

f As they v'd to come vp with mirch and ioy, Psalms. 134. 6. Her daughters.

g That is, haue rule ouer her, Deut. 32. 44.

d In the 2 King. 25.8 it is called the seventh day, because the fire began then, and is continued to the tenth.

e That is, which was his seruant, 22. King. 25.8.

f Of these pillars reads 2 King. 7.15.

g Which were also made of brasie, 2. King. 7.15.

h It was so much in quantitie.

a The Prophet wondereth at the great indignement of God, seeing Ierusalem, which was so strong and so full of people, to be nowe destroyed and desolate.

b Which had subdu'd many provinces and countreys. c So that shee taketh no rest.

d Meaning the Egyptians and Assyrians, which promised helpe,



h As men pined away with sorrow and that have no courage.

i In her misery she considered the great benefits and commodities that she had lost.

k At her religion and serving of God, which was the greatest grief to the godly.

l She is not ashamed of her sin, although it be manifest.

m God forbiddeth that the Ammonites and Moabites should enter into the Congregation of the Lord, and vnder them he comprehendeth all enemies.

n Thus Jerusalem lamenteth, mourning others to pity her, and to learn by her example.

o This declareth that we should acknowledge God to be the author of all our afflictions, to the intent that we might seek unto him for remedy.

p Mine heauie finnes are continually before his eyes, as he that thyeth a thing to his hand for a remembrance.

q He hath troden them vnder foote as they tread grapes in the wine presse.

r Jer. 14, 17, chap. 2, 18.

s Which because of her pollution she was separate from her husband, Jer. 4, 19, and was abandoned for the time.

t Jerusalem.

u That is, they did for her.

h Like harts that fade no pasture, & they are gone without strength before the pursuer.

i Jerusalem remembered the dayes of her affliction, and of her rebellion, and all her pleasurable things, that she had in times past, when her people fell into the hande of the enemy, and none did helpe her: the aduersarie sawe her, and did mocke at her Sabbathes.

k Jerusalem hath grievously sinned, therefore shee is in derision: all that honoured her, despise her, because they have seene her filthines: yea, the sight and turneth backward.

l Her filthines is in her skirts: these remembered not her last end, therefore she came downe wonderfully: she had no comforter: O Lord, behold mine affliction: for the enemy is proud.

m The enemy hath stretched out his hand vpon all her pleasurable things: for he hath seene the heathen enter into her Sanctuary, whome thou diddest command, that they should not enter into thy Church.

n All her people sigh and seeke their bread: they haue given their pleasurable things for meate to refresh the soule: see, O Lord, and consider: for I am become vile.

o Haue ye no regard, all ye that passe by this way? beholde and see, if there be any sorrow like vnto my sorrow, which is done vnto mee, where-with the Lord hath afflicted me in the day of his fierce wrath.

p From aboute hath sorrow sent fire into my bones, which preuaile against them: he hath spread a net for my feet, and turned mee backe: he hath made me desolate, and dayly in heauinesse.

q The Poyke of my transgressions is bound vpon his hand: they are wrapped, & come vp vpon my necke: hee hath made my strength to fall: the Lord hath deliuered me into their hands, neither am I able to rise vp.

r The Lord hath troden vnder foote all my valiant men in the middes of mee: he hath called an assembly against mee to destroy my young men: the Lord hath troden q the wine presse vpon the virgine the daughter of Iudah.

s For these things I wepe: mine eye, mine eye calleth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemy preuailed.

t Zion stretched out her handes, and there is none to comfort her: the Lord hath appointed the enemies of Iakob rounde about him: Jerusalem is as a menstruous woman in the middes of them.

u The Lord is righteous: for I haue rebelled against his commandment: heare, I pray you, all people, and beholde my sorowe: my virgins and my young men are gone into captiuitie.

v I called for my louers, but they decieued mee: my Priests and nine Elders perished in the cite while they sought their meate to refresh their soules.

w Beholde, O Lord, howe I am troubled: my bowels swell, mine heart is turned within me, for I am full of heauines: the sword poyeth abroad, as death doeth at home.

x They haue heard that I mourne, but there is none to comfort mee: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall be like vnto me.

22 Let all their wickednes come before thee: I do vnto thee, as thou hast done vnto me, for all my transgressions: for my sighes are many, and mine heart is heauie.

CHAP. II.

How hath the Lord darkened the daughter of Zion in his wrath! and hath cast downe from heauen vnto the earth the beaurie of Israel, and remembered not his sojourn in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iakob, and not spared: hee hath thrown downe in his wrath strong holds of the daughter of Iudah: he hath cast them down to ground: he hath polluted the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the home of Israel: he hath drawn backe his right hand from before the enemy, & there was kindled in Iakob like a flame of fire, which deuoured round about.

4 Hee hath bent his bowe like an enemy: his right hand was stretched vp as an aduersarie, and slew all that was pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his wrath like fire.

5 The Lord was as an enemy: he hath deuoured Israel, & consumed all his palaces: he hath destroyed his strong holds, and hath increased in the daughter of Iudah lamentation and mourning.

6 For hee hath destroyed his Tabernacle, as a garden, hee hath destroyed his Congregation: the Lord hath caused the feastes and Sabbathes to bee forgotten in Zion, and hath despised, in the indignation of his wrath, the King and the Priest.

7 The Lord hath forsaken his altar: hee hath abhorred his Sanctuary: hee hath given into the hand of the enemy the walles of her palaces: they haue made a noyse in the House of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: hee hath not withdrawn his hande from destroying: therefore hee made the rampart and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: hee hath destroyed and broken her battes: her King and her princes are among the Gentiles: the Lawe is no more, neither can her Prophetes receive any vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heades: they haue giued themselves with sackcloth: the virgins of Ierusalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liver is powdered vpon the earth, for the destruction of the daughter of my people, because the children and sucklings in the streets of the cite.

12 They haue saide to their mothers, Where is bread and drinke? when they swooned as the wounded in the streets of the cite, and when they gaue vp the ghost in their mothers bowels.

13 What thing shall I take to witness for thee? What thing shall I compare to thee, O daughter

i Of desiring vengeance against the enemies, Jer. 17, 19, & 18, 21, 19, gather them like grapes.

a That is, brought her from prosperity to so aduersity.

b Hath giuen her a moile (ore) full.

c Alluding to the Temple or towne.

d Arke of the covenant, which was called the footstool of the Lord, because they should not let their mindes so lowe, but lift vp their hearts toward the heauen.

e Meaning the glory & beauty, at 1 Sam. 1, 1.

f That is, his face: which was wont to feed vs, when our enemies oppressed vs.

g Showing that there is no remedy but destruction, where God is the enemy.

h As the people were accustomed to praise God in the solemn feastes with a loud voyce, so now the enemies blasphem him with shouting and crying.

i This is a figurative speech, as that way, when he said, the wayes did lament, Chap. 1, 4, meaning, that this sorrow was so great, that the Israelites had their part thereof.

j Jer. 14, 17, chap. 2, 18.

k That is, they did for her.

l Jer. 14, 17, chap. 2, 18.

m Jer. 14, 17, chap. 2, 18.

n Jer. 14, 17, chap. 2, 18.

o Jer. 14, 17, chap. 2, 18.

p Jer. 14, 17, chap. 2, 18.

q Jer. 14, 17, chap. 2, 18.

r Jer. 14, 17, chap. 2, 18.

s Jer. 14, 17, chap. 2, 18.

t Jer. 14, 17, chap. 2, 18.

u Jer. 14, 17, chap. 2, 18.

v Jer. 14, 17, chap. 2, 18.

w Jer. 14, 17, chap. 2, 18.

daughter Jerusalem? what shall I liken to thee, that I may comfort thee? O virgin daughter Zion: for thy breach is great like the sea: who can heale thee?

Recall the false prophets called themselves Seers, as the other were called, therefore he saith with that they saw a vision, because they did not reprove the peoples faults, but flattered them in their sinnes; which was the cause of their destruction. *Jer. 23.*

14 Thy Prophets have looked out vaine and foolish things for thee, and they have not discovered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false prophesies, and causes of banishment.

15 All that passe by the way, clap their hands at thee: they hisse and wagge their head vnder the daughter of Ierusalem, saying, Is this the citie that men call, The perfection of beautie, and the ioye of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainly this is the day that we looked for: we haue found and seene it.

Jer. 26. 15, 16.

17 * The Lord hath done that which he had purposed: he hath fulfilled his word that he had determined of old time: he hath throwen down, and not spared: hee hath caused thine enemies to reioyce ouer thee, and set vp the home of thine aduersaries.

Jer. 26. 17.

18 Their heart * cryed vnto the Lord, O wall of the daughter Zion, let teares runne downe like a river, day and night: take thee no rest, neither let the apple of thine eye cease.

Jer. 26. 18.

19 Arise, cry in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy young children, that faint for hunger in the corners of all the streets.

20 Beholde, O Lord, and consider to whom thou hast done this: shall the women eate their fruit, and children of a flippance long? shall the Priest and the Prophet be slaine in the Sanctuary of the Lord?

Jer. 26. 19.

21 The young and the olde lie on the ground in the streets: my virgins and my young men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed & not spared.

22 Thou hast called as in a solenne day my flatterours round about, so that in the day of the Lordes wrath none escaped nor remained: those that I haue nourished and brought vp, hath mine enemy consumed.

Jer. 26. 20.

CHAP. III.

I Am the man, that hath seene a affliction in the rod of his indignation.

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when he declared the destruction of Ierusalem, as here.

2 He hath ledde me, and brought mee into darkenesse, but not to light.

3 Surely he is turned against me: he turneth his hand against me all the day.

4 My flesh and my skinne hath he caused to waxe old, and he hath broken my bones.

5 Hee hath builded against me, and compassed me with gall and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 Hee hath hedged about mee, that I cannot get out: he hath made my chaines heauie.

8 Also when I cry and shewe, hee shutteth out my prayer.

9 He hath d stopped vp my wayes with beu-en stone, and turned away my paths.

c This is a great reuerſion to the godly, when they see not the fruit of their prayers, and casteth them to thinke that they are not heard, which thing God vouch to doe, that they might pray more humbly and the often. **d** And keepeth me in hold as a prisoner.

10 * He was vnto me as a beare lying in way, and as a Lion in feroce places.

11 He hath stopped my wayes, and pulled me in pieces: he hath made me delolate.

12 Hee hath bent his bowe, and made mee a marke for the arrow.

13 Hee caused † the arrows of his quier to enter into my reines.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitternes, & made me drunken with wormewood.

16 He hath also broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgate prosperitie,

18 And I said, My strength and mine hope is perished from the Lord,

19 Remembering mine affliction, & my mourning the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lordes mercies that wee are not consumed, because his compassions faile not.

23 They are renewed every morning: great is thy faithfullnesse.

24 The Lord & my portion, saith my soule: therefore will I hope in him.

25 The Lord is good vnto them, that trust in him, and to the soule that seeketh him.

26 It is good both to trust, and to wait for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his youth.

28 He sitteth alone, * and keepeth silence, because he hath borne it vpon him.

29 He putteth his mouth in the dust, if there may be hope.

30 Hee giueth his cheek to him that smiteth him: he is filled full with reproches.

31 For the Lord will not forsake for euer.

32 But though he send affliction, yet will hee haue compassion according to the multitude of his mercies.

33 For he doeth not punish † willingly, nor afflict the children of men,

34 In stamping vnder his feete all the prisoners of the earth.

35 In ouerthrowing the right of a man before the face of the most High,

36 In subverting a man in his cause: the Lord seeth it not.

37 Who is he then that faith, and it cometh to passe, and the Lord commandeth it not?

38 Out of the mouth of the most High proceedeth not euill and good?

39 Wherefore then is the thing a man forswoll? man suffereth for his inue.

40 Let vs search and trie our wayes, and turne againe to the Lord.

41 Let vs lift vp * our hearts with our hands vnto God in the heauens.

42 We haue sinned, and haue rebelled: therefore thou hast not spared.

43 Thou hast covered vs with wrath, and persecuted vs: thou hast slaine, and not spared.

44 Thou hast covered thy face with a cloude, that our prayr should not passe through.

e He had as much as a beare lying in way, and as a lion in feroce places. **f** With great anguish I saw he had made me to take my hope. **g** These words he was diuine to and fro between hope & despair all the godly oft times are yet in the end the Spirit getteth the victory. **h** He sheweth that God sheweth to euery man the intent that hereby they may know themselves and seeke his mercie. **i** Considering the wickedness of man, it is marvell that any remaneth a line: but only that God for his own mercies sake & for his promises will euer haue his Church to continue though they be neuer so few in number. **j** We see the benefit of this. **k** The godly put their trust in the commandment of God, and therefore look for none other iustifier, as Psal. 143. **l** He sheweth that we can neuer begin too early to be exercised vnder the yoke, when the yoke is upon us. **m** We see the paines that by experience may be longer. **n** He sheweth that we must not be against God, but in patience. **o** He sheweth himselfe as they that fall downe with their faces to the ground, and so with patiently wait for his mercie. **p** He sheweth pleasure in being done it, as it is said, they that are full of grace, are full of peace. **q** He sheweth that we must not be against God, but in patience. **r** He sheweth that we must not be against God, but in patience. **s** He sheweth that we must not be against God, but in patience. **t** He sheweth that we must not be against God, but in patience. **u** He sheweth that we must not be against God, but in patience. **v** He sheweth that we must not be against God, but in patience. **w** He sheweth that we must not be against God, but in patience. **x** He sheweth that we must not be against God, but in patience. **y** He sheweth that we must not be against God, but in patience. **z** He sheweth that we must not be against God, but in patience.

1 Jer. 4. 13.

45 Thou hast made vs as the * ofskowing
and refuse in the middes of the people.

46 All our enemies haue opened their mouth
against vs.

47 Feare, and a share is come vpon vs with de-
solacion and destruction.

48 Mine eye catcheth ouer rimers of water, for the
destruction of the daughter of my people.

49 Mine eye droppeth without stay and cea-
seth not.

50 Till the Lord looke downe, and beholde
from heauen.

51 Mine eye * breaketh mine heart because of
all the daughters of my cite.

52 Mine enemy chafed me fore like a birde,
without cause.

53 They haue shut vp my life y in the dungeon,
and calt a stone vpon me.

54 Waters flowed ouer mine head, then
thought I, I am destroyed.

55 I called vpon thy Name, O Lord, our of the
lowe dungeon.

56 Thou hast heard my voyce: stop not thine
care from my sigh and from my crie.

57 Thou drestst neere in the day that I cal-
led vpon thee: thou saidst, Feare not.

58 O Lord, thou hast maintained the cause of
my * soule, and hast redeemed my life.

59 O Lord, thou hast seene my wrong, iudge
thou my cause.

60 Thou hast seene all their vengeance, and
all their deuises against me.

61 Thou hast heard their reproche, O Lorde,
and all their imaginations against me:

62 The lips also of those that rose against me,
and their whispering against me continually.

63 Behold, their sitting downe and their rising
vp, how I am their song.

64 * Giue them a recompence, O Lord, accord-
ing to the worke of their hands.

65 Giue them || sorrow of heart, *even* thy curse
to them.

66 Persecute with wrath and destroy them
from vnder the heauen, O Lord.

C H A P. IIII.

HOwe is the * golde become so || dimme? the
most fine gold is changed, and the stones of
the Sanctuary are scattered in the corner of every
streete.

2 The noble || men of Zion comparable to fine
golde, howe are they esteemed as earthen * pic-
chers, & the worke of the handes of the potter!

3 Euen the dragons * draw out the bristles,
and giue sucke to their yong, but the daughter of
my people *is* become cruell like the * ofstriches in
the wildecrosse.

4 The tongue of the sucking childe cleaueth
to the rooefe of his mouth for thirst: the young
children aske bread, but no man breaketh it vnto
them.

5 They that did feede delicately, perish in the
streetes: they that were brought vp in skarlet em-
brace the dungeon.

6 For the iniquitie of the daughter of my
people is become greater then the sinne of So-
dom, that was * destroyed as in a moment, and
|| none pitched camps against her.

7 Her * Nazarites were purer then the snow,
and whiter then the milke: they were more rudi-
e in bodie, then the ruddie precious stones: they

were like polished saphire.

8 Nowe their * village is blacker then a cole:
they cannot knowe then in the streetes: their
skinne cleaueth to their bones: it is withered like
a stocke.

9 They that be slaine with the sword are bet-
ter then they that are killed with hunger: for
they fade away as they were stricken through for
the * fruites of the field.

10 The handes of the pitifull women haue
sodden their own children, which were their meat
in the destruction of the daughter of my people.

11 The Lord hath accomplished his indigna-
tion: he hath powred out his fierce wrath, hee
hath kindled a fire in Zion, which hath deuoured
the foundations thereof.

12 The Kings of the earth, and all the inhabi-
tants of the world would not haue beleened that
the aduerfarye and the enemy should haue entred
into the gates of Ierusalem:

13 For the sinnes of her Prophets, & the in-
iquities of her Priests that haue shed the blood of
the iust in the middes of her.

14 They haue wandered as blinde men *b* in the
streetes, and they were polluted with blood, so
that they would not touch their garments.

15 But they cryed vnto them, Depart, ye pol-
luted, depart, touch not: therefore they
fled away, and wandered: they haue faile among
the heathen, They shall no more dwell there.

16 The || anger of the Lorde hath scattered
them, he will no more regard them: * they reu-
renced not the face of the Priests, nor had com-
passion of the Elders.

17 Whiles we waited for our vaine helpe, our
eyes failed: for in our waiting we looked for a
nation that could not saue vs.

18 They hunt our steeppes that we cannot goe
in our streetes: our ende is neere, our dayes are
fulfilled, for our end is come.

19 Our persecuters are swifter then the eyles
of the heauen: they pursued vs vpon the moun-
taines, and laid waite for vs in the wildecrosse.

20 The * breath of our nostrils, the Anoynted
of the Lord was taken in their nets, of whom
we said, Vnder his shadowe we shall be preferred
a liue among the heathen.

21 Reioyce and be glad, O daughter Edom,
that dwellest in the land of yz, the cup also that
passe through vnto thee: thou shalt be drunken,
|| and vomit.

22 Thy punishment is accomplished, O daugh-
ter Zion: he * will no more carie thee away into
captiuitie, but hee will visite thine iniquitie, O
daughter Edom, hee will discouer thy sinnes.

C H A P. V.

The prayer of Ieremiah.

Remember, O Lorde, what is come vpon vs:
* consider, and behold our reproche.

2 Our inheritance is turned to the strangers,
our houses to the aliens.

3 We are fatherlesse euen without father, and
our mothers are as widowes.

4 Wee haue drunke our *b* water for money,
and our wood is sold vnto vs.

5 Our neckes are vnder persecution: we are
wearie, and haue no rest.

6 We haue giuen our * handes to the Egypt-
ians, that they should saue vs from the handes of
the Assyrians.

7 We haue giuen our * handes to the Egypt-
ians, that they should saue vs from the handes of
the Assyrians.

6 They that were
before made in
Gods sinne, are
nowe in greates
abomination vnto
him.

f For lacke of
fonde they pae
away, and con-
sume.

g He meaneth
that these things
are come to passe
therefore, contri-
vy to all mens
expectation.

h Some refuse
this to the blinde
men, which as they
went stumbled on
the blood, wherof
the cite was full.

i Meaning the
breath, which
came to destroy
them, could not
abide them.

Or, face.

k That is, the
enemies.

l He sheweth two
principal causes of
their destruction:
the first, that they
were cruell, and
their vaine con-
fidence in man,
for they trusted in
the helpe of a Egyp-
tian s.

m Our King Iosia
whom floods
our hope of Gods
fauour, and on
whome depended
our state, and his
was false, wherof
he caldly com-
mited, because he
was a figure of
Christ.

n This is done
by desition.
Or, Ieremiah
was thus.

o He committeth
the Church by
the after Ieremi-
reueres their so-
rowes that haue
an end, whereas the
wicked should be
tormented for euer.

p This prayer is
thought, was
made when some
of the people
were carried away
captiue to babilon,
and the poore re-
mained, and some
went into Egypt
for succour: albeit
it seemeth that
the Prophet fore-
seeing their mis-
eries to come.

q We are lep-
sed in leprosy and
smiten with them, or haue beene
smiten by our
sinners vnto them.

tiare.

x I am overcome
with sore weeping
for all my people.

y Reads Iere 37.
16, how he was in
the mry dungeon.

z Meaning, the
cause wherfore
his life was in
danger.

* Psalm 58. 4.

|| Or, an ultimate
breath.

a By the golde he
meaneth the prin-
ces, as by the
stones he vnder-
standeth the
Priests.

|| Or, Iud.

|| Or, Iud.

b Which are of
small estimation,
and haue little
honour.

c Though the
dragons be cruell,
yet they pitie
their yong and
nourish them,

d The women
forake their chil-
dren, as the ostrich
doth her egges,
Iob 39. 17.

* Gen 30. 25.

|| Or, we haue
been sinned by
them.

* Num 6. 3.

d As our fathers
have bin puni-
shed for their
iniquities, so
we that are cal-
lable of the same
iniquities are pun-
ished.
e Because of the
enemie y came into
the wilderness, and
would not suffer vs
to goe & seeke our
necessary fooode,
f That they the
enemies hindred.
g Their flauery
was so great that
they were not able
to abide it.
h There were no
more lawes nor
forme of common
wealth.

tians, and to Ashbur: to be satisfied with bread.
7 Our fathers have sinned, and are not, and we
haue borne their iniquities.
8 Seruants haue ruled ouer vs, none would de-
liver vs out of their hands.
9 Wee gate our bread with the perill of our
liues, because of the sword of the wilderness.
10 Our skinne was blacke like as an ouen be-
cause of the terrible famine.
11 They defiled the women in Zion, and the
maydes in the cities of Iudah.
12 The princes are hanged vp by f their
hand: the faces of the Elders were not had in hon-
our.
13 They tooke the yong men to grinal, and the
children fell vnder s the wood.
14 The Elders haue ceased from the gate and

the yong men from their songs.
15 The ioy of our heart is gone, our daunce is
turned into mourning.
16 The crowne of our head is fallen: we now
vnto vs, that we haue sinned.
17 Therefore our heart is heauie for these
things, our eyes are dimme.
18 Because of the mountaine of Zion which is
desolate: the foxes runne vpon it.
19 But thou, O Lord, remaine still for euer: thy
throne is from generation to generation.
20 Wherefore doest thou forget vs for euer,
and forsake vs so long time?
21 Turne thou vs vnto thee, O Lord, and wee
shalbe turned: renew our dayes as of olde.
22 But thou hast vterly reiected vs: thou art
exceedingly angry against vs.

i With weeping.
k And thou shalt see
thy seruants and
Gods will can neuer
faile.
l Whereby is de-
clared that it is
not in mans pow-
er to turne to
God, but is only
his worke to con-
uert vs, and thus
God worketh in
vs before we can
turne to him, Ier. 31. 8.

EZEKIEL.

THE ARGUMENT.

After that Iehoiachin by the counsell of Ieremias and Ezekiel had yielded himselfe to Nebuchad-
Ner, and so went into captiuitie: with his mother and diuers of his princes and of the people, certaine
beganne to repens and murmure that they had obeyed the Prophets counsell, as though the thing which
they had prophesied should not come to passe, and therefore their estate should be still miserable vnder the
Caldeans. By reason whereof he confirmeth his former prophesies, declaring by new visions and reuelations
stewed vnto him, that the cite should most certainly bee destroyed, and the people grievously tor-
mented by Gods plagues, in such that they that remained, should bee brought into cruel bondage.
And lest the godly should despair in these great troubles, hee assurath them that God will deliuer his
Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyed
in their miserie. The effect of the one and the other should chiefly be performed vnder Christ, of whose
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in their miserie. The effect of the one and the other should chiefly be performed vnder Christ, of whose

C H A P. I.

1 The time wherein Ezekiel prophesied, and in what place. 3 His kindred. 5 The vision of the four beastes. 10 The vision of the Throne.

E I came to passe in the thirtieth yeere in the fourth moneth, and in the fifth day of the moneth (as I was among the captiuities by the riuer b Chebar) that the heauens were opened, and I sawe visions of c God.

2 In the fifth day of the moneth (which was the fifth yeere of King Ioiachins captiuitie)

3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the lande of the Caldeans, by the riuer Chebar, where the d handle of the Lord was vpon him.

4 And I looked, and beholde, e a whirlwinde came out of the North, a great cloude and a fire wrapped about it, and a brightnesse was about it, and in the middes thereof, so was, in the middes of the fire came out the likenesse of f amber.

5 Also out of the middes thereof came the likenesse of g four beastes, and this was their forme: they had the appearance of a man.

6 And euery one had four faces, and euery one had four wings.

7 And their feete were straight feete, and the sole of their feete was like the sole of a calves foote, and they sparkled like the appearance of bright brasse.

8 And the hands of a man came out from vnder their wings in the four partes of them, & they foure had their faces, and their wings.

9 Which were the four Cherubims that represented the glory of God, as Chap. 3. 1.

9 They were g ioyned by their wings one to another, and when they went forth, they returned not, but euery one went straight forward.

10 And the similitude of their faces was h the face of man: and they foure had the face of a lyon on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an eagle.

11 Thus were their faces: but their wings were spread out about: two wings of euery one were ioyned one to another, and two covered their bodies.

12 And euery one went straight forwards: they went whither their i spirit lead them, and they returned not when they went forth.

13 The similitude also of the beastes, and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire ranne among the beastes, and the fire gave a glister, and out of the fire there went lightning.

14 And the beastes ranne, and i returned like vnto lightning.

15 k Now as I behelde the beastes, beholde a wheele appeared vpon the earth by the beastes, ha-ving four faces.

16 The fashion of the wheeles and their worke was like vnto a l chrysolite: and they foure had one forme, and their fashion, and their worke was as one wheele in another wheele.

17 When they went, they went vpon their four sides, and they returned not when they went.

18 They had also m rings, and height, and were ferefull to beholde, and their rings were full of eyes, round about them foure.

g The wing of the one touched the wing of the other.

h Every Cherubim had four faces, the face of a man, and of a lyon on the right side, and the face of a bullocke, and of an eagle on the left side.

i I.e. Whither their spirit will was to goe.

k That is, when they had executed Gods will, for afore they returned not, till God had changed the state of things.
l The Hebrew word is Tachas, meaning that the colour was like the precious stones or a precious stone so called.
m, the wheels.

THE VISION OF EZEKIEL.

A. The white
clouds that came
out of the North,
or Aquilon.
B. Two great clouds.
C. The fire wrap-
ped about it.
D. The bright-
ness about it.
E. The height
of glory, or the
pale colour.
F. The firm of
the four beasts.
G. Their feet like
calves feet.
H. Hands com-
ing out from un-
der their wings.
I, K, L, M. The fa-
lions of the four
beasts of every
kind.
N. Their wings
joynted out so an-
other.
O. Two two wings,
which covered
their bodies.
P. Fire running a-
round the beasts.
Q. Wherby be-
ing every one
four faces.
R. The rings of
the wheels which
were full of eyes.
S. The firmament
that was christall.
T. The throne,
which was set vpon
the firmament.
U. Where sat
the appearance
of man.
V. The appearance
of amber above,
and beneath the
throne.
W. The fire about
him.
X. The brightnes
of fire like the
rappelaw.



Midi, or the
Sound.

19 And when the beastes went, the wheels went with them : and when the beastes were lift vp from the earth, the wheels were lift vp.

20 Whither the spirit led them, they went, and thither did the spirit of the wheels leade them, and the wheels were lift vp besides them : for the spirit of the beastes was in the wheels.

21 When the beastes went, they went, & when they stood, they stood, and when they were lift vp from the earth, the wheels were lift vp besides them : for the spirit of the beastes was in the wheels.

22 And the similitude of the firmament vpon the heads of the beastes was wonderfull, like vnto chryfall, fured after their heads aboue.

23 And vnder the firmament were their wings streight, the one toward the other : every one had two, which covered them, & every one had two, which covered their bodies.

24 And when they went forth, I heard the noyse of their wings, like the noyse of great waters, and as the voyce of the Almighty, even the voyce of speech, as the noyse of an hoste : and when they stood, they let downe their wings.

25 And there was a voyce fro the firmament, that was ouer their heads, when they stood, and had let downe their wings.

26 And aboute the firmament that was ouer their heads, was the fashion of a throne like vnto a Saphir stone, & vpon the similitude of the throne was by appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of amber, and as the similitude of fire : rounde about within it to looke ro, even from his loynes vpwade : and to looke to, even from his loynes downe-ward, I sawe as a likenesse of fire, and brightnesse round about it.

I Which declared the swiftnesse, and the fearfullnesse of Gods iudgement. m. Which signified, that they had no power of them selves, but only waited to execute Gods commandment.

n. Wherby was signified a terrible iudgement toward the earth.

neither shall mine eye spare thee, neither will I have any pitye.

12 The third part of thee shall dye with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all winles, and I will draw out a sword after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to cease in them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeale, when I have accomplished my wrath in them.

14 Moreover, I will make thee waste, and absorbed among the nations, that be round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproche and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord have spoken it.

16 When I shall send vpon them the euill arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will encrease the famine vpon you, and will breake your staffe of bread.

17 So will I send vpon you famine, and euill beastes, and they shall spoyle thee, and pestilence and blood shall passe through thee, and I will bring the sword vpon thee: I the Lorde haue spoken it.

CHAP. VI.

He sheweth that Iudaea shall be destroyed for their idolatrie. He prophesieth the repentance of the remnant of the people, and their afflictions.

A Gaine the word of the Lord came vnto me, saying,

* Sonne of man, Set thy face towards the * mountaines of Israel, and propheticke against them,

3 And say, Ye mountaines of Israel, heare the worde of the Lord God: thus saith the Lorde God to the * mountaines and to the hills, to the riuers and to the valleys, Behold, I, when I will bring a sword vpon you, and I will destroy your hie places:

4 And your altars shall be defolate, and your images of the Sunne shall be broken: and I will cast downe your flaine men before your idoles.

5 And I will lay the dead carcases of the children of Israel before their * idoles, and I will scatter your bones roundabout your altars.

6 In all your dwelling places the cities shall be defolate, and the hie places shall be layed waste, so that your altars shall be made waste and defolate, and your idoles shall be broken, & cease, and your images of the Sunne shall be cut in peeces, and your workes shall be abolished.

7 And the flaine shall fall in the middes of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, * that you may haue /*some* that shall escape the sword among the nations, when you shall be scattered through the countreys.

9 And they that escape of you, shall remember me among the nations, where they shall be in captiuitie, because I am greued for their whoisf hearts, which haue departed from mee, and for their eyes, which haue gone a whoring after their

idoles, and they shall be displeased in themselves for the euill, which they haue committed in all their abominations.

10 And they shall knowe that I am the Lord, and that I haue not said in vaine, that I would do this euill vnto them.

11 Thus saith the Lord God, * Smite with thine hand, and stretch forth with thy foote, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 Hee that is farre off, shall die of the pestilence, and he that is neere, shall fall by the sword, and he that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then syc shall know, that I am the Lord, when their flaine men shall be among their idoles round about their altars, vpon euery hie hill in all the toppes of the mountaines, and vnder euery greene tree, and vnder euery thicke oke, which is the place where they did offer sweete saour to all their idoles.

14 So will I * stretch mine hande vpon them, and make the land waste and defolate: * from the wilderness vnto Diblach in all their habitations, and they shall know that I am the Lord.

CHAP. VII.

The end of all the leaues of Israel shall suddenly come.

Moreouer the worde of the Lord came vnto me, saying,

2 Also thou sonne of man, thus sayth the Lord God, And come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all * thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shall be in the middes of thee, and yee shall know that I am the Lord.

5 Thus sayth the Lord God, * Beholde, one euill, *euere* one euill is come:

6 An end is come, the end is come, it * watched for thee: beholde, it is come.

7 The * morning is come vnto thee, * that dwellst in the land: the time is come, the day of trouble is neere, and not the * founding againe of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pitie, *but* I will lay vpon thee according to thy wayes, and thine abominations shall be in the middes of thee, and ye shall know that I am the Lord that smiteth.

10 Beholde, the day, beholde, it is come: the morning is gone forth, the * rod flourisheth: pride hath budded.

11 * Crueltie is risen vpon a rod of wickednesse: none of them *shall* remaine, nor of their riches, nor of any of their, neither shall there be * lamentation for them.

12 The time is come, the day draweth neere: let not the builer * reioice, nor let him that felth,

* They shall be ashamed to see that they haue in idoles, was but vaine, and to that repent.

By these figures he would that the Prophet should signifye the great destruction to come.

That is, all nations when you shall see my iudgements.

Chap. 14. More defoliate than the wilderness of Diblach, which was in Syria, and bordered vpon Israel, or from the wilderness, which was South towards Diblach, which was North: meaning the whole country.

a I will punish thee as thou hast desired for thine idolatrie.

b For I shall punish thee after euill.

c He sheweth that the iudgements of God are watcht to destroy the sinners.

d Which men withoute daunting layeth till there be no more hope of preseruation.

e The beginning of this present trouble is already come.

f Which was a voice of ioy and mirth.

g The scourge is a rod of discipline.

h That is, proud tyrants, who had no fear, but were thier in fact and in secret.

i This euill enemye shall be a scourge for their wickednes.

k Their enemies shall be as a rod of discipline, when they shall be punished for their wickednes.

l For the punishment.

* *Prov. 1. 26. 16. 45. 7. 10. 11. 12. Mich. 3. 4.*

mine eye shall not spare them, neither will I have pity, and * though they cry in mine ears with a loud voice, yet will I not heare them.

CHAP. IX.

1 *The destruction of the city. 4 They that shall be saved, are marked. 8 A completion of the Prophecy for the destruction of the people.*

a *The time to take vengeance.*

b *Which were Angels in the multitude of men.*

c *Signifying, that the Babylonians should come from the North to destroy the city and the Temple.*

d *To make them that should be saved.*

e *Which declared that hee was not bound the count, neither would remaine any longer, thither was hope that they would remove from the city dwell, and worship him againe.*

f *Which hee declared that hee was not bound the count, neither would remaine any longer, thither was hope that they would remove from the city dwell, and worship him againe.*

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bn *Which hee declared that hee was not bound the count, neither would remaine any longer, thither was hope that they would remove from the city dwell, and worship him againe.*

HE cried also with a loud voice in mine ears, saying, The visitations of * the citie draw neere, and every man hath a weapon in his hand to destroy it.

2 And beholde, fixe * men came by the way of the ebie gate, which lieth toward the * North, and every man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers * inke-horne by his side, and they went in, and stood beside the brazen altar.

3 And the glorie of the God of Israel was * gone vp from the Cherub, whereupon he was, and stood on the * floor of the house, and he called to the man clothed with linnen, which had the writers inke-horne by his side.

4 And the Lord sayd vnto him, * Goe thorow the mids of the citie, * cast thorow the mids of Ierusalem, and * set a marke vpon the foreheads of them that * nurne, and crye for all the abominations that be done in the mids thereof.

5 And to the other he said, that I might heare, Goe ye after him thorow the citie, and finite: let your eye spare none, neither haue pitye.

6 Destroy vterly the olde, and the yong, and the maids, and the children, and the women, but touch no man vpon whom * the * smake, and begin at my Sanctuary. Then they began at the * ancient men, which were before the house.

7 And he sayd vnto them, Defile the house, and fill the courts with the * laine, then goe forth: and they went out, and slew them in the citie.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cried, saying, Ah Lord God, wilt thou destroy all the residue of Israel, in pouring out thy wrath vpon Ierusalem?

9 Then sayd he vnto me, The iniquitie of the house of Israel, and Iudah * exceeding great: so that the land is full * of blood, and the citie full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth vs not.

10 As touching me also, mine eye shall not spare them, neither will I haue pity, but will recompense their wayes vpon their heads.

11 And beholde, the man clothed with linnen which had the inke-horne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

CHAP. X.

1 *Of the man that tooketh burning coales out of the middle of the wheels of the Cherubims. 8 A rehearsal of the vision of the wheeles, of the beasts, and of the Cherubims.*

* *Chap. 1. 13.*

* *Which in the first chapter ver. 5. he called the four beasts.*

AND as I looked, beholde, in the * firmament that was aboue the head of the * Cherubims there appeared vnto them like vnto the similitude of a throne, as * it were a saphir stone.

2 And hee spake vnto the man clothed with linnen, & said, Go in betweene the wheels, * cast vnder the Cherub, & fill thine hands with coales of fire from betweene the Cherubims, and scatter them ouer * the city. And he went in in my sight.

3 Now the Cherubims stood vpon the right

side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glorie of the Lord * went vp from the Cherub, & stood ouer the doore of the house, and the house was filled with the cloud, and the court was filled with the brightness of the Lords glorie.

5 And the 4 sound of the Cherubims wings was heard into the vter court, as the voice of the Almighty God, when he speaketh.

6 And when he had commanded the man clothed with linnen, saying, Take fire from betweene the wheels, and from betweene the Cherubims, then he went in, and stood beside the wheele.

7 And one Cherub stretched forth his hand from betweene the Cherubims vnto the fire, that was betweene the Cherubims, and tooke thereof, and put it into the hands of him that was clothed with linnen, who tooke it, and went out.

8 And there appeared in the Cherubims, the likeness of a mans hand vnder their wings.

9 And when I looked vp, beholde, foure wheels were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheels was as the colour of a * Chrysolite stone.

10 And their appearance (for they were all foure of one fashion) was as if one wheele had bene in another wheele.

11 When they went forth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they * turned not as they went.

12 And their whole bodie, and their * rings, and their hands, and their wings, and the wheels were full of eyes round about, as in the same foure wheels.

13 And the Cherub cried to these wheels in mine hearing, saying, O wheele.

14 And every beast had foure faces: the first face was the face of a Cherub, & the second face was the face of a man, and the third the face of a lion, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp: * this is the beast that I saw at the riuer Chebar.

16 And when the Cherubims went, the wheels went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheels also turned not from beside them.

17 When the Cherubims stood, they stood: and when they were lifted vp, they lifted themselves vp also: for the * spirit of the beast was in them.

18 * Then the glorie of the Lord departed from aboue the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims lift vp their wings and mounted vp from the earth in my sight: when they went out, the wheels also went beside them: and every one stood at the entrie of the gate of the Lords House at the East side, and the glorie of the God of Israel was vpon them on hie.

20 * This is the * beast that I saw vnder the God of Israel by the riuer Chebar, and I knew that they were the Cherubims.

21 Every one had foure faces, and every one foure wings, and the likeness of mans hands was vnder their wings.

22 And the likeness of their faces was the same face, which I saw by the riuer Chebar.

* *Meaning, that the glorie of God should depart from the Temple.*

* *Reads Chap. 1.*

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and the appearance of the Cherubims was the selfe same, and the went every one straight forward.

CHAP. XI.

19 Who they were that sinned the people of Israel. *20* *And* they shall be prophesied, shewing them how they shall be dispersed abroad. *19* The returning of the heart commeth of God. *21* He breacheth them that leave vnto their own counsells.

Moreouer, the Spirit lift me vp, and brought mee vnto the East gate of the Lords house, which lieth Eastward, & beholde, at the entrie of the gate were five & twentie men: among whom I saw Iazanziah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

23 Then said he vnto me, Sonne of man, these are the men that imagine mischief, and deuise wicked counsell in this citie.

3 For they say, *It* is not neere, let vs builde houses: this citie is the *caldrone*, and we be the flesh.

4 Therefore prophesie against them, sonne of man, prophesie.

5 And the Spirit of the Lord fell vpon me, and sayd vnto me, Speake, Thus saith the Lord, O ye house of Israel, this haue ye said, and I know that which riseth vp of your mundes.

6 Many haue ye murdered in this citie, and ye haue filled the streets thereof with the flaine.

7 Therefore thus sayth the Lord God, They that ye haue slaine, and haue laid in the middes of it, they are the flesh, and this citie is the caldrone, but I will bring you forth of the mids of it.

8 Ye haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the mids thereof, & deliuer you into the hands of strangers, and will execute iudgements among you.

10 Ye shall fall by the sword, and I will iudge you in the border of Israel, and ye shall know that I am the Lord.

11 This citie shall not be your caldrone, neither shall ye be the flesh in the middes thereof, but I will iudge you in the border of Israel.

12 And ye shall know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the manners of the heathen, that are round about you.

13 ¶ And when I prophesied, Pelatiah the sonne of Benaiah died: then fell I downe vpon my face, and cried with a loud voyce, and sayd, Ah Lord God, wilt thou then utterly destroy all the remnant of Israel?

14 Again the word of the Lord came vnto me, saying,

15 Sonne of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel, wholly are they vnto whom the inhabitants of Ierusalem haue said, Depart ye farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus sayth the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countreys, yet will I be to them as a little Sanctuary in the countreys where they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, & assemble you out of the countreys where you haue bene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abo-

minations thereof from thence.

19 ¶ And I will giue them one heart, and I will put a new spirit within their bowels, & I will take the stonie heart out of their bodies, and will giue them an heart of flesh.

20 That they may walke in my statutes, & keepe my iudgements, & execute them: and they shall be my people, and I will betheir God.

21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheelles besides them, & the glory of the God of Israel was vpon them on hie.

23 And the glory of the Lord went vp from the mids of the citie, and stood vpon the mountaine which is toward the East side of the citie.

24 Afterward the Spirit tooke me vp, and brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

1 The parable of the capitalists. *18* Another parable whereby the desire of vengeance and thirst is signified.

THe word of the Lord also came vnto mee, saying,

2 Sonne of man, thou dwellest in the middes of a rebellious house, which haue eyes to see, and see not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, prepare thy stuffe to goe into captiuitie, and goe forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight, as the stuffe of him that goeth into captiuitie; and thou shalt goe forth at euening in their sight, as they that goe forth into captiuitie.

5 Digge thou chorow the wall in their sight, and cary out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, & cary it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a signe vnto the house of Israel.

7 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged thorow the wall with mine hand, and brought it forth in their sight, and I bare it vpon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, said vnto thee, What doest thou?

10 But say thou vnto them, Thus sayth the Lord God, This burden concerneth the chiefe in Ierusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall goe into bondage and captiuitie.

12 And the chiefe that is among them, shall beare vpon his shoulder in the darke, and shall

2 Jer. 23. 32.

1 chap. 13. 24.

i Meaning, the

heart whereunto

nothing can be

added, and reprob-

ate them anew.

so that their heart

may be soft, and

ready to receive

my graces.

a Thus the wicked derided the Prophets, as though they preached but errors, and therefore gave themselves fill to their pleasures.

b We shall not be pulled out of Ierusalem, all the house of our death come, as the flesh is not taken out of the caldrone till it be sodde.

c Contrarie to their vain confidence, he sheweth in what sense this citie is the caldrone; that is, because of the dead bodies that haue bene murdered therein, and so lie as flesh in the caldrone.

d That is, of the Caldrone.

e That is, in Riblah, reads a King. 25. 6.

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God toward the rest of the people.

g They that remained still at Ierusalem thus reproached that which were gone into captiuitie, as though they were cast off and forsaken of God.

h They shall be yet alive, though they be for a time aliued.

k When Ierusalem was led away captiue.

a That is, they receive not the fruit of that which they do, and henceforth, make the vessels to go into captiuitie.

b That as thou desirest, so shall they do, and therefore in thee they shall see their own plagues and punishments.

c Do not they deride thy doings?

d For prophesie.

goe

goe fourth: they shall digge through the wall to carie out thereby: he shall couer his face, that he see not the ground with his eyes.

d When the king shall thinke to escape by fleeing, I will take him in my net, as Chap. 17. 30. and 31.

13 My net also will I spread vpon him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not fee it, though he shall die there.

14 And I will scatter toward euery winde all that are about him to helpe him, and all his garisons, and I will draw out the sword after them.

15 And they shall knowe that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

e Which should beare his Name, and should be his Church, read Chap. 11. 16.

16 But I will leaue a little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know, that I am the Lord.

17 ¶ Morcouer, the word of the Lord came vnto me, saying,

18 Sonne of man, eat thy bread with trembling, & drinke thy water wth trouble, & with carefulness.

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, and of the land of Israel, They shall eate their bread with carefulness, and drinke their water with defolation: for the land shall be desolate from her abundance, because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shall bee left void, and the land shall be desolate, and ye shall know that I am the Lord.

21 ¶ And the word of the Lorde came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes are prolonged, and all visions || faile?

f Because they did not immediately see the propheties accomplished, they contemned them as though they should neuer be fulfilled. || Or, sake none of it.

23 Tell them therefore, Thus saith the Lord God, I will make this prouerbe to cease, and they shall no more vie it as a prouerbe in Israel: but say vnto them, The dayes are at hand and the effect of euery vision.

24 For no vision shall be any more in vaine, neither shall there be any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Against the worde of the Lord came vnto me, saying,

g That is, that shall not come to passe in our dayes and therefore we care not for it: thus the wicked ruer abuse Gods patience and benignitie.

27 Sonne of man, beholde, they of the house of Israel say, The vision that he seeth, is for many dayes to come, and he prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus sayeth the Lord God, All my wordes shall no longer be delayed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

a The word of the Lord against false prophets, which teach the people the counsels of their owne heart.

And the worde of the Lorde came vnto mee, saying,

h (Chap. 14. 9.) a After their owne fancies, and not in heing the reuelation of the Lord. (chap. 13. 16.)

29 Sonne of man, prophesie against the prophets of Israel, that prophesie, and say thou vnto them, that prophesie out of their owne hearts, Hear the word of the Lord.

30 Thus saith the Lorde God, Woe vnto the

foolish prophets that followe their owne spirit, and haue seene nothing.

4 O Israel, thy Prophets are like the foxes b in the waste places.

5 ¶ Yee haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanitie, and lying diuination, saying, The Lord saith it, and the Lorde hath not sent them: and they haue made others to hope that they would confirme the worde of their prophesie.

7 Haue yee not seene a vaine vision? and haue ye not spoken a lying diuination? ¶ ye say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because ye haue spoken vanitie & haue seene lies, therefore behold, I am against you, saith the Lord God.

9 And mine hande shall be vpon the prophets, that see vanitie, and diuine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the lande of Israel: and ye shall know that I am the Lord God.

10 And therefore, because they haue deceived my people, saying, I Peace, & there was no peace: and one built vp a wall, and beholde, the others daubed it with vntempered mortier,

11 Say vnto them which daube it with vntempered mortier, that it shall fall: for there shall come a great shewre, and I will send hailestones, which shall cause it to fall, and a stormie winde shall breake it.

12 Lo, when the wall is fallen, shall it not be sayd vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus sayth the Lord God, I will cause a stormy wind to breake forth in my wrath, and a great shewre shall be in mine anger, & hailestones in mine indignation to consume it.

14 So I will destroy the wall that ye haue daubed with vntempered mortier, and bring it downe to the ground, so that the foundation thereof shall be discouered, and it shall fall, and ye shall be consumed in the mids thereof, and ye shall know, that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with vntempered mortier, and will say vnto you, The wall is no more, neither the daubers thereof,

16 To wit, the Prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, sayth the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus sayth the Lord God, Woe vnto the women that sowe pillows vnder all arme-holes, and make vailes vpon the head of euery one that standeth vp, to hunt soules: will ye hunt the soules of my people, and will ye giue life to the soules that come vnto you?

19 And will ye pollute me among my people for handfulls of barley, and for pieces of bread to slay the soules of them that should not die, and to giue life to the soules that should not liue in lying to my people, that beare my lies?

20 Wherefore thus sayth the Lord God, Behold, I will sowe downe with you pillows, where

b Wanking to destroy the vision.

c Hee speaketh to the good men, and true ministers of the word, that would resist them.

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest, that ye are false prophets.

e That is, in the booke of life, wherein the true lines are written.

f Read 12. 6. 14.

g Whereso the true Prophet prophesied the destruction of the citie, to bring the people to repentance, the false prophets spake the contrary and flattered them in their vanities, so that what one false prophet said, which is here called the building of the wall, another false prophet would assure, though he had neither occasion nor good ground to beare him.

h Whereby is meant whatsoever man of himselfe stretcheth forth vnder the authority of Gods word.

i These importunate women for lucre would prophesie and tell euery man his fortune giving them pillows to leane vpon, & heretofore to counter their heads, to the intent they might the more allure them & bewitch them.

k Will ye make my word to serve you belies?

l The foretold made the people believe, that they could procure life or destroy it, and that it should come to every one according as they prophesied.

and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I will euē gather them round about against thee, and will discouer thy filthinesse vnto them, that they may see all the filthinesse.

38 And I will iudge thee after y manner of them that are harlots, and of them that shed blood, & I will giue thee the blood of wrath & ielousie,

39 I will also giue thee into their hands, and they shall destroy thee hie place, and shall breake downe thine hie places: they shall flippe thee also, out of thy clothes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring vp a company against thee, and they shall stone thee with stones, and thrust thee through with their ieuordes.

41 And they shall burne vp thine houses with fire, and execute iudgements vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my ielousie shall depart from thee, and I will cease and be no more angry.

43 Because thou hast not remembered y dayes of thy youth, but hast prouoked me with all these things, behold, therefore I also haue brought thy way vpo thy head, faith y Lord God yett hast not thou had consideration of all thine abominations.

44 Behold, all that yse prouerbes, shall yse thee prouerbe against thee, saying, As is the mother, so is her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of y sisters, which forooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, and her daughters, that dwell at thy left hand, and thy young sister, that dwelleth at thy right hand, & Sodom, and her daughters.

47 Yett hast thou a not walked after their wayes, nor done after their abominations: but as it had bene a venie lile thing, thou wast corrupted more then they in all thy wayes.

48 As I liue, faith the Lord God, Sodom thy sister hath not done, neither thee nor her daughters, as thou hast done and thy daughters.

49 Beholde, this was the iniquitie of thy sister Sodom, & Pride, filthinesse of bread, and abundance of idleness was in her, and in her daughters: neither did she strengthen the hand of the poore and needie.

50 But they were haughty, and committed abomination before me: therefore I tooke them away, as pleased me.

51 Neither shal Samaria committed halfe of thy finnes, but thou hast exceeded them in thine abominations, and hast y justified thy sisters in all thine abominations, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy finnes, that thou hast committed more abominable then they, which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therefore I will bring againe y captiuitie with the captiuitie of Sodom, & her daughters, and with the captiuitie of Samaria, and her daughters: euē the captiuitie of thy captiues in the middes of them,

54 That thou maist beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast comforted them.

55 And thy sister Sodom and her daughters shall returne to their former state. Samaria also and her daughters shall returne to their former state, when thou and thy daughters shall returne to your former state.

56 For thy sister Sodom I was not heard of by thy report in the day of thy pride.

57 Before thy wickednes was iudiced, as in the same time of the reproch of the daughters of Aram, and of all the daughters of the Philistines round about k her which despise thee on all sides.

58 Thou shalt burne therefore thy wickednesse and thine abomination, faith the Lord.

59 For thus faith the Lord God, I might euē deale with thee, as thou hast done: when thou diddest despise y othe, in breaking the couēnat.

60 Neuertheles, I will remember my couenant made with thee in the daies of thy youth, & I will confirme vnto thee an euēlasting couēnat.

61 Then thou shalt remember thy wayes, and be ashamed, when thou shalt receiue y sisters, herth elder & thy younger, and I will giue them vnto thee for daughters, but not by thy couēnat.

62 And I will establish my couenant with thee, and thou shalt knowe that I am the Lord.

63 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

64 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

65 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

66 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

67 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

68 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

69 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

70 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

71 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

72 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

73 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

74 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

75 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

76 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

77 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

78 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

79 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

80 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

81 That thou mayest remember, & be y ashamed, & neuer open thy mouth any more, because of thy shame when I am pacified toward thee, for all that thou hast done, faith the Lord God.

g Egyptians, Assyrians and Caldeans, whom thou tookest to be thy lovers shall come and destroy thee, Chap. 23.9.

f I will iudge thee to destroy the adulterers and murderers.

* 2 King 23.9.

t I will utterly destroy thee, and so my ielousie shall cease.

u I haue punished thy families, but thou wouldest not repent.

x I wert the Canaanite, and the Hittite & others your predecessors, for ye are their inceptors. y That is, of Samaria and Sodom.

z That is, her cities. f Eze. thy sister yon get then thou. a But done fure worse.

b He alledgeth these foure vices, pride, excess, idleness & contempt of the poore, as foure principall causes of such abomination, wherefore they were so heuily punished, Gen. 19.4.

c Which was shipped the cables in Beth-el and Dan.

d Thou art so wicked, that in respect of thee Sodom and Samaria were iust.

e This he speaketh in comparation, saying, that he would restore Ierusalem when Sodom should be restored, that is neuer: and this is meant of the greatest part of the cities.

f In that thou hast showed thy lile worse then they, & yett thou wilt to escape punishment, meaning, that thou shalt neuer come to passe.

g Eze. was a ierusalemite, who was sent to Ierusalem, not call her punishment to munde when thou wast lost: to leaue by her example to feare my iudgements.

i That is, all this will I forget, as I will forget by the Spirit and Philistines Chron. 18.19.

k Which Ioyed with the Sycians, or compassed about Ierusalem. l When thou brekest the couenant, which was made betweene thee and me, as verbe.

m That is, of mecie and loue I will pierce thee, and I stand to my couenant, though thou hast defensed the contrary.

n Whereby he sheweth that among the most who had he had some fidele of his Church, which he would caule to freethen in due time: and here he declareth howe he will call the Gentiles, o But of yre mercie.

p This declareth what fruites Gods mercies worke in his ioy, forowe and repentance for their sinne lile.

q That is, Nebuchadnezzar, who had great power, riches, and many countries, under which, shall come Ierusalem and take away Ierusalem the King, as verbe.

r Meaning, to be bylon.

CHAP. XVII.

The parable of the two Eagles.

And the word of the Lord came vnto mee, saying,

2 Some of man, put fourth a parable and speake a prouerbe vnto the house of Israd,

3 And say, Thus faith the Lord God, The great Eagle with great wings, and long wings, and full of feathers, which had diuers colours, came vnto Lebanon, and tooke the hyest branch of the cedar,

4 And brake off the toppe of his twigge, and caried it into the land of y Marchantes, and set it in a cite of y marchantes.

5 He tooke also of the feede of the lande, and planted it in a fruitful ground: he placed it by great waters, and set it as a willow tree.

6 And it budded vp, and was like a spreading vine of y low stature, whose branches turned toward it, and the rootes thereof were vnder it: so it came a vine, and it brought forth branches, and shot forth buds.

7 There was also another great eagle with great wings & many feathers, and beholde this vine did turne her rootes toward it, and spreade forth her branches toward it, that she might write it by the trenches of her plantation.

8 It was planted in a good soyle by great waters, that it should bring forth branches, &

q They thought to be wretched, because of Nibuchadnezzars.

beare fruite, and be an excellent vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? shall he not pull vp the rootes thereof, and destroy the fruite thereof, and cause them to drie? all the leaues of her bud shall wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Beholde, it was planted: but shall it prosper? shall it not bee dried vp, and wither? when the East winde shall touche it, it shall wither in the trenches, where it grew.

11 Moreover, the word of the Lord came vnto me, saying,

12 Say now to this rebellious house, Know ye not, what these things *mean*? tell them, Behold, the King of Babel is come to Ierusalem, and hath taken ^{the} the King thereof, and the princes thereof, and led them with him to Babel,

13 And hath taken ^{one} of the Kings seed, and made a covenant with him, & hath taken him othe of him: he hath also taken the princes of the land,

14 That the kingdome might bee in subjection, and not lift it selfe vp, but keepe their covenant, and stand to it.

15 But hee rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shall hee prosper? shall hee escape, that doeth such things? or shall hee breake the covenant, and be deliuered?

16 As I liue, saith the Lord God, hee shall die in the middes of Babel, in the place of the King, that had made him King, whose othe he defised, and whose covenant made with him, hee brake.

17 Neither shall Pharaoh with his mighty host, and great multitude of people, mainteine him in the warre, when they haue cast vp mounts, and builded ramparts to destroy many persons.

18 For he hath defised the oth, & broken the covenant (yet lo, he had giuen ^{his} his hand) because he hath done all these things, he shall not escape.

19 Therefore, thus saith the Lord God, As I liue, I will surely bring mine othe that he hath defised, and my covenant that he hath broken vpon his owne head.

20 * And I will spread my net vpon him, and hee shall take in my net, & I will bring him to Babel, and will enter into iudgement with him there for his trespasses that he hath committed against me.

21 And all that flee from him with all his host, shall fall by the sword, and they that remaine, shall be scattered toward all the windes: and yce shall know that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take off the top ^{of} of this cedar, and will fist it, and cut off the top of the tender plant thereof, and I will plant it vpon an high mountaine and great.

23 *Euen* in the high mountaine of Israel will I plant it: and it shall bring forth boughes & beare fruite, and be an excellent cedar, and vnder it shall remaine all kindes, and euery v^{er} soule shall dwell in the shadow of the branches thereof.

24 And all the v^{er} trees of the field shall know that I the Lord haue brought downe the high tree, and exalted the low tree: that I haue dried vp the greene tree, & made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

CHAP. XVIII.

9 He that turneth backe from his sinne, shall beare his owne sinne. 10 He that turneth backe from his sinne, shall beare his owne sinne. 11 He that turneth backe from his sinne, shall beare his owne sinne.

The word of the Lord came vnto me againe, saying,

2 What *mean* ye that ye speake this prophete, concerning the land of Israel, saying, The fathers haue eaten fowre grapes, & the childrens teethe are set on edge?

3 As I liue, saith the Lord God, yee shall vse this prophete no more in Israel.

4 Beholde, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man be iust, and doe that which is lawful, and right,

6 And hath not eaten ^{vp} vpon the mountaine, neither hath lift vp his eyes to y^{er} idols of the house of Israel, neither hath defiled his neighbours wife, neither hath slem with a ^{man} mens pious woman,

7 Neither hath oppressed any, but hath restored the pledge to his detourer: he that hath spoiled none by violence, ^{but} hath giuen his bread to the hungry, and hath covered the naked with a garment,

8 And hath not giuen forth vpon ^{his} vsury, neither hath taken any increase, but hath withdrawn his hand from iniquitie, and hath executed true iudgement betweene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truly, he is iust: he shall surely liue, saith the Lord God.

10 ¶ If he beget a sonne, that is ^{as} a thiefe, or a shearer of blood, if he do any one of these things,

11 Though hee doe not all these things, but either hath eaten vpon the mountaine, or defiled his neighbours wife,

12 Or hath oppressed the poore and needy, or hath spoiled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idols, or hath committed abomination,

13 Or hath giuen forth vpon vsury, or hath taken increase, shall hee liue? hee shall not liue: seeing he hath done all these abominations, ^{he} he shall die the death, and his blood shall be vpon him.

14 ¶ But if he beget a sonne, that feeth all his fathers sinnes, which he hath done, and feareth neither doth such like,

15 That hath not eaten vpon the mountaine, neither hath lift vp his eyes to y^{er} idols of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence, but hath giuen his bread to the hungry, and hath covered the naked with a garment,

17 Neither hath withdrawn his hand from the afflicted, nor receiued vsury nor increase, but hath executed my iudgements, and hath walked in my statutes, he shall not die in the iniquitie of his father, but he shall surely liue.

18 His father, because hee cruelly oppressed and spoiled his brother by violence, and hath not done good among his people, loe euen hee dieth in his iniquitie.

19 Yet say ye, Wherefore shall not the sonne beare the iniquitie of the father? because this sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surely liue.

20 * The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousnes of the righteous shall

be vpon him, and the wickednesse of the wicked shalbe vpon himselfe.

31 But if the wicked will returne from all his finnes that he hath committed, and keepe all my statutes, and doe that which is lawfull and right, he shall surely liue, and shall not die.

32 All his transgressions that he hath committed, they shall not be mentioned vnto him, *but* in his righteousness that he hath done, he shall liue.

33 Haue I any desire that the wicked should die, saith the Lord God? or shall he not liue, if he returne from his wayes?

34 But if the righteous turne away from his righteousness, and comit iniquitie, and doe according to al the abominations, that the wicked man doeth, shall he liue? all his righteousness that hee hath done, shall not be mentioned: *but* in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die.

35 Yet yee say, The way of the Lord is not equal: heare now, O house of Israel. Is not my way equal? or are not your wayes vnequal?

36 For when a righteous man turneth away from his righteousness, and committeth iniquitie, he shall euen die for the same, he shall *euen* die for his iniquitie, that he hath done.

37 Again when the wicked turneth away from his wickednes that he hath committed, and doeth that which is lawfull and right, he shall liue his soule aliuie.

38 Because hee considered, and turneth away from all his transgressions that hee hath committed, he shall surely liue and not die.

39 Yet faith y^e house of Israel, The way of the Lord is not equal. O house of Israel, are not my wayes equal? or are not your wayes vnequal?

40 Therefore I will iudge you, O house of Israel, euery one according to his wayes, saith the Lord God: returne therefore and cause others to turne away from all your transgressions: so iniquitie shall not be your destruction.

41 Cast away from you all your transgressions, whereby ye haue transgressed, and make y^e you a new heart and a new spirit: for why wil ye die, O house of Israel?

42 For I desire not the death of him that dieth, saith the Lord God: cause therefore *one* another to returne, and liue ye.

CHAP. XIX.

1 The captivity of the Kings of Iudah signified by the Lyons whelps, and by the Lyons. In the wilderness of the cite of Ierusalem that is past, and the ymages thereof that is present.

Thou also, take vp a lamentation for the princes of Israel,

2 And say, Wherefore say thy mother as a lyoness among the Lyons? shee nourished her young ones among the Lyons whelps,

3 And she brought vp one of her whelps, and it became a Lyon, and it learned to catch the pray, and it deuoured men.

4 The Nations also heard of him, and he was taken in their nettes, and they brought him in chains vnto the land of Egypt.

5 Nowe when these sawe, that she had waited and her hope was lost, shee tooke another of her whelps, and made him a Lyon.

6 Which went among the Lyons, and became a Lyon, and learned to catch the praye, and he deuoured men.

7 And he knewe their widowes; & he destroy-

ed their cities, and the lande was wasted, and all that was therein by the noyse of his roaring.

8 Then the Nations set against him on euerie side of the countreys, and layde their nets for him: so he was taken in their pit.

9 And they put him in prison and in chains, and brought him to the King of Babel, and they put him in holdes, that his voyce should no more be heard vpon the mountains of Israel.

10 Thy mother a like a vine in thy blood, planted by the waters: she brought forth fruite and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: she was cast down to the ground, & the East wind dried vp her fruit: her branches were broken, & withered: *as* for the rod of her strength, the fire consumed it.

13 And now she is in the wilderness in a drie and thurle ground.

14 And fire is gone out of a rod of her branches, which hath deuoured her fruite, so that shee hath no strong rod to be a scepter to rule: this is a lamentation, and shalbe for a lamentation.

CHAP. XX.

3 The Lord denieth that he will enquire them when they pray, because of their unkindnes. 33 He promitteth that his people shall returne from captiuitie. 46 By the fire that should be burnt in Ierusalem.

And in the seventh yeere, in the fifth month, the tenth day of the month, came certaine of the elders of Israel to enquire of the Lord, and fate before me.

2 Then came the word of the Lord vnto me, saying,

3 Some of man, speake vnto the Elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I liue, saith the Lord God, when I am asked, I wil not answer you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge them? cause them to understand the abominations of their fathers,

5 And say vnto them, Thus saith the Lord God, In the day when I chose Israel, and I lift vp mine hand vnto the seed of the house of Iakob, and made my self knowne vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In the day y^e I lift vp mine hand vnto them to bring them forth of the land of Egypt, into a lande that I had provided for them, flowing with milke & hony, which is pleasant among all lands,

7 Then sayde I vnto them, Let euery man cast away the abominations of his eyes, and defile not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against mee, & would not heare me: for none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I thought to poure out mine indignation vpon them, and to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my Name, that I should not be polluted before the heathen, among whom they were, & in whose sight I made my self knowne vnto them in bringing them forth of the land of Egypt.

desisted, in confidence wherof the godly euer praye, in Exo. 3. 13. Num. 16. 19.

f Nebuchad nezze with his great armie which he gathered of diuers nations.

g He speaketh this in the respect of this wicked King, in whose blood, that is, in the rage of his persecutions, Ierusalem should haue beene blessed, according to Gods promises, and flourish as a fruitful vine.

h Meaning, that the Caldeans should destroy them as the East wind doeth the fruit of the vine. i Destruction is come by Zedekiah who was the occasion of this rebellion.

a Of the captiuitie of Ierusalem. b This denieth the great lenitie and patience of God which callen sinners to repentance before hee condemne them.

c I saue that I would be their God, which meant of othe was obtained by all antiquities, where they vied to lift up their hands toward the heauen, acknowledging God to be the author of truth, and the defender thereof, and also y^e iudge of this beaſt, willing that he should take vengeance, if they ceased any thing which they knew to be true.

d God had forbidden them to make idols, Exodus. 23. 13. Psal. 144.

e Which thing declared the wickednes of many heart which iudge Gods seruile by their eyes and outward graces.

f God had ever this respect to his glory: hee would not haue his Name euil spoken among the Gentiles for the punishment that his people

d He ioyneeth the obseruation of the commandmentes with repentance: for none can repent in deede except he labour to keepe the Lawe, 10. not layd in as charge.

e That is, in the fruits of his faith which declare that God doeth accept him.

f He speaketh this to commend Gods mercy to poore sinners, who rather are ready to pardon, then to punish.

g His long suffering declared, Chap. 33. 11. Albeit God is in his eternall counsell appointed the death and damnation of the reprobate, yet the end of his counsell was not their death onely, but chiefly his owne glory. And also because he doeth not approve sinne,

therefore it is here said that he would haue them to turne away from it that they might liue.

h Rather than be any returne from his wayes and liue. g That is, the false opinion that the hypocrites haue of their righteousness.

b In punishing the father with the children.

i He sheweth that man cannot forsake his wickednes till his heart be changed, which is only the worke of God.

a That is, Iehozabaz and Iehoiakim, Iofish sonnes, who for their pride and cruelty are compared vnto Lyons.

b To wit, Iehozabaz mother, or Ierusalem.

c By Pharaoh, Nebuchadnezze, King 23. 33.

a That is, Iehozabaz and Iehoiakim, Iofish sonnes, who for their pride and cruelty are compared vnto Lyons.

b To wit, Iehozabaz mother, or Ierusalem.

c By Pharaoh, Nebuchadnezze, King 23. 33.

d Which was Iehoiakim.

e He flow of the Prophets, & them that feared God, and ministered their wises.

Israel, faith the Lord God.

15 ¶ Moreover, the word of the Lord came vnto me, saying,

z For Iudah flood South from Babylon.

16 Sonne of man, set thy face toward the way of Teman, and droppe thy word toward the South, and prophetic toward the forest of the field of the South,

y Both strong and weak in Ierusalem.

z The people said that the Prophet spake darkly: therefore he desired with the Lord to give them a plaine declaration hereof.

17 And say to the forest of the South, Heare the word of the Lord: thus faith the Lord God, Beholde, I will kindle a fire in thee, and it shall deuoure all the ygreene wood in thee, and all the drie wood: the continuall flame shall not bee quenched, and eury face from the South to the North shall be burnt therein.

18 And all flesh shall see, that I the Lord haue killed it, and it shall not be quenched. Then said I, Ah Lord God, they say of me, Doeth not he speake z parables?

CHAP. XXI.

19 He threateth the sword, and destruction in Ierusalem. 20 He sheweth the fall of Zedekiah. 21 He commandeth to prophetic the destruction of the children of Ammon. 30 The Lord threateth to destroy Nebuchad-nazzar.

The word of the Lord came to me againe, saying,

a Speake sensibly, that all may vnderstand.

2 Sonne of man, set thy face toward Ierusalem, and drop thy word toward the holy places, and prophetic against the land of Israel,

b That is, such which seeme to haue an outward showe of righteousness, by obseruation of the ceremonies of the Lawe.

3 And say to the land of Israel, Thus faith the Lord, Beholde, I come against thee, and will draw my sword out of his sheath, & cut off from thee both the b righteous and the wicked.

d As though thou were in extreme anguish. e Because of the great noyse of the sime of the Caldeans.

4 Seeing then that I will cut off from thee both the righteous and wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the North,

f Meaning the keeper: shewing, that it will not spare the king who should be as the sime of God and in his place.

5 That all flesh may knowe that I the Lord haue drawn my sword out of his sheath, and it shall not returne any more.

h Thus is the rest of the people. i To wit, vnto the sime of the Caldeans.

6 Mournre therefore, thou sonne of man, as in the paine of thy reines, and mournre bitterly before them.

k Ezekiel. 32. 29. l Reader! thou with compassion, thou complainest, bewailing the destruction of the king, done which God had confirmed to Dauid, and his posteritie by promise which God performed, although here it seemed to many eyes that it should vnto perishe.

7 And if they say vnto thee, Wherefore mournest thou? then answer, Because of the brute: for it cometh, and eury heart shall melt, & all handes shall be weake, and all mindes shall faint, and all knees shall fall away, as water: behold, it cometh, and shall be done, faith the Lord God.

m That is, encourage the sword.

8 ¶ Again, the word of the Lord came vnto me, saying,

9 Sonne of man, prophetic, and say, Thus faith the Lord God, say, A sword, a sword both sharpe and fourbished.

10 It is sharpened to make a fore slaughter, & it is fourbished that it may glitte: how shall we reioyce? for it contemneth the srod of my sonne, as all other trees.

11 And he hath given it to be fourbished, that he may handle it: this sword is sharpe, & is fourbished, he may give it into the hand of the slayer.

12 Cry, & howle, sonne of man: for this shall come to my people, & it shall come vnto all the princes of Israel: the terrours of the sword shall be vpon my people: I smite therefore vpon thy thigh.

13 For it is a trial, and what shall this be, if the sword contemne euen the rodde? It shall be no more, faith the Lord God.

14 Thou therefore, sonne of man, prophetic, and smite M hand to hand, and let the sword be doubled: let the sword that hath killed, returne the third time: it is the sword of the great slaughter

enter entering into their priue chambers.

15 I haue brought the feare of the sword into all their gates to make their heart to faint, and to multiplie their ruines. Ah, it is made bright, and it is dressed for the slaughter.

16 Get thee alone: goe to the right hand, or get thy selfe to the left hand, whiche soeuer thy face turneth.

17 I will also smite mine hands together, & will cause my wrath to cease. I the Lord haue said it.

18 ¶ The word of the Lord came vnto me againe, saying,

19 Also thou sonne of man, appoint thee two wayes, that the sword of the King of Babel may come: both twaine shall come out of one lande, and chuse a place, and chuse it in the corner of the way of the cite.

20 Appoint a way, that the sword may come to Rabboth of the Ammonites, and p to Iudah in Ierusalem the strong cite.

21 And y King of Babel stood at the parting of the way, at the head of the two wayes, consulting by diuination, and made his arrows bright: he consulted with idoles, & looked in the liuer.

22 At his right hand was the diuination for Ierusalem to appoint capitaine, to open their mouth in the slaughter, and to lift vp their voyce with shouting, to lay engines of warre against the gates, to cast a mount, and to build a fortresse.

23 And it shall be vnto them as a false diuination in their fight for the othes made vnto them: but he will call to remembrance their iniquitie, to the intent they should be taken.

24 Therefore thus faith the Lord God, Because ye haue made your iniquitie to be remembered in discouering your rebellion, that in all your workes your finnes might appeare, because, I say, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou prince of Israel polluted, and wicked, whose day is come, when iniquitie shall haue an ende.

26 Thus faith the Lord God, I will take away the diademe, and take off the crowne: this shall be no more the fame: I will exalt the humble, and will abase him that is high.

27 I will ouerturne, ouerturne, ouerturne it, and it shall be no more vntill he come, whose right it is, and I will giue it him.

28 ¶ And thou, Sonne of man, prophetic, and say, Thus faith the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The sword, the sword is drawn forth, and fourbished to the slaughter, to consume, because of the glittering:

29 Whiles they see z vanitie vnto thee, and prophetic a lie vnto thee to bring thee vpo the neckes of the wicked that are slaine, whose day is come, when their iniquitie shall haue an ende.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blowe against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and skillfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shall be in the middes of the land, and thou shalt be no more remembered: for I the Lord haue spoken it.

n Provide for thy selfe, for thou shalt see Gods plague on all partes of this country.

o This was prophetic, because that when Nebuchad-nazzar came against Iudah, his purpose was also to goe against the Ammonites: but doubting in the way, which example to vnderstand he consulted with his soothsayers, and so went against Iudah.

p That is, to the tribe of Iudah that kept themselves in Ierusalem.

q To know whether he should goe against the Ammonites or them of Ierusalem.

r He vied conioying and forcing, because there was a league betweene the Iewes, and the Babylonians, they of Ierusalem that thought nothing less than that this thing should come to passe.

s That is, Nebuchad-nazzar will remember the rebellion of Zedekiah, and to come vpon them.

t Meaning, Zedekiah, who practised with y Egyptians to make him selfe, & able to resist the Babylonians.

u Some referre this to the Priests: but for Iohnan the Priest went into captiuitie with the King.

y That is, vnto the coming of Messiah, for though the Iewes had some signes of gouernment afterward vnder the Persian, Greek, and Romanes, yet this restoration was not till Christes coming, and at length should be accomplished, as was promised, Gen. 49. 10.

z Though the Iewes and Ammonites would not beleeue that thou, to wit, the sword, shouldst come vpon them, and slay them, and that the Prophets, which threatened, spake lyes, yet thou shalt see for conuict, through thou vpon thee shall be their neckes.

CHAP. XXII.

Jerusalem is represented for example. 15 Of the wickedness of the false prophets and Priests, and of their uncharitable countenances. 27 The tyrannies of rulers. 29 The wickedness of the people.

Moreover, the word of the Lord came vnto me, saying,

Nowe thou sonne of man, wilt thou be iudge, wilt thou iudge this bloody city? wilt thou shewe her all her abominations?

Then say, Thus sayeth the Lord God, The citie sheddeth blood in the middes of it, that her b time may come, and maketh idoles against her selfe to pollute herselfe.

Thou hast offended in thy blood, that thou hast shed, & hast polluted thy selfe in thine idoles, which thou hast made, and thou hast caused thy dayes to draw neere, and art come vnto thy terme therefore haue I made thee a reproch to the heathen, and a mocking to all countries.

Those that bee neere, and those that be farre from thee, shall mocke thee, which are vile in d name and fore in affliction.

Beholke, the princes of Israel every one in thee was ready to his power, to shed blood.

In thee haue they despised father and mother: in the middes of thee haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

Thou hast despised mine holy things, and hast polluted my Sabbaths.

In thee are men that cary tales to shedde blood: in thee are they that cate vpon the mountaynes: in the middes of thee they commit abomination.

In thee haue they discovered their fathers shame: in thee haue they vexed her that was polluted in her foures.

And every one hath committed abomination with his neighbours wife, and every one hath wickedly defiled his daughter in law, and in thee hath every man forced his owne sister, such is his fathers daughter.

In thee haue they taken gifts to shedde blood: thou hast taken vny and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

Beholde, therefore I haue smitten mine handes vpon thy countenances, that thou hast vsed, and vpon the blood, which hath bene in the middes of thee.

Can thine heart endure, or can thine handes bee strong, in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

And I will scatter thee among the heathen, and will disperse thee in the countries, and will cause thy filthines to cease from thee.

And thou shalt take thine inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

¶ And the worde of the Lord came vnto me, saying,

Sonne of man, the house of Israel is vnto me as droffe: all they are brasse, and tinne, and yron, and leade in the middes of the fornace: they are as euen the droffe of filuer.

Therefore, thus saith the Lord God, Because ye are all as droffe, beholde, therefore I will gather you in the middes of Ierusalem.

As they gather siluer and brasse, and yron,

and leade, and tinne into the middes of the fornace, so will I blowe the fyre vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there I and melt you.

I will gather you, I say, and blowe the fyre of my wrath vpon you, and you shall be melted in the middes thereof.

As siluer is melted in the midd of the fornace, so shall ye be melted in the midds thereof, and ye shall knowe, that I the Lord haue powred out my wrath vpon you.

¶ And the word of the Lord came vnto mee, saying,

Sonne of man, say vnto her, Thou art the land, that is vncleane, and not rained vpon in the day of wrath.

There is a conspiracie of her prophetes in the midds thereof like a roaring lyon, rauening the praye: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the midds thereof.

Her Priests haue broken my Lawe, and haue defiled mine holy things: they haue put no difference betwene the holy and prophane, neither discerned betwene the vncleane, and the cleane, and haue hidde their eyes from my Sabbaths, and I am prophaned among them.

Her princes in the midds thereof are like woolues, rauening the praye to shed blood, and to destroy foules for their owne couetous herte.

And her prophetes haue drawed them with vntempered mortar, setting vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

The people of the land haue violently oppressed by spoyling and robbing, and haue vexed the poore and the needy: yea, they haue oppressed the stranger against right.

And I thought for a man among them, that should make vp the hedge, and stand in the gap before mee for the land, that I should not destroy it, but I found none.

Therefore haue I powred out mine indignation vpon them, and consumed them with the fyre of my wrath: their owne wayes haue I rendered vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatries of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

The word of the Lord came againe vnto me, saying,

Sonne of man, there were two women, a daughters of one mother.

And they committed fornication in Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teares of their virginitee.

And the names of them were Aholah the elder, & Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names, Samaria Aholah, and Ierusalem Aholibah.

And Aholah played the harlot: when she was mine, and she was set on fire with her louers, so was with the Assyrians her neighbours.

Which were clothed with blew silke, borne capaines and princes: they were all pleasant yong men, and horsemen riding vpon horses.

¶ When the Assyrians were named the people of God, they became idolaters, and Ierusalem God's people shall do so.

Meaning hereby, that the godly should be tried and the wicked destroyed.

Thou art like a barren land which the Lord playneth with drought. The false prophetes haue conspired together to make their doctrine more probable.

They haue neglected my seruice. Mich. 3. 11. ysaie. 3. 3.

They which should haue reproved them, suffered them in their vices, and covered their doings with hyes. Chap. 23. 10.

Which would thus handle sinners by religious rites. Mic. 6. 6. and Ps. 51. 16. and also pray vnto me to withhold my plagues. Psal. 109. 13.

Meaning, Israel and Iudah, which came both out of one familie. They became idolaters after the manner of the Egyptians. Aholah signifies a habitation or dwelling in her selfe, meaning Samaria, which was the royall cite of Israel: And Aholibah signifies my mansion in her, whereby I meant Ierusalem where God's Temple was.

7 Thus she committed her whoredome with them, *even* with all them that were the chosen men of Asshur, and with all on whom the doted, and desired her selfe with all their idoles.

8 Neither left she her fornications, *learned* of the Egyptians: for in her youth they lay with her, and they bruised the breasts of her virginity, and powdered their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, *even* into the hands of the Assyrians, vpon whom the doted.

10 These discovered her shame: they tooke away her sonnes & her daughters, & slewe her with the sword, and she had an *evil* name among women: for they had executed iudgement vpon her.

11 And when her sister Aholibah saw this, she married her selfe with inordinate loue, more then shee, and with her fornications more then her sister with her fornications.

12 Shee doted vpon the Assyrians her neighbours, both captaines and princes clothed with diuers futes; hoisemen riding vpon horses: they were all pleasant yong men.

13 Then I saw that she was defiled, and that they were both after one fort.

14 And that the increased her fornications: for when shee saw me painted vpon the wall, the images of the Caldeans painted with vermillion,

15 And girded with girdles vpon their loynes, and with dyed attire vpon their heads (looking all like princes after the manner of the Babylonians in Caldee, the land of their natiuitie)

16 Aftoone, I say, as shee saw them, the doted vpon them, and sent messengers vnto them, into Caldee.

17 Nowe when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and she was polluted with them, and her lust departed from them.

18 So the discovered her fornication, and disclosed her shame: then mine heart forooke her, like as mine heart had forsaken her sister.

19 Yet shee increased her whoredome more, and called to remembrance the daies of her youth wherein she had played the harlot in the lande of Egypt.

20 For shee doted vpon their seruants whose members are as the members of asses, and whose yssue is like the yssue of horses.

21 Thou caldest to remembrance the wickednes of thy youth, when thy teares were bruised by the Egyptians: therefore the paps of thy youth are shut.

22 Therefore, O Aholibah, thus sayeth the Lorde God, Beholde, I will rayse vp thy louers against thee, from whome thine heart is departed, and I will bring them against thee on euery side.

23 To wit, the Babylonians, and all the Caldeans, the Peked, and Shoaah, and Koa, and all the Assyrians with them: they were all pleasant yong men, captaines and princes: all they were valiant and renowned, riding vpon horses.

24 Then shalt thou come against thee with charres, wagons, and wheelers, and with a multitude of people, which shall set against thee buckler and shield, and helmet round about: and I will leaue the punishment vnto them, and they shall iudge thee according to their iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall

cut off thy nose and thine eares, and thy remnant shall fall by the sword: they shall carry away thy sonnes and thy daughters, and thy residue shall be deuoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Beholde, I will deliuer thee into the hands of them, whome thou hatest: *even* into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy labour, and shall leaue thee naked and bare, and the shame of thy fornications I shall be discovered, both thy wickednes, and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou shalt walke in the way of thy sister: therefore will I giue her a cup into thine hand.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

33 Thou shalt be filled with drunkennes and sorow, *even* with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wrap it into the dregges, and thou shalt breake the heartes thereof, and teare thine owne breastes: for I haue spoken it, saith the Lord God.

35 Therefore thus sayeth the Lorde God, Because thou hast forgotten mee, and cast mee behinde thy backe, therefore thou shalt also beare thy wickednes and thy whoredome.

36 ¶ The Lord said moreover vnto me, Sonne of man, wilt thou iudge Aholah & Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their hands, and with their idoles haue they committed adulterie, and haue also cursed their sonnes, whom they bare vnto me, to passe by the fire to be their meat.

38 Moreover, thus haue they done vnto mee: they haue defiled my Sanctuary in the same day, and haue prophaned my Sanctuaries.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuary to defile it: and loe, thus haue they done in the mids of mine house.

40 And how much more is it that they sent for men to come from farre vnto whom a messenger was sent, and loe, they came: for whome thou diddest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

41 And fastest vpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, with her and with the men to make the company great were broughte in of Saba from the wilderness, which put bracelets vpon their hands, and beautiful crownes vpon their heads.

43 Then I sayde vnto her that was olde in adulteries, Now shall she and her fornications come to an ende.

i They shall destroy the priests, and the Priests, with the rest of thy people.

k All thy treasures and riches which thou hast gotten by labour.

l All the world shall see thy shamefull forsaking of God to serve idoles.

m I will execute the same iudgements and vengeance against thee, and thou shalt be as great as the afflictions should be so great that they should cause them to loath their senses, and reason.

o That is, to be sacrificers to their idoles, as Chap. 16. 20.

p They sent into other countreys to keepe such as should teach the seruice of their idoles.

q He meaneth the altar that was prepared for the idoles.

r Which should reach the mass of worshippers their gods.

e The holy Ghost with these termes which seeme strange to chaffe eares, to cause this wicked vice of idolatrie to be abhorred that voucht any should abide to heare the name thereof mentioned.

f Meaning, the Assyrians.

g This declareth that no words are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging loue and filthy lusts dote vpon the images and paintings of them after whom they sell.

h These were the names of certaine princes and captaines vnder Nebuchad-nezzar.

i He, I will giue iudgements to those whom I will.

and reioyced in heart with all thy despite against the land of Israel,

7 Beholde, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be poyled of the heathen, and I will root thee out from the people, and I will cause thee to be destroyed out of the countreys, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Beholde, the house of Iudah is like vnto all the heathen,

9 Therefore, beholde, I will open the side of Moab, ^{even} of the cities of his cities, ^{say,} in his frontiers with the pleasant countrey, Beth-idimoth, Baal-meon, and Kariatthaim.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembered among the nations,

11 And I will execute iudgements vpon Moab, and they shall know that I am the Lord.

12 ¶ Thus sayth the Lord God, Because that Edom hath done ^{euill} by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus sayth the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, & they shall do in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, sayth the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged themselves with a despitefull heart, to destroy it for the olde hatred,

16 Therefore thus sayth the Lord God, Beholde, I will stretch out mine hand vpon the Philistims, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI

^a The prophet saith that Tyne shall be overthrown because it is reioyced at the destruction of Ierusalem. ^b The wounding and abundance of the merchants for the destruction of Tyne.

And in the ^a eleuenth yee, in the first day of the month, the word of the Lord came vnto me, saying,

2 Sonne of man, because that Tyne hath sayd against Ierusalem, Aha, the ^b gate of the people is broken: it is turned vnto me: ^{for} seeing she is desolate: I shall be replenished,

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyne, and I will bring vp many nations against thee, as the sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyne, & breake downe her towres: I will also scrape her dust from her, & make her like the top of a rocke.

5 Thou shalt be for the spreading of nettes in the mids of the sea: for I haue spoken it, saith the Lord God, and it shall be aspyle to the nations.

6 And her daughters which are in the field, shall be slaine by the sword, and they shall know

that I am the Lord.

7 For thus saith the Lord God, Beholde, I will bring vpon Tyne Nebuchad-nezzar King of Babel, a King of Kings from the North, with horses and with charrets, and with horsemen, with a multitude and much people.

8 He shall lay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 He shall set engins of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee, for their multitude thy walles shall shake at the noise of the horsemen, and of the wheeles, and of the charrets, when he shall enter into thy gates as into the entrie of a cite that is broken downe.

11 With the houes of his horses shall he tread downe all thy streets: he shall lay thy people by the sword, and the pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoile thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

13 * Thus will I cause the sound of thy songs to cease, and the sound of thine harps shall be no more heard.

14 I will lay thee like the top of a rocke: thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyne, Shall not the illes tremble at the sound of thy fall, and at the crye of the wounded, when they shall be slaine and murdered in the mids of thee?

16 Then all the peprinces of the sea shall come downe from their thrones: they shall lay away their robes, and put off their broikered garments, and shall clothe themselves with astonishment: they shall sit vpon the ground, and be astonished at euery moment, and be amazed at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of the sea men, the renowned cite which was strong in the sea, both she and her inhabitants, which cause their feare to be on all that haunt therein!

18 Now shall the illes be astonished in the day of thy fall: yea, the illes that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, when I shall make thee a desolate cite, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people of old time, & shall set thee in the low parts of the earth, like the olde ruines, with them, I say, which pce downe to the pit, so that thou shalt not be inhabited and I shall shew my glory in the land of the liuing.

21 I will bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer be found againe, saith the Lord God.

CHAP. XXVII

The Prophet breachieth the desolation of Tyne, shewing what were the riches, power and authoritie shewing in times past.

The

^a So that no power or strength should be able to resist the Babylonians.

^f Which were certaine garrisons of Philistims, whereby they oft times molested the Iewes of the Cherethims David also had a garr, 2 Sam. 8. 28.

^a Either of the captiuitie of Ierusalem, or of the reigne of Zedekiah.

^b This is, the famous cite Ierusalem, whereunto all people resorted.

^c My riches and strength shall increase: thus the wicked sinners at their fall by whom they may haue any profit or advantage.

^d The towres that belonged vnto her.

^e For Tyne was much built by art and by labour of men was won out of the sea. Some refer this vnto the images of the noble men which they had erected up for their glory and renowne.

^f Ierem. 2. 24. I will make thee so bare that thou shalt haue nothing to cooer thee.

^g The gournours and rulers of other countreies that dwell by the sea, whereby he signifies that her destruction should be so horrible, that all the world should beare thereof and be affrayed.

^h Meaning merchants which by their traffique enrich her wonderfully and increase her power.

ⁱ Which are dead long agoe.

^k Meaning in Ierusalem, when it shall be restored. ^l For, make thee a terror.

THe word of the Lord came againe vnto me, saying,
 2 Sonne of man, take vp a lamentation for Tyrus,

a Which I sent
 all the world with
 thy merchandise.

g the heare.

b This moun-
 taine was called
 Hermon, but the
 Amorites called it
 Shenir, Deut. 3. 9.
 c Which is ta-
 nentor Grecia
 and Italie.

for, *Sipmar* ferri.

d Meaning that
 they built the
 walles of the ci-
 ty, which is here
 meant by the ship:
 and of these were
 the builders of
 Salomons Tem-
 ple, King. 7. 18.
 e That is, they
 of Cyprus, or
 Pigmies and
 deniers, which
 were so called, be-
 cause that out of
 the hie towers
 they seemed little.

f Of Grecia, Italie
 and Cappadocia,
 g By selling flowers.
 h Which are ta-
 lentor Grecia
 of Asia minor.

i Meaning, Voi-
 cers of ho mes, and
 Elephants teeth.

for, *workes*.

for, *coruall*.

for, *shells*.

k Where the best
 wheate growed.
 for, *trapezopolis*
 in Asia.

for, *more* more.
 c Which wares were
 of shewell passed
 through stone
 bands.

3 And say vnto Tyrus, that is situate at the entrie of the sea, which is the mart^e of the people for many yles, Thus sayeth the Lord^e God, O Tyrus, thou hast sayd, I am of perfite beautie.

4 Thy borders are in the f middes of the sea, and thy builders haue made thee of perfite beautie.

5 They haue made all thy *shippe* boardes of firtre trees of ^b Shenir: they haue brought cedars from Lebanon, to make thee for these.

6 Of the okes of Bathan haue they made thine ores: the company of the Assyri^as haue made thy banks of yuory, *brought* out of ^f yles of Chittim.

7 Fine linen with broided worke, *brought* from Egypt, was spread ouer thee: to be thy saile, blue silke and purple, *brought* from the yles of E-liliuah, was thy couering.

8 The inhabitants of Zidon, and Arad were thy mariners, O Ty^rus: thy wise men that were in thee, they were thy pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy calkers, all the *shippes* of the sea with their mariners were in thee to occupie thy merchandise.

10 They of Persia, & of Lud & of Phut were in thine army: thy men of war they hanged ^f shield and helmet in thee: they set forth thy beautie.

11 The men of Arad with thine armie were vpon thy walles round about, and the ^e Gammads were in thy towres: they hanged their shields vpon thy walles round about: they haue made thy beautie perfite.

12 They of Tarshish were thy merchants for the multitude of all riches, for siluer, yron, tynne, and lea^d, which they brought to thy faires.

13 They of ^f Lauan, Tubal and Melchec were thy merchants, & concerning the liues of men, & they brought vessels of brasse for thy marchandise.

14 They of the house of ^f Togarmah brought to thy faires horses and horsemen, and mules.

15 The men of Dedan were thy merchants: and the merchandise of many yles were in thine handes: they brought thee for a present ⁱ hornes, teeth, and peacockes.

16 They of Aram were thy merchants for the multitude of thy ⁱ wares: they occupied in thy faires with ⁱ Emeruds, purple, & broided worke, and ⁱ fine linen, and corall, and pearle.

17 They of Iudah and of the land of Israel werethy merchants: they brought for thy merchandise wheat of ^k Minnith, and Panrag, and homie and oyle, and ⁱ balmie.

18 They of Damascus were thy merchants in the multitude of thy wares, for ^f multitude of all riches, ⁱ in the wine of Helbon & white wooll.

19 They of Dan also and of Lauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy merchandise.

20 They of Dedan were thy merchants in precious clothes for the characts.

21 They of Arabia, and all the princes of Kedar: ⁱ occupied with thee, in lambes, and rammes and goates: ⁱ in these were they thy merchants.

22 The merchants of Sheba, & Raamah were thy merchants: they occupied in ⁱ thy faires with ^f chief of all spices, & with all precious stones & gold.

23 They of Hiram and Canneh and Eden, the

merchants of Sheba, Asthur and Chilmad were thy merchants.

24 These were thy merchants in all sortes of ⁱ things, in raiment of blewes silke, and of broided worke, and in coffers for thy rich apparell, which were bound with cordes: chains all were among thy merchandise.

25 The shippes of Tarshish ⁱ were they thy chiefe in thy merchandise, and thou wast replenished and made very glorious in the middes of the sea.

26 They ⁱ robbers haue brought thee into great waters: the ⁱ East wind hath broken thee in the middes of the sea.

27 Thy riches & thy faires, thy merchandise, thy mariners and pilotes, thy calkers, and the occupiers of thy merchandise & all the men of war that are in thee, and all thy multitude, which is in the middes of thee, shall fall in the middes of the sea in the day of thy ruine.

28 The ⁱ suburbs shall shake at the founde of the crie of thy pilotes.

29 And all that handle the oare, the mariners and all the pilots of the sea shall come down from their *shippes*, and shall stand vpon the land,

30 And shall cause their voyce to be heard against thee, and shall cry bitterly, and shall cast dust vpon their heades, and wallow themselves in the ashes,

31 They shall plucke off their haire for thee & gird them with a sackcloth, and they shall weepe for thee with sorow of heart & bitter mourning.

32 And in their mourning, they shall take vp a lamentation for thee, saying, What ⁱ cause is like Tyrus, so destroyed in the middes of the sea!

33 When the wares were forth of the seas, thou filledst many people, & thou diddest enrich the Kings of the earth with the multitude of thy riches and of thy merchandise.

34 When thou shalt be broken by ^f seas in the depths of the waters, thy merchandise and all thy multitude, which was in ^f mids of thee, shall fall.

35 All the inhabitants of the yles shall be astonied at thee, and all their Kings shall be fore a-fraid and troubled in their countenance.

36 The merchants among the people shall hiss at thee: thou shalt be a terror, and neuer shalt be ⁱ any more.

CHAP. XXVIII.

a The word of God against the King of Ty^rus for his pride, &c. The word of the Lord against Zidon, &c. The Lord promiseth that he will gather together the children of Israel.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, say vnto the prince of Ty^rus, Thus saith the Lord God, Because thine heart is exalted, & thou hast said, ⁱ I am a god, I sit in the seat of God in ^f mids of ^f sea, yet thou art but a man & not God, & ^f though thou diddest thinke in thine heart, that thou wast equal with God.

3 Beholde, thou art wiser than ^b Daniel: there is no feare, that they can hide from thee.

4 With thy wisdom and thine understanding thou hast gotten thee riches, and hast gotten golde and siluer into thy treasures.

5 By thy great wisdom and by thine occupying hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saith the Lord God, Because thou diddest thinke in thine heart, that thou wast equal with God.

for, *came in company to ward thee*.

for, *power*. That is, Nebuchad-nazzar.

m That is, the cities were about thee, as was Zidon, Arad and others.

n Whereby is meant a long time for it was prophesied that it was to be destroyed but fewe years, as Isa. 23. 18

o I am safe that none can come to hurt me, as God is in the heauen, & though thou shouldest thinke that thou wast as the heauen of God, & thus he speakech by derision for Daniel had declared notable signes of his wisdom in Babylon, when Ezekiel wrote this.

g Behold,

7 Behold, therefore I will bring strangers vpon thee, *and* the terrible nations: and they shall draw their swordes against the beaute of thy wisdom, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the middes of the sea.

9 Wilt thou say *then* before him that slayeth thee, I am a god? But thou shalt be a man, and no god, in the hands of him that slayeth thee.

10 Thou shalt die the death of the *v*ncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 ¶ Moreover the word of the Lord came vnto me, saying,

12 Some of man, take vp a lamentation vpon the king of Tyrus, and say vnto him, Thus sayeth the Lord God, Thou sealest vp the summe, and art full of wisdom, and perisite in beaute.

13 Thou hast bin in Eden the garden of God: euery precious stone was in thy garment, the rubie, the topaze, and the diamond, the chrysolite, the onyx, and the iasper, the saphire, emeraude, and the carbuncle and golde: the workmanship of thy tymbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed Cherub, that couereth, and I haue set thee *in honour*: thou wast vpon the holy mountaine of God: thou hast walked in the middes of the stones of fire.

15 Thou wast perisite in thy wayes from the day that thou wast created, till iniquitie was found in thee.

16 By the multitude of thy merchandise, they haue filled the mids of thee with crueltie, & thou hast sinned: therefore I will cast thee as prophane out of the mountaine of God: and I will destroy thee, O coueting Cherub from the mids of the stones of fire.

17 Thine heart was lifted vp because of thy beauty, and thou hast corrupted thy wisdom by reason of thy brightnesse: I will cast thee to the ground: I will lay thee before kings that they may behold thee.

18 Thou hast defiled thy sanctification by the multitude of thine iniquities, & by the iniquitie of thy merchandise: therefore will I bring forth a fire from the middes of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth, in the sight of all that behold thee.

19 All they that know thee among the people, shall be astonished at thee: thou shalt be a terror, and neuer shalt thou be any more.

20 ¶ Again, the word of the Lord came vnto me, saying,

21 Some of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus saith the Lord God, Behold, I come against thee, O Zidon, and I will be glorified in the mids of thee: and they shall know that I am the Lord, when I shall haue executed iudgements in her, and shall be sanctified in her.

23 For I will send into her pestilence, & blood into her streets, and the slaine shall fall in the mids of her: *the enemy shall come* against her with the sword on euery side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any pricking thorne of all that are round about them, & despised them,

and they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shall haue gathered y^e house of Israel fro^m the people where they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the land, that I haue giuen to my seruant Iacob.

26 And they shall dwell safely therein, & they shall build houses, and plant vineyards: yea, they shall dwell safely, when I haue executed iudgements vpon all round about them: that despite them, and they shall know that I am the Lord their God.

CHAP. XXIX.

Her prophesie against Pharaoh and Egypt. 13 The Lord promyseth that he will restore Egypt after fourety yeeres, 18 Egypt is the reward of King Nebuchad-nazzar for the labour, whiche he tooke against Tyre.

In the 3 tenth yeere, and in the tenth moeth in the twelfth day of the moeth, the word of the Lord came vnto me, saying,

1 Sonne of man, set thy selfe against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

2 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great dragon, that lyeth in the middes of his riuers, which hath saide, The riuier is mine, and I haue made it to my selfe.

3 But I will put hookes in thy chawes, and I will cause the fish of thy riuers to sticke vnto thy scales, and I will draw thee out of the middes of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

4 And I will leane thee in the wilderness, *both* thee, and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meate to the beastes of the field, and to the fowles of the heauen.

5 And all the inhabitants of Egypt shall know that I am the Lord, because they haue bin a staffe of reede to the house of Israel.

6 When they tooke holde of thee with their hand, thou didst breake, & rent all thy shoulder: & when they leaned vpon thee, thou brakest and madest all their loynes to stand vpright.

7 Therefore thus saith the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee,

8 And the land of Egypt shall be desolate, and waste, & they shall know that I am the Lord: because he hath said, The riuier is mine, & I haue made it,

9 Behold, therefore I come vpon thee, & vpon thy riuers, & I will make the land of Egypt vterly waste, and desolate from the towre of Seuenne, vnto y^e borders of the black moores.

10 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fourety yeeres.

11 And I will make the land of Egypt desolate in the middes of the countries, that are desolate, and her cities shall be desolate among the cities that are desolate, for fourety yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

12 Yet thus saith the Lord God, At the end of fourety yeeres will I gather the Egyptians from the people, where they were scattered.

13 And I will bring againe the captiuitie of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, and they shall be there a small kingdome.

a He sheweth he what cause God will assemble his Church, and y^e seruice it shal though he destroy his enemies to witte, that they should praise him, & give thanks for his great mercies.

a To wit of the captiuitie of Israel, or of the reign of Zedekiah. Of the order of their prophesie, and how the same sometimes standeth after the latter, read, Ier. 27. b He compareth Pharaoh to a dragon which hath himselfe in the riuier Nilus, Ier. 51.9. c I will send enemies against thee, which shal pluck thee, and thy people which shall be in thee, out of thy fere places.

d Reade 1. Kings 22. 11, 36, 4.

e For Pharaoh, when they shal their hart, they would say no more vpon thee, but floods vpon their feete, and put their trust in others. f Thus God can not suffer that man should arrogate any thing to himselfe, or put his trust in any thing save in him alone. g 1. Kings 22. 11, 36, 4.

* Ier. 46. 26. g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians and Romans, and the cause is, that the Israelites should no more possess their trust in them, but leane to depend on God.

g Like the rest of the heathen and infidels which are Gods enemies.

h He derideth the vaine opinion and confidence that the Tyrins had in their riches, strength, & pleasures.

i For, I say, I will.

k He meaneth the royall state of Tyrus, which for the excellencie and glory thereof be compared to the Cherubims which covered the Ark: and by this word anointed he figuratiue the same.

l I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomone things necessary for the worke.

m To wit, among many people of Israel, which sinned as precious stones.

n Which was when I first called thee to this dignitie.

o Thou shalt haue no part among my people.

p That is the house, whereunto I called them.

q For, I say, I will.

r I by executing my iudgements against thy wickednes.

m That is, Nebuchad-nazzar.

e Many other nations were vnder their dominion. *By Assyria.*

4 The waters nourished him, and the deepe exalted him on his her rivers running round about his plants, and sent out her little riuers vnto all the trees of the field.

5 Therefore his height was exalted aboue all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitudes of the waters, which the deepe sent out.

6 All the fowles of the heauen made their nestes in his boughes, and vnder his branches did all the beastes of the field bring forth their yong, and vnder his shadow dwelt all mighty nations.

7 Thus was he faire in his greatness, and in the length of his branches: for his roof was nere great waters.

d Signifying that there was no greater power in this world than his was.

8 The cedars in the garden of God could not hide him: no firre tree was like his branches: and the chefiar trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

For thou wast lift vp.

10 Therefore thus sayth the Lord God, Because I he is lift vp on high, and hath thot vp his toppe among the thicke boughes, and his heart is lift vp in his height.

4 That is, of Nebuchadnezzar, who afterward was the monarch and onely ruler of the world.

11 I haue therefore deliuered him into the hands of the mightiest among the heathen: he shall handle him, for I haue cast him away for his wickednesse.

f Herby is signified the destruction of the power of the Affyrins by the Babylonians.

12 And the strangers haue destroyed him, and the terrible nations, and they haue left him vpon the mountaynes, and in all the valleys his branches are fallen, and his boughes are broken by all the rulers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Vpon his ruine shall all the fowles of the heauen remaine, and all the beastes of the field shalbe vpon his branches.

14 So that none of all the trees by the waters shalbe exalted by their height, neither shall thoot vp their toppe among the thicke boughes, neither shall their leues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the neyther parts of the earth in the mids of the children of men among them that go downe to the pit.

15 Thus sayth the Lord God, In the day when he went downe to hel, I caused them to mourne, and I scattered the deepe for him, and I did refreine the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

g The deepe waters that caused him to mount so high (meaning his great abundance and pompe) shall now lament as though they were clothed with sackcloth.

16 I made the nations to shake at the found of his fall, when I cast him downe to hell, with them that defende into the pit, and all the excellent trees of Eden, and the best of Lebanon: all that are nourished with waters, shalbe comforted in the nether parts of the earth.

h To cause this destruction of the King of Affyria to seeme more horrible, he setteth forth other kings and princes which are dead, as though they reioyced at the fall of such a tyrant.

17 They also went downe to hell with him vnto them that be slaine with the sword, and his arme, and they that dwelt vnder his shadow in the mids of the heathen.

i Meaning, that Pharaohs power was nothing so great as his was. See Chap. 28. 16.

18 To whom I art thou thus like in glory and in greatness among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in the mids of the vncircumcised, with them that

be slaine by the sword: this is Pharaoh and all his multitude, sayth the Lord God.

CHAP. XXXII.

a The Prophet is commanded to bewaile Pharaoh king of Egypt, by prophesie that destruction shall come vnto Egypt through the king of Babylon.

And in the twelfth yeere in the twelfth moneth, and in the first day of the moneth, the word of the Lord came vnto me, saying,

b Which was the first yeere of the general captiue vnder Zedekiah.

2 Sonne of man, take vp a lamentation for Pharaoh King of Egypt, and say vnto him, Thou art like a lion of the nations, and art as a dragon in the sea: thou calledst out thy riuers, and troubledst the waters with thy feet, and stampedst in the riuers.

c Thus the scriptures compare Pharaoh to a lion and a huge beaust which deuours all that is weaker than they, and such as they may overcome.

3 Thus faith the Lord God, * I will therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

d Thou preparedst great mimes, Chap. 31. 21. and 22. 10.

4 Then will I leaue thee vpon the land, and I will cast thee vpon the open field, & I will cause all the fowles of the heauen to remain vpon thee, and I will fill all the beastes of the field with thee.

5 And I will lay thy flesh vpon the mountaynes, and fill the valleys with thine height.

d With heaps of the carcases of thine armie.

6 I will also water with thy blood the land wherein thou swimmest, as the water to the mountaynes: and the riuers shall be full of thee.

e As the river floweth Egypt, I will I make the blood of thine hostie to swim.

7 And when I shall put thee out, I will cover the heauen, and make the starres thereof darke: * I will couer the Sunne with a cloud, and the Moone shall not giue her light.

f The word significeth to be put out as a candle is put out.

8 All the highes of heauen will I make darke for thee, and bring & darkenesse vpon thy land, sayth the Lord God.

g By this manner of speech is meant the great loss that shall be for the slaughter of the King and his people.

9 I will also trouble the hearts of many people when I shall bring thy destruction among the nations, and vpon the countries which thou hast not known.

10 Yea, I will make many people amased at thee, and their kings shalbe astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shalbe asrayd at euery moment: euery man for his owne life in the day of thy fall.

11 For thus sayth the Lord God, The sword of the king of Babel shall come vpon thee.

12 By the swords of the mightie will I cause thy multitude to fall: they all shall be terrible nations, & they shall destroy the pompe of Egypt, and all the multitude thereof shall be consumed.

b This came to passe in lesse than foure yeeres after this prophesie.

13 I will destroy also the beausts thereof from the great water-sides, neither shall the foot of man trouble them any more, nor the hooves of beaust trouble them.

14 Then will I make i their waters deepe, and cause their riuers to runne like oyle, sayth the Lord God.

c To wit, of the Caldeans thine enemies, which shall quietly reioyce all thy commodities.

15 When I shall make the land of Egypt desolate, & the country with all that is therein, shalbe layd waste: when I shall smite all the which dwell therein, then shall they know that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, sayth the Lord God.

17 ¶ In the twelfth yeere also in the fifteenth day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt,

That is, prophesie that they shall becaut downe: thus the Lord giueth his Prophets power both to plant and to destroy by his word, ready to be used by him that will. I flate not other kindnesfull, but thou perihitit. m That is, Egypt. To make the matter more sensible, he bringeth in Pharaoh whom the deat had meet and marshall at his head in a. 14.

o Meaning the Persians.

p Whom in this liad the world feared.

q That is the Capadocians and Iralians, as Spaniards, as Iosephus writeth.

r Which died not by cruel death, but by the course of nature, and are lawfully buried with their countenances and figures as becometh.

f The King of Babylon.

t At the wicked receive when they see others persecute their friends, as Iosephus writeth. I will make the Egyptians afraid of the Assyrians, caused others to feare them.

Egypt, and cast them downe, burn them and the daughters of the mighty nations vnto the nether parts of the earth, with them that go downe into the pit.

19 Whome dost thou passe in beautie: goe downe and sleepe with the vncircumcised.

20 They shall fall in the middes of them that are slaine by the sword: m he is deliuered to the sword: draw her downe, and all her multitude.

21 The most mighty & strong shall speake to him our of the mids of hel with them that helpe her: they are gone downe and sleepe with the vncircumcised that be slaine by the sword.

22 As hur is there and all his company: they graue are about him: all they are slaine and fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine and fallen by the sword, which caused feare to be in the land of the liuing.

24 There a Elam and all his multitude round about his grauel: they are slaine & fallen by the sword, which are gone downe with the vncircumcised into y nether parts of the earth, which caused themselves to be feared in the land of the liuing: yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine with all his multitude: their graues are round about him: all these vncircumcised are slaine by the sword: though they haue caused their feare in the land of y liuing: yet haue they borne their shame with them that goe downe to the pit: they are laid in the middes of them that be slaine.

26 There a Meshech, Tubal, & al their multitude: their graues are round about them: all these vncircumcised were slaine by the sword, though they caused their feare to be in the lande of the liuing.

27 And they shal not lie w the valiant of the vncircumcised: y are fallen, which are gone downe to the graue, with their weapons of warre: haue laid their swords vnder their heads, but they in quiete shalbe vpon their bones: because they were the feare of the mighty in the land of the liuing.

28 Yeat thou shalt be broken in the middes of the vncircumcised, and lie with them that are slaine by the sword.

29 There a Edom, his kings, and all his princes, which with their strength are laid by them that were slaine by the sword: they shall sleepe with the vncircumcised: and with them that goe downe to the pit.

30 There a al the princes of the North, with al the Zidonians, which are gone downe with the slaine, with their feare: they are alamed of their strength, and the vncircumcised sleepe with them that be slaine by the sword, & beare their shame with them that goe downe to the pit.

31 Pharaoh shal see the, & he shal be comforted ouer all his multitude: Pharaoh, and all his army shal be slaine by the sword, saith y Lord God.

32 For I haue caused my a feare to be in the land of the liuing: and he shalbe laide in the mids of the vncircumcised with them, that are slaine by the sword, even Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXI.

a The office of the gouernours and iudges. 14 He strengthned them that despise, and holden them with sh.

principle of sinners: by the words of the Lord against the workers of the Prophecies.

A Gaine the word of the Lord came vnto me, saying.

1 Some of man speake to the children of thy people: say vnto them, When I bring the sword vpon a lande, if the people of the lande take a man from among them, and make him their watchman,

2 If when he seeth the sword come vpon the land, he blow the trumpet, & warne the people. 3 Then hee that heareth the founde of the trumpet, and will not be warned, if the sword come, and take him away, his blood shalbe vpon his owne head.

4 For he heard the founde of the trumpet, and would not be admonished: therefore his blood shalbe vpon him: but he that receiueth warning, shal saue his life.

5 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, hee shal be taken away for his iniquitie, but his blood will I require at the watchmans hand.

6 So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the word at my mouth, and admonish them from me.

7 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man that die for his iniquitie, but his blood will I require at thine hand.

8 Neuertheless, if thou warne the wicked of his way, to turne from it, if he do not turne from his way, he shal die for his iniquitie, but thou shalt deliuered thy soule.

9 Therefore, O thou sonne of man, speake vnto the house of Israel, thus ye speake and say, I sware, transgressions and our finnes ye vpon vs, and we are confounded: because of them, we haue should wezchenlad.

10 Say vnto them, As I liue, saith the Lord God, I will desire not the death of the wicked, but that the wicked turne from his way: and I will turne you, turne you from your euill wayes, for why will ye die, O ye house of Israel.

11 Therefore thou sonne of man, say vnto the children of israhel, The righteousnesse of the righteous shal not deliuer him in the day of his transgression, nor the wickednesse of the wicked shal cast him to fall therein, in the day that he turneth from his wickednesse: neither shal the righteous liue for his righteousness in the day that he sinneth.

12 When I shall say vnto the righteous, that he shall surely liue, if he trust to his owne righteousness, and commit iniquitie: all his righteousnesses, shal be no more remembered, but for his iniquitie that he hath committed, he shal die for the same.

13 Again, when I shall say vnto the wicked, thou shalt die the death, if he turne from his sin, and do that which is lawfull and right,

14 To wit, if the wicked restore the pledge, and give againe that he had robbed, and walke in the statutes of life, without committing iniquitie, he shall surely liue, and not die.

15 None of his finnes that he hath committed, shalbe minded vnto him: because he hath done that.

17 Of their castles, he heareth that the people ought to haue continual gouernours and teachers which may haue a care of them, and to warne them in case of the dangers which are at hand.

b Signifying, that the wicked shal not escape punishment: but if the watchman be negligent: but if the watchman blow the trumpet, and then he will not obey, he shall die, from double punishment.

c Which teacheth, that he that receiueth his charge of the Lord mouth, is a spie, and not a true watchman.

d The watchman must answer for bloods fall: that perishe through his negligence.

e Thus the wicked when they heare Gods indignation for their finnes, despa of his mercies and minere.

f Reade Chap. 18. 32.

g Reade of this righteousness, Chap. 18. 24.

h Hereby he commendeth them of hypocrites, which pretend to like wickednes, & yet desire not to be cast out by their sinne, that is, in obeying Gods commandments and by godly life.

* Chap. 34. 15.

that, which is lawful, & right, he shal surely line.

17 Yet the children of thy people say, * The way of the Lord is not equal: but their owne way is vnequall.

18 When the righteous turneth from his rightcousnes, and committed iniquitie, he shall euen die thereby.

19 But if the wicked returne from his wickednesse, and do that which is lawful and right, hee shall line thereby.

20 Yet yee say, The way of the Lord is not equal. O ye house of Israel, I will iudge you euery one after his wayes.

21 Also in the twelfth yere of our captiuitie, in the tenth month, and in the fift day of the month, one that had escaped out of Ierusalem, came vnto me, and said, The citie is fraint.

22 Now the hand of the Lord had bin vpon me in the euening afore hee that had escaped, came, and had opened my mouth vntill he came to me in the morning: and when he had opened my mouth, I was no more dumme.

23 Again the word of the Lord came vnto me, and said,

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, * Abraham was but one, and hee possessed the land: but we are many, therefore the land shall be giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Yee eate with the blood, and lift vp your eyes to worship your idoles, and shedde blood: should ye then possesse the land?

26 Ye leaue vpon your swordes: ye worke abomination, and ye desire euery one his neighbours wife: should ye then possesse the land?

27 Say thus vnto them, Thus saith the Lord God, As I line, so surely they that are in the desolate places, shall fall by the sword, and him that is in the open field, will I giue vnto the beasts to be deuoured: and they that be in the forces and in the castles, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the poeple of her strength shall cease: and the mountains of Israel shall be desolate, and none shall passe through.

29 Then shal they know that I am the Lord, when I haue laid the land desolate & waste, because of all their abominations, if they haue committed.

30 Also thou sonne of man, the children of thy people that I talke of thesely the mules: in the doores of houses, & speake one to another, euery one to his brother, saying, Come, pray you, and heare what is the word that cometh from the Lord.

31 For they come vnto thee, as the people do, to comend my people first before thee, and heare thy wordes, but they will not do them: for with their mouthes they make y iesses, and their heart goeth after their concupiscence.

32 And lo, thou art vnto them as a lifting song of one that hath a pleasant voice, & can sing well: for they heare thy wordes, but they do them not.

33 And when this cometh to passe, for loe, it will come) then shal they know, that a Prophet hath bene among them.

CHAP. XXXIII.

Against the shepherds that despoile the flocke of Christ, and feede their owne papper. 7 The Lord faith that he will visite his dispersed flocke, and gather them together, & hee shall feede them with his hand, and shall put them in his pasture.

And the worde of the Lord came vnto mee, saying,

2 Some of man prophetic against the shepherds of Israel, prophetic and say vnto them, Thus saith the Lord God vnto the shepherds, * Wo be vnto the shepherds of Israel, that feede themselves, should not the shepherds feede the flockes?

3 Yee eate the fat, and yee cloth you with the wooll: ye kill them that are fed, but ye feede not the sheepe.

4 The weake haue ye not strengthened: the sicke haue ye not healed, neither haue yee bound vp the broken, nor brought againe that which was driuen away, neither haue yee fought that which was lost, but with crueltie, and with rigour haue ye ruled them.

5 And they were scattered without a shepherd: and when they were disperfed they were deuoured of all the beasts of the field.

6 My sheepe wandered through all the mountaines, and vpon euery hie hillyes, my flocke was scattered through all the earth, and none did seeke or search after them.

7 Therefore ye shepherds, heare the worde of the Lord.

8 As I liue, sayeth the Lord God, surely because my flocke was spoiled, and my sheepe were deuoured of all the beasts of the field, hauing no shepherd, neyther did my shepherds seeke my sheepe, but the shepherds fedde themselves, and fedde not my sheepe,

9 Therefore, heare ye the worde of the Lord, O ye shepherds.

10 Thus layeth the Lord God, Behold, I come against the shepherds, and will require my sheep at their hands, and cause them to cease from feeding the sheepe: neither shal the shepherds feede themselves any more: for I will deliuer my sheep from their mouthes, and they shal no more deuoure them.

11 For thus saith the Lord God, Behold, I will seatch my sheepe, and seeke them out.

12 As a shepherd searcheth out his flocke, when he hath bin among his sheep that are scattered, so will I seeke out my sheepe and will deliuer them out of all places where they haue bene scattered in the cloudie and darke day.

13 And I will bring them out from the people, and gather them from the countreies, and will bring them to their owne land, and feede them vpon the mountaines of Israel, by the fiers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, & vpon the hie mountaines of Israel shall their fold be: there shal they lie in a good fold, & in fat pasture shal they feede vpon the mountaines of Israel.

15 I will feede my sheepe, and bring them to their rest, faith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driuen away, and will bind vp that which was broken, and will strengthen the weake, but I will destroy the fat and the strong, and I will feede them with iudgement.

17 Also vnto my sheepe, Thus saith the Lord God, behold, I iudge betweene sheepe, and sheepe, betweene the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the good pasture, but ye must treade down with your feet the residue of your pasture: and

i When the Prophet was led away captive with Iecaniah.

k I was indeed with the Spite of prophetic, Chap. 34.

l Whereby is signified that the ministers of God cannot speak till God giue them courage and open their mouthes, Chap. 34. 37. & 29. 21. Ephe. 6. 19.

m Thus the wicked think themselves more worthy to enioy Gods promities then the Saints of God, to whom they were made: and would binde God to be subiect to them, although they would not be bound to him.

n Contrary to the lawfulness, 29. 26.

o As they that are ready filial to shed blood.

p Chap. 7. 24. and 24. 22. and 30. 27.

p Is derision.

q This declareth that we ought to heare Gods word with such zeale & affection, that we should in all points obey it: we are to aduise the word to our owne condemnation, & make it our ministration as though they were iess in force: weess hath bene among them.

* Ter. 23. 1.

a By the shepherds he meaneth the king, the magistrates, Priests, and Prophets.

b Ye feede to rich your fleshy riches, your commoities, and to spoile their riches and substance.

c We deride the office & deice of a good pastor, who ought to loose and loose his flocke, and not to be bound to them.

d For lacke of good government, and doctrine they perished.

e Ye destroy the conuocion kings and retaining true shepherds, where I see him.

f A signe so doth God sendeth out preachers who hard by doctrine and life labour to feede his sheepe in the pleasures of his worde.

g In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

h Meaning, that as lift vp themselves above their brethren, & think they haue no need to be gowned by me.

i That is, by putting difference betweene the good and the bad, and to giue to euery one they deserve.

j By good pasture and despite warm words, the word of God and the administration of justice, which they did not distribute to the pious till they had corrupted, and

and to haue drunke of the deepe waters, but yee must trouble the residue with your feete?

19 And my sheepe eate that which yee haue troden with your feete, and drinke that which yee haue troubled with your feete.

20 Therefore thus saith the Lord God vnto them, Beholde, I *enue* I will iudge betwene the fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and push all the weak with your homes, till ye haue scattered them abroad,

22 Therefore will I helpe my sheepe, & they shall no more be spoyled, and I will iudge betwene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shall feed them, *even* my seruant *dauid*, he shall feede them, and he shall be their shepheard.

24 And I the Lord will be their God, and my seruant *dauid* shall be the prince among them, I the Lord haue spoken it.

25 And will make with them a covenant of peace, and will cause the euill beastes to crafe out of the land: and they shall dwell safely in the wilderness, and sleepe in the woods.

26 And I will set them, as a blessing, euil round about my mountaine: and I will cause raine to come downe in due season, and there shall be raine of blessing.

27 And the tree of the field shall yeelde her fruite, and the earth shall giue her fruite, and they shall be safe in their land, and shall know that I am the Lord, when I haue broken the cordes of their yoke, and deliuered them out of the handes of those that serued themselves of them.

28 And they shall no more be spoyled of the heathen, neither shall the beastes of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And I will raise vp for them a plant of renour, and they shall be no more consumed with hunger in the land, neither beare the reproche of the heathen any more.

30 Thus shall they vnderstand that I the Lord their God am with them, and that they, *even* the house of *israel*, are my people, saith the Lord God.

31 And ye my sheepe, the sheepe of my pasture are men, & I am your God, saith the Lord God.

CHAP. XXXV.

1 The destruction that shall come on mount *seir*, because they troubled the people of the Lord.

Moreover the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against mount *seir*, and prophesie against it,

3 And say vnto it, Thus saith the Lord God, Behold, O mount *seir*, I come against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred, and hast put the children of *israel* to flight by the force of the sword in the time of their calamitie, when their iniquitie had an end,

6 Therefore as I liue, saith the Lord God, I will prepare thee vnto blood, and blood shall pursue thee: except thou leave blood, euil blood shall pursue thee.

7 Thus will I make mount *seir* desolate and waste, and cut off from it him that passeth out & him that returneth.

8 And I will fill his mountaynes with his flaine men in thine hilles, and in thy valleys, and in all rivers (that they fall), that are flaine with the sword.

9 I will make thee perpetual desolations, and thy cities shall not returne, and ye shall know that I am the Lord.

10 Because thou hast said, These two nations, and these two countreyes shall be mine, and we will possesse them, (seeing the Lord was there)

11 Therefore as I liue, saith the Lord God, I will euen do according to thy swarth, and according to thine indignation which thou hast vied in thine hatred against them: & I will make my self known among them when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all thy blasphemies which thou hast spoken against the mountaynes of *israel*, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouthes yee haue boasted against me, and haue multiplied your wordes against me: I haue heard them.

14 Thus saith the Lord God, So shall all the world reioyce when I shall make thee desolate.

15 As thou diddest reioyce at the inheritance of the house of *israel*, because it was desolate, so will I doe vnto thee: thou shalt bee desolate, O mount *seir*, and all *idumea* wholly, and they shall know, that I am the Lord.

CHAP. XXXVI.

1 He promyseth to deliuer *israel* from the Gentiles. 20 The benediction vnto the *seuer*, are to be ascribed to the merite of God, and not vnto their deservings. 26 God remoueth all short: that may make in his commandments.

As for thou sonne of man, prophesie vnto the mountaynes of *israel*, and say, Yee mountaynes of *israel*, heare the word of the Lord.

2 Thus saith the Lord God, because the enemies hath said against you, *Alas*, because the hye places of the world are ours in possession,

3 Therefore prophesie, and say, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery side, that ye might be a possession vnto the residue of the heathen; and yee are come vnto the lippes and tongues of men, and vnto the reproche of the people,

4 Therefore ye mountaynes of *israel*, heare the word of the Lord God, Thus saith the Lord God to the mountaynes and to the hilles, to the rivers, and to the valleys, and to the waste, and desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all *idumea*, which haue taken my land for their possession, with the ioy of all their heart, & with despiteful mindes to cast it out for a pray.

6 Prophecie therefore vpon the land of *israel*, and say vnto the mountaynes, and to the hilles, to the rivers, and to the valleys, Thus saith the Lord God, Behold, I haue spoken in mine indignation, and in my wrath, because yee haue sustered the shame of the heathen.

7 Therefore thus saith the Lord God, I haue lifted vp mine hand, surely the heathen that are

Meaning Christ, of whom *dauid*, is a figure, i.e., *psalms* 22.

I This declareth the vnder Christ the heathen should beuery deliuered from sinne, and hell, and so be safely preferred in the church where they should neuer perish.

The fruites of Gods graces shall appeare in great abundance in his Church.

That is, the root that shall come out of the roots of *israel*, i.e., 11.

That is, the root that shall come out of the roots of *israel*, i.e., 11.

That is, the root that shall come out of the roots of *israel*, i.e., 11.

That is, the root that shall come out of the roots of *israel*, i.e., 11.

Where the *idumeans* dwelt.

When by their punishment I called them from their iniquities.

Except thou repent thy former iniquities.

Except thou repent thy former iniquities.

Except thou repent thy former iniquities.

To witte his former estate.

Meaning *israel* and *idumea*.

And so by fighting against Gods people, they should be about to punish one of his own possession.

As thou hast done cruelly, so shalt thou be cruelly handled.

Shewing, that when God smiteth the enemies, the godly ought to consider that he hath a case con- them, and to praise his Name, & alle- gize that the wicked rage as though they were not God, will they feele his hand to their destruction.

That is, the *idumeans*.

That is, *israel*, which for Gods promise was the church of all the world.

Ye are made a matter of talke and derision to all that would.

That is, the *idumeans*.

That is, *israel*, which for Gods promise was the church of all the world.

Ye are made a matter of talke and derision to all that would.

That is, the *idumeans*.

That is, *israel*, which for Gods promise was the church of all the world.

Ye are made a matter of talke and derision to all that would.

That is, the *idumeans*.

That is, *israel*, which for Gods promise was the church of all the world.

Ye are made a matter of talke and derision to all that would.

winde: propheticke, sonne of man, and say to the winde, Thus saith the Lord God, Come from the four winds, O breath, and breathe vpon these flaine, that they may liue.

So I prophesied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Beholke, they say, Our bones are dried, and our hope is gone, and we are cleane cut off.

Therefore prophesie, and say vnto them, Thus saith the Lord God, Beholde, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel.

And yee shall knowe that I am the Lord, when I haue opened your graues, O my people, and brought you vp out of your sepulchres.

And I shal put my Spirit in you, and yee shall liue, and I shal place you in your owne land: then yee shall knowe that I the Lord haue spoken it, and performed it, saith the Lord.

The word of the Lord came againe vnto me, saying,

Moreover thou sonne of man, take thee a piece of wood, & write vpon it, Vnto Iudah, and to the children of Israel his companions: then take another piece of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to al the house of Israel his companions.

And thou shalt ioine them one to another into one tree, & they shall be as one in thine hand.

And when the children of thy people shal speake vnto thee, saying, Wilt thou not shewe vs what thou meened by this?

Thou shalt answer them, Thus sayeth the Lord God, Beholde, I will take the tree of Ioseph, which is in the hande of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

And the piece of wood, whereon thou writest, shal be in thine hand, in their sight.

And I say vnto them, Thus sayeth the Lord God, Beholde, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on euery side, & bring them into their owne land.

And I will make them one people in the land, vpon the mountaines of Israel, * and one king shal be king to them all: and they shall be no more two peoples, neither be diuided any more henceforth into two kingdomes.

Neither shall they be polluted any more with their idols, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, & will cleanse them: so shall they be my people, and I will be their God.

And Dauid my * seruant shal be king over them, and they all shal haue one shepherd: they shal also walke in my iudgements, and obserue my statutes, and do them.

And they shal dwell in the land, that I haue giuen vnto Iacob my seruant, where your fathers haue dwelt, and they shal dwell therein, *even* they, and their sonnes, and their sonnes sonnes for

euer, and my seruant Dauid shal be their prince for euer.

Moreover, I will make a covenant of peace with them: it shal bee an everlasting covenant with them, and I will place them, and multiply them, and will set my Sanctuary among them for euermore.

Their tabernacle also shal be with them: yea, I will be their God, and they shall be my people.

Thus the heathen shall know, that I the Lord do sanctifie Israel, when my Sanctuary shal be among them for euermore.

CHAP. XXXVIII.

The propheticke that Gog and Magog shall fight with great power against the people of God. 31. Their affliction.

And the word of the Lord came vnto mee, saying,

Sonne of man, set thy face against * Gog, and against the land of Magog, the chiefe prince of Methech and Tubal, and prophesie against him. And say, Thus saith the Lord God, Beholde, I come against thee, O Gog the chiefe prince of Methech and Tubal.

And I will destroy thee, & put hookes in thy chawes, and I will bring thee forth, and all thine hoste *both* horses, & horsemen, all clothed with all sorts of *armour*, *even* a great multitude with bucklers, and shields, *al* handling swords.

They of Paras, of Cuth, & of Put with them, *even* all they that beare shield and helmet.

Gomer and all his bands, and the house of Togarmah of the North quarters, & al his bands, and much people with thee.

Prepare thy selfe, & make thee ready, *both* thou, and al thy multitude, that are ascribed vnto thee, and be thou their safeguard.

After many dayes thou shalt be visited: for in the latter yeeres thou shalt come into the lande, that hath bene destroyed with the sword, and is gathered out of many people vpon the mountaines of Israel, which haue long liened waste: yet they haue bene brought out of the people, and they shal dwell al safe.

Thou shalt ascend and come vp like a tempest, and shalt be like a cloude to couer the land, *both* thou, and all thy bandes, and many people with thee.

Thus saith the Lord God, Euen at the same time shall many things come into thy minde, and thou shalt thinke evil thoughts.

And thou shalt say, I will goe vp to the land that hath no walled towres: I will goe to them that are at rest, and dwell in safety, which dwell all without walles, and haue neither barres nor gates.

Thinking to spoyle the praye, and to take a bootie, to turne thine hand vpon the desolate places, that are *now* inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattel and goods, and dwell in the middes of the land.

Sheba and Dedan, and the marchants of Tarshish with al the lyons thereof shall say vnto thee, Art thou come to spoyle the praye? hast thou gathered thy multitude to take a bootie? to cary away silver and gold, to take away cattel and goods, and to spoyle a great praye?

Therefore, sonne of man, prophesie, and say vnto Gog, Thus sayeth the Lord God, In that day when my people of Israel shall dwell safe,

* Psal. 109. 4. and 116. 4.

a Which was a people that came of Magog, the chiefe prince of Magog, Gen. 10. 2. Magog also had signified a certain country, so that by these two countries, which had the governments of Gog and Magog, he meant the principal enemies of the Church, Rev. 19. 17.

b He meant that the enemies should be so overcome, that they should be against the Church, but it should be to their own destruction.

c The Persians, Ethiopians, and men of Africa.

d Gomer was a people whose territory was the house of Togarmah the sonne of Gomer, and are thought to be they that inhabit Asia minor.

e Signifying, that all the people of the world should assemble themselves against the Church & Christ their head.

f That is, to march, and to destroy the Church.

g Meaning, that which had now bene destroyed, & was not yet built againe: desiring hereby the fulfillment of the prophesie, which saith, that the nations shall be as a flock to him.

h One enemy had once another, but now they are all gathered together to spoyle the people of the Church.

i Shall not thou, saye thou wilt come to spoyle a great praye, when they shall be nothing?

* That is, when I haue brought you out of those places, and towne where you are captiues.

d Which signifies the joining together of the two houses of Israel, and Iudah.

a This is the house of Israel.

* Iain 10. 16.

* Iain 10. 16. 23. 24. 25.

f Meaning, that the elect by Christ shal dwell in the heavenly Ierusalem, which is meant by the land of Canaan.

Shalt thou not know it?

15 And come from thy place out of the North partes, thou and much people with thee, all shall ride vpon horses, *even* a great multitude and a mighty armie.

16 And thou shalt come vp against my people of Israel, as a cloud to couer the land: thou shalt be in the latter daies, & I will bring thee vpon my land, that thy heathen may know me, when I shall be sanctified in thee, O Gog before their eyes.

17 Thus saith the Lord God, Art not thou he, of whome I haue spoken in olde time, by the hand of my seruants the Prophets of Israel which prophesied in those dayes 400 yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation and in the fire of my wrath haue I spoken it: surely at that time there shall be a great shaking in the land of Israel,

20 So that the fishes of the sea, and the fowles of the heauen, and the bestes of the fild and all that moue and creepe vpon the earth, and al the men that are vpon the earth, shall tremble at my presence, & the mountaines shall be ouerthrowen, and the flaires shall fall, and every wall shall fall to the ground.

21 For I will call for a sword against him 0 throughout all my mountaines, saith the Lorde God: every mans sword shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bandes, and vpon the great people, that are with him, a fore raine, and hailestones, fire, and brimstone.

23 Thus will I bee magnified, and sanctified, and known in the eyes of many nations, & they shall know, that I am the Lord.

CHAP. XXXIX.

1 He sheweth the destruction of Gog, and Magog, 11 The granes of Gog and his host. 17 They shall be deuoured of birds and bestes. 22 Wherefore the house of Israel in captiue. 24 Their bringing againe from captiuitie in promise.

Therefore, thou sonne of man, prophesie against Gog, and say, Thus saith the Lord God, Beholde, I come against thee, O Gog, the chiefe prince of Methech and Tubal.

2 And I will destroy thee and leaue but the fifth part of thee, and will cause thee to come vp from the North partes and will bring thee vpon the mountaines of Israel:

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou shalt fall vpon the mountaines of Israel, and all thy bandes and the people, that is with thee: for I will giue thee vnto the birdes and to euery feathered foule and beast of the fild to be deuoured.

5 Thou shalt fall vpon the open fild: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the cyles, and they shall know that I am the Lord.

7 So will I make mine holy Name known in the middes of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall knowe that I am the Lorde, the holy One of Israel.

8 Beholde, it is come, and it is done, saith the Lorde God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel, shall goe forth, and shall burne and set fire vpon the weapons, and on the shieldes, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staves in their handes, and vpon the speares, and they shall burne them with fire seven yeeres.

10 So that they shall bring no wood out of the fildes, neither cut downe any out of the forestes: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoyle those that spoyled them, saith the Lorde God.

11 And at the same time will I giue vnto Gog a place there for burial in Israel, *even* the valley whereby men goe toward the East part of the sea: and it shall cause them that passe by, to stoppe their noses, and there shall they bury Gog with all his multitude: and they shall call it the valley of Hamon-Gog.

12 A few moneths long, shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall burie them, and they shall haue a name when I shall be glorified, saith the Lord God.

14 And they shall chuse out men to goe continually through the land with them that trauel, to bury those that remaine vpon the ground, and cleanse it: they shall search to the ende of seven moneths.

15 And the trauailers that passe through the land, if any see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the cite shall be Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus sayeth the Lorde God, Speake vnto euery feathered foule, and to all the bestes of the fild, Assemble yow selues, and come to gather yow selues on euery side to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may cate flesh, and drinke blood.

18 Yee shall cate the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goates, and of bullockes, *even* of all fat bestes of Bashan.

19 And ye shall cate fatted til ye bee full, and drinke blood, til ye bee drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and chariots: with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hande, which I haue layed vpon them.

22 So the house of Israel shall know, that I am the Lord their God from that day and so forth.

23 And the heathen shall know, that the house of Israel went into captiuitie for their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fel they all by the sword.

24 According to their iniquities, and according to their transgressions haue I done vnto them, and hid my face from them.

That is, this plague is fully determined: it cannot be changed. After this destruction the Church shall haue great peace and tranquillitie, and burne all their weapons because they had no more feare the enemies: and this is chiefly meant of the accomplishment of Christs kingdom, when by their head Christ all enemies shall be overcome. Which declareth that the enemies shall haue no horrible fall. For the flight of the captiue. Or, the multitude of Gog, meaning a long time.

Partly that the holy land should not be polluted, and partly for the compassion that the children of God haue, *even* on their enemies.

Hamonah.

Whereby he significeth the horrible destruction that should come vpon the enemies of his Church.

The heathen shall know that they ouercame not my people by their strength, neither yet by the weakness of mine arm, but that this was for my peoples finnes.

k Meaning, in the last age, and from the coming of Christ vnto the end of the world. l Signifying, that God will be sanctified by naming his Church, and destroying his enemies, as Chap. 38. 23. and 39. 28. m Hereby he declareth that none affliction can come to the Church, whereof they haue not bene advertised alretime, to teach them to indure all things with more patience when they know that God hath so ordained.

n All manner whereby man should thinke to save himselfe shall faile, the affliction in those dayes shall be so great, and the enemies destruction shall be so terrible. o Against the people of Gog and Magog. Chap. 39. 25. and 39. 28.

a Or, destroy thee with five plagues, as Chap. 38. 23.

b Meaning, that by the vertue of Gods word the enemies shall be destroyed wherefore he afflicteth his Church.

c This is among all nations where the enemies of my people dwell, frome they neuer be farre separate.

25 Therefore thus saith the Lord God, Nowe will I bring againe the captivité of Iacob, and have compassion vpon the whole house of Israel, and will be ielous for mine holy Name.

26 After that they have borne their shame, and all their transgression, whereby they haue transgressed against me, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies landes, and am sanctified in them in the sight of many nations,

28 Then shall they knowe, that I am the Lord their God, which caused them to be led into captivité among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL.

The restoring of the cite and the Temple.

IN the fift and twentieth yeere of our being in captivité, in the beginning of the yeere, in the tenth day of the month, in the fourteenth yeere after that the cite was smitten, in the selfe same day, the hand of the Lord was vpon mee, and brought me thither.

3 Into the land of Israel brought he mee by a diuine vision, and set mee vpon a verie hie mountaine, whereupon was as the building of a

cite, toward the South.

3 And he brought me thither, & behold, there was a man, whose similitude was to lookes so, like braffe, with a linnen thread in his hand, & a reede to measure with: and he stood at the gate.

4 And the man said vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares: & set thine heart vpon all that I shal shew thee: for to the intent, that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And beholde, I sawe a wall on the outside of the house round about: and in the mans hand was a reede to measure with, of fixe cubites long, by the cubite, and an hand breadth: so he measured the breadth of the building with one reede, and the height with one reede.

6 Then came he vnto the gate, which looketh toward the East, and went vp the staires thereof, and measured the post of the gate, which was one reede broad, and the post of the gate, which was one reede broad.

7 And every chamber was one reede long, and one reede broad, and betweene the chambers were five cubites: & the post of the gate by the porch of the gate within was one reede.

8 Hee measured also the porch of the gate within with one reede.

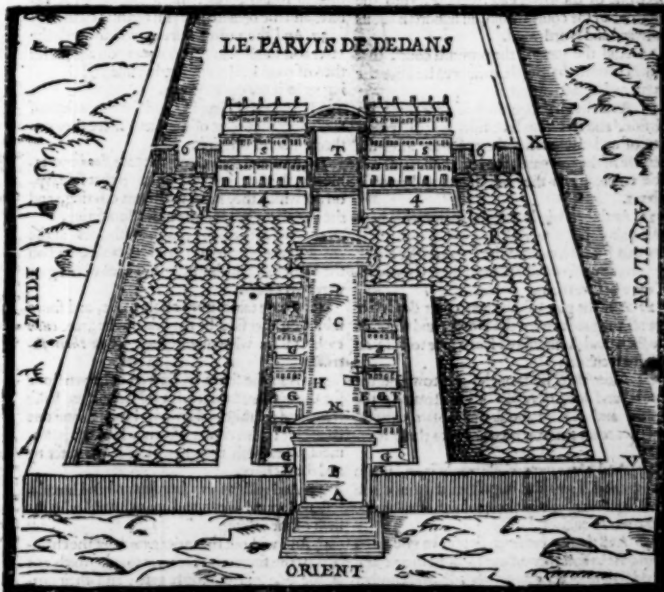
9 Then measured he the porch of the gate of eight cubites, and the post thereof, of two cubites, and the porch of the gate was inward.

b Which was an Angel in forme of a man, that came to measure out this building.

For staire hold.
For upper post.

For post.

THE DESCRIPTION OF THE FIGURE which beginneth verse 5.



breth E. O. G. The space of five cubites betweene the chambers, and so much space was on this side and beyond the chambers O. From the Eastward inward to the porch was five cubites A. B. C. The porch, D. E. F. G. The upper post. H. I. The breadth of the alley of the porch. B. C. The length of the porch which was inward.

For the wall that compassed about the Temple and the courts as appeareth in the second and in the great figure.

A. B. The thickness of the wall was five cubites: for so long the reede was.

A. C. The height of the wall, which was six cubites, that is, on the East side was.

C. H. And on the North side was.

H. I. As much on the South side.

C. K. And so on the West side.

I. K. This wall did separate the Temple from the cite, Chap. 22. v. 30.

U. V. W. This gate in the great figure is marked with D, vnto the which appertained staires.

B. Thence they went into the porch, where were five chambers: F. which porch was closed with a wall G. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

10 And the chambers of the gate Eastward, were three on this side, & three on that side: they three were of one measure, and the postes had one measure on this side, and one on that side.

11 And he measured the breadth of the entrie of the gate ten cubites, and the height of the gate thirteen cubites.

12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, and the chambers were fixe cubites on this side, and fixe cubites on that side.

13 He measured then the gate from the roofe of a chamber to the top of the gate: the breadth was five and twentie cubites, doore against doore.

14 He made also postes of threecore cubites, and the postes of the court, and of the gate had one measure round about.

15 And vpon the forefront of the entrie of the gate vnto the forefront of the porch of the gate within were fifte cubites.

16 And there were narrow windowes in the chambers, and in their postes within the gate round about, and likewise to the arches: and the windowes were round about within: and vpon the postes were palme trees.

17 ¶ Then brought he me into the outward court, and loe, there were chambers, and a paucement made for the court round about, and thirte chambers were vpon the paucement.

18 And the paucement was by the side of the gates against the length of the gates, and the paucement was beneath.

19 Then he measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured he after the length and breadth thereof.

21 And the chambers thereof were three on this side, and three on that side, and the postes thereof and the arches thereof were after the measure of the first gate: the length thereof was fifte cubites, and the breadth five and twentie cubites.

22 And their windowes, and their arches with their palme trees, was after the measure of the gate that looketh toward the East, and the going vp vnto it had seven steps, and the arches thereof were before them.

23 And the gate of the inner court stood ouer against the gate toward the North, and toward the East, and he measured from gate to gate an hundred cubites.

24 After that, he brought me toward the South, and loe, there was a gate toward the South, and he measured the postes thereof, and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fifte cubites, and the breadth five and twentie cubites.

26 And there were seven steps to goe vp to it, and the arches thereof were before them: and it had palme trees, one on this side, and another on that side vpon the poste thereof.

27 ¶ And there was a gate in the inner court toward the South, and hee measured from gate

to gate toward the South an hundred cubites.

28 And he brought me into the inner court by the South gate, and he measured the South gate according to these measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about, it was fifte cubites long, and five and twentie cubites broad.

30 And the arches round about were five and twentie cubites long, and five cubites broad.

31 And the arches thereof were toward the viter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steps.

32 ¶ Again he brought me into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about: it was fifte cubites long, and five and twentie cubites broad.

34 And the arches thereof were toward the viter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After hee brought me to the North gate, and measured it, according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fifte cubites, and the breadth five and twentie cubites.

37 And the postes thereof were toward the viter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And euery chamber, and the entrie thereof was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespass offering.

40 And at the side beyond the steps, at the entrie of the North gate stood two tables, and on the other side, which was at the porch of the gate were two tables.

41 Four tables were on this side, and foure tables on that side by the side of the gate, euen eight tables whereupon they slew the sacrifice.

42 And the foure tables were of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite high: whereupon also they layd the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within were borders an hand broad, fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate were the chambers of the fingers in the inner court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the North.

¶ Vers. 8. The inner court g. the right steps are hid with the building, but they are like them of the East gate Q. for all the courts were of one measure, quantity and fashion.

¶ Vers. 9. The inner court on the East side N. And it is all be haken fixe courts, two on the East side, two on the North, and two on the South side, looking in the great sign.

¶ Vers. 28. He hath of fixe chambers, which were in the porch of the inner court on the North side. The entrie of the chambers, that is, the doores, were vnder the vpper postes, or postes, which hanged ouer the chambers, also did ouer the gate. Looker in the great figure.

¶ Vers. 39. In the porch of the inner court: were foure tables K. it is as many in the outward court S. a cubite & an halfe long, and as broad, and one cubite high.

¶ Vers. 42. The chambers in the inner porch on the North side for the fingers L. but the perspective blinde the sight sheweth before behold them which are in the East court for they are all alike: blinde on the South side. The Prophet was now in the East court, where he sawe the altar measured, and described one row of chambers, which was for the fingers.

¶ Vers. 11. M. The breadth of the gate, & the height A. N. Vers. 12. The space before the chambers as a little gallery O.

¶ Vers. 13. The breadth of the whole porch from the vnto the chamber to the gate 25 cubites P. Q.

In the 14. Verse he speaketh of the vpper postes, or postes which in al were 60 cubits: for every chamber had fixe, and the threshold, & limell of the doore, einte 12. K. figures.

¶ Vers. 15. A. D. The fixe cubites. Vers. 17. The outward court R. so called, because it was the outward court in respect of the Temple, as appeareth in the great figure N. but it is the inner court in respect of the porch which hath bene described S.

The thirte chambers, sitteene on a side. The two lide gates 6, which are by the great gate T.

¶ Vers. 16. The lower gate A, which had fixe steps, and the gate within eight. T. between A & T were 100 cubites, and had as much from South to North Y. K.

¶ Vers. 18. This wall be considered in the great figure. The outward court in respect of the Temple M. R. the North side.

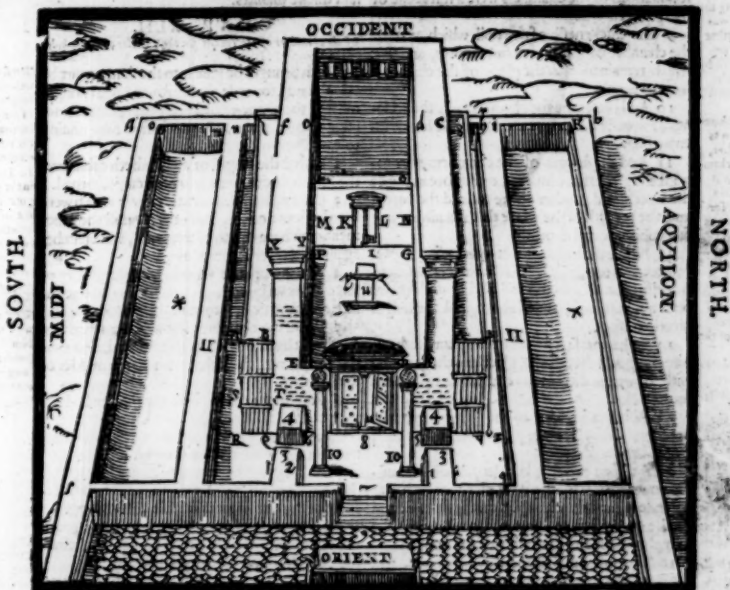
The porch S. The court without T. The length of the porch with the chambers, as in the East side Y. X. The breadth 25 cubites Y. Z.

¶ Vers. 23. The gate of the inner court B. ouer against the gate of the outward court E. and toward the East. Can hundred cubites R. R.

¶ Vers. 24. The South gate in the great figure d. The outward court e.

¶ Vers. 27. The inner court gate. f. An hundred cubites d. i. which was the length of a court, and his chambers.

THE VISION OF THE TEMPLE.



Dim. 45. He speaketh of the two rows of chambers, which were in the inner court N whereof they on the North side were for the Priests that sacrificed O, and they on the South side for them that kept the Temple N, which chambers were East and by South, as the other O were East & by North. These must be these in the great square.

Verf. 47. The al-
tern.

Ver. 48. He en-
tered by the gate
Q to come into
the porch of the

CHAP. XLII.

1 The disposition and order of the building of the Temple and the other things thereto belonging.

Urrf. 1. The vpper postes or pentises, meaning the tops of

Afterwarde, hee brought mee to the Temple,
and measured the postes, sixe cubites broade

the sides of the Temple. A B The second chamber G goeth
first R, and the third A more then the second.

on the one side, and six cubites broad on the other side, *which was the breadth of the Tabernacle.*

2 And the breadth of the entrie was tenne cubites, and the sides of the entrie were five cubites on the one side, and five cubits on the other side, and hee measured the length thereof fourtie cubites, and the breadth twentie cubites.

3 Then went he in, and measured the postes of the entrie two cubites, and the entrie six cubites, and the breadth of the entrie seven cubites.

4 So hee measured the length thereof twentie cubites, and the breadth twentie cubites before the Temple. And he said vnto me, This is the most holy place.

5 After, hee measured the wall of the house, sixe cubites, and the breadth of *every* chamber foure cubites round about the house, on every side.

6 And the chambers were chamber vpo chamber, three and thirtie foote high, and they entred into the wall made for the chambers which was rounde about the house, that the *posses* might bee fastened *therein*, and not be fastened in the wall of the house.

7 And it was large and went round mounting vpward to the chambers: for the staire of the house was mounting vpwarde, round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the hieft by the middes.

gate 7. cubites, M K. and I. N. which make in all 20. cubit length so. cubites G O. so it was square. *Verf.* The left bites, Q R. The second fur, S T. and the shade like A B. heights or stages of chambers. R S A. The rising line can be figure but may easily be economical.

Verse 2. The breadth of the curio or golden cubits.
C D. Five cubits from the Temple wall to the gate on either side. E C D H. The length of four cubits from the Temple gate to the sanctuary place. I. The breadth of the Temple. 30 cubits. E F. 30 p. He speaketh measure of the height therefore it is made of 30 cubits according to Solomon.

Verf. 3. The Angel went into the most holy place. The post of the entrance, that is, the threshold, or thickness of the wall. H L. The gate & cubits. K L. The breadth of the

There were three
moose in the

Verf. 8. The foundations of five cubits, forming the side chamber was so, and the neither from thence seemed like wife by a perpendicular line or plummet, 8 Z.

Verf. 9. The chamber without was the big chamber, and so that chamber the wall was but five cubits thick B X Y: for downward it was five Q 6.

Verf. 10. The chambers on the one side were distant from them on the other side 20 cubits, which was the breadth of the Temple.

Verf. 11. The doors of the chambers on the Northside, opened toward the North V and they on the Southside toward the South R for there was an alley of five cubits round about the Temple V Z and was inclosed with a wall 11.

Verf. 12. The building, or the great place compassed with a wall of five cubits thick and was farther off the Temple than the alley, separate place, and this is more plainly set forth in the great figure.

Verf. 16. He declared that whatsoever was of stone work from the bottom to the top, was covered with wood on the East, South, and Northside.

Verf. 22. The altar V which was three cubits high Y X and two cubits long Y Z.

8 I saw also the house the round about: the foundations of the chambers were a full reed of five great cubites.

9 The thicknesse of the wall which was for the chamber without, was five cubites, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the widenesse of twenty cubites round about the House on every side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was five cubites round about.

12 Nowe the building that was before the separate place toward the West corner, was fencible cubites broad, and the wall of the building was five cubites thick, round about, and the length ninete cubites.

13 So he measured the house an hundred cubites long, and the separate place and the building with the wall thereof were an hundred cubites long.

14 Also the breadth of the forefront of the house and of the separate place toward the East, was an hundred cubites.

15 And hee measured the length of the building over against the separate place, which was behind it, and the chambers on the one side and on the other side an hundred cubites with the Temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides over against the postes, sided with cedar wood round about, and from the ground vp to the windowes, and the windowes were sided.

17 And from about the doore vnto the inner house and without, and by all the wall round about within and without it was sided according to the measure.

18 And it was made with Cherubims & palme trees, so that a palme tree was betweene a Cherub and a Cherub: and every Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and the face of a lyon toward the palme tree on the other side: thus was it made through all the house round about.

20 From the ground vnto above the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, and thus to looke vnto was the similitude and forme of the Sanctuary.

22 The altar of wood was three cubites high, and the length thereof two cubites, and the corners thereof and the length thereof and the sides thereof were of wood. And he said vnto me, This is the table that shalbe before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had two wickets, even two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the wall, and there were thicke planks vpon the forefront of the porch without.

26 And there were narrow windowes & palme trees on the one side, and on the other side, by the

sides of the porch, and vpon the sides of the house, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

Then brought he mee into the inner court by the way toward the North, and hee brought me into the chamber that was over against the separate place, and which was before the building toward the North.

1 Before the length of an hundred cubites, was the North doore, and it was five cubites broad.

2 Over against the twenty cubites which were for the inner court, and over against the pavement, which was for the vter court, was chamber against chamber in three rowes.

3 And before the chambers was a gallery of ten cubites wide, and within was a way of one cubite, and their doores toward the North.

4 Nowe the chambers above were narrower: for those chambers seemed to eate vp thefe, to wit the lower, and those that were in the middles of the building.

5 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, even from the ground.

6 And the wall that was without over against the chambers, toward the vter court on the forefront of the chambers, was five cubites long.

7 For the length of the chambers that were in the vter court, was five cubites: and loe, before the Temple were an hundred cubites.

8 And vnder these chambers was the entrie, on the Eastside, as one goeth into them from the outward court.

9 The chambers were in the thicknesse of the wall of the court toward the East, over against the separate place, and over against the building.

10 And the way before them was after the manner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fations, and according to their doores.

11 And according to the doores of the chambers that were toward the South, was a doore in the corner of the way, even the way directly before the wall toward the East, as one entred.

12 Then said he vnto me, The North chambers and the South chambers which are before the separate place, they be holy chambers, wherein the Priests that approach vnto the Lord, shall eat the most holy things: there shall they lay the most holy things, and the meate offering, and the sinne offering, and the trespass offering: for the place is holy.

13 When the Priests enter therein, they shall not go out of the holy place into the vter court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approche to those things, which are for the people.

14 Nowe when hee had made an ende of measuring the inner house, hee brought me forth toward the gate whose prospect is toward the East, and measured it round about.

15 He measured the East side with the measuring rod, five hundred reedes, even with the measuring round about.

16 He measured also the Northside, five hundred

Verf. 1. Having defined the length and breadth of the Temple, he cometh in the outward court on the Northside. T. This appeareth in the great figure. He brought me into the chamber that is, the rowe of chambers, which were toward the separate place Westward. T.

Verf. 4. He meant that the North was an hundred cubits long x. y. and in breadth five, b. x.

Verf. 6. This galley appeareth in the great figure by this number 12.

Verf. 5. These chambers were contrary facioned to them of the Temple.

Verf. 8. So that the wall of the chambers of the outward court and the wall of the inner, was either five cubites, and the whole court an hundred.

Verf. 9. Vnder these chambers were entries, or doores to passe from one place to another, which are noted count by x in the great figure.

Verf. 10, 11. The chambers p. of the East court M. East court M. were like to the chambers of the North court.

Verf. 12. Which chambers were in the East gate toward the North and South 3 and toward the separate place or backe building 4, which chambers are called holy, because they were by the Temple.

death reeds, *and* with the measuring reed round about.

18 And he measured the South side five hundred reeds with the measuring reed.

19 He turned about *to* the West side, *and* measured five hundred reeds with the measuring reed.

20 He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad to make a separation between the Sanctuary, and the prophane place.

CHAP. XLIII.

1 *He* *seeth* the glory of God going into the Temple from whence it had before departed. 2 *The* *ministers* the *israelites* of the children of Israel, for the which they were consumed and brought to naught. 3 *He* *is* *commanded* to call them again to repentance.

Afterward he brought me to the gate *even* the gate that turneth toward the East.

2 And behold, the glory of the God of Israel came from out of the East, whose voyce was like a noise of great waters, and the earth was made light with his glory.

3 And the vision which I saw *was* like the vision, *even* as the vision that I saw *when* I came to destroy the citie: and the visions *were* like the vision that I saw by the river Chebar: *and* I fell upon my face.

4 And the glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me vp and brought mee into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking unto mee out of the house: and there stood a man by me.

7 Which said unto mee, Some of man, this place is my throne, & the place of the soles of my feet, whereas I will dwell among the children of Israel for ever, & the house of Israel shall no more defile mine holy Name, neither they, nor their Kings by their fornication, nor by the carkeises of their Kings in their high places.

8 Albeit they fet their thresholds by my thresholds, and their postes by my postes (for there *was* but a wall betweene me and them) yet have they defiled mine holy Name with their abominations, that they have committed: wherefore I consumed them in my wrath.

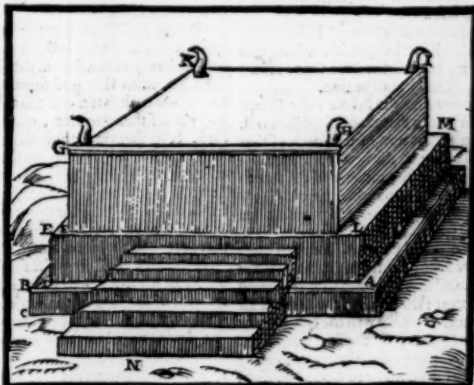
9 Now therefore let them put away their fornication, and the carkeises of their Kings farre from me, and I will dwell among them for ever.

10 ¶ Thou some of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, & let them measure the paterne.

11 And if they be ashamed of al that they have done, shew them the forme of the House, and the paterne thereof, & the going out thereof, and the coming in thereof, & the whole fashion thereof, & all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, & all the ordinances thereof, & do them.

12 This is the description of the house, *It* *shalt be* upon the top of the mount: all the limits thereof round about shall be most holy. Beholde, this is the description of the house.

THE FIGURE OF THE ALTAR.



¶ *Fig. 13.* The mids or bottomes A, which was a cubit high B C, and a cubit broad R D. ¶ *Fig. 14.* The lower piece which standeth on the bottom and is the middle-most piece and vnder the highest is two cubits D E. The breadth one cubit, E F. From the little piece, which was the second to the highest four cubits, F G. ¶ *Fig. 15.* Four cubits, meaning the higher part of the altar, F G.

13 And these are the measures of the Altar, after the cubits, the cubit is a cubit, and an hand breadth, *even* the bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a spanne and this *shall be* the height of the altar.

14 And from the bottom *which toucheth* the ground to the lower piece *shall be* two cubits: and the breadth one cubit, and from the little piece to the great piece *shall be* four cubits, and the breadth one cubit.

15 So the altar *shall be* four cubits, and from the altar upward *shall be* four homes.

16 And the altar *shall be* twelve cubits long, and twelve broad, and four square in the four corners thereof.

17 And the frame *shall be* fourteene cubits long, and fourteene broad in the four square corners thereof, and the border about it *shall be* halfe a cubit, and the bottom thereof *shall be* a cubit about, & the steps thereof *shall be* raised toward the East.

18 ¶ And he said unto me, Some of man, thus sayth the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt give to the Priests, and to the

c By their idolatry.

d He alludeth to Ammon and Moab, who were buried in their gardens near the Temple, & there had erected vp monuments to their idols.

¶ *Fig. 16.*

¶ *Fig. 14.* Length & breadth G. H. I. K. Which now shew the square homes of the altar.

¶ *Fig. 17.* The frame when upon the high piece stand, is fourteene cubits: from every side it is longer by a cubit then the uppermost B. L. L. M.

the Leuites, that be of the seed of Zadok, which approach vnto me, to minister vnto me, sayth the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, & put it on the four hornes of it, & on the four corners of the frame, and vpon the border round about: this shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a yong bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee goat for a sinne offering: they shall also prepare a yong bullocke and a ramme out of the flocke, without blemish.

26 Thus shall they seuen dayes purifie the altar, and cleanse it, and y consecrate it.

27 And when these dayes are expired, vpon the eight day and so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, sayth the Lord God.

CHAP. XLIIII.

He reprimand the people for their offences. 7 The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the service of the Temple, and who to be refused.

Then he brought mee toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

2 Then sayd the Lord vnto me, This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall be shut.

3 It appertaineth to the Prince: the Prince himselfe shall sit in it to eat bread before the Lord: hee shall enter by the way of the porch of that gate, and shall go out by the way of the same.

4 Then brought hee me toward the North gate before the House: and when I looked, behold the glory of the Lord filled the house of the Lord, and I fell vpon my face.

5 And the Lord said vnto me, Some of man, I make well, & behold with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the house of the Lord, & all the lawes thereof, & marke well the entering in of y house with euery going forth of the Sanctuary.

6 And thou shalt say to the rebellious, euen to y house of Israel, Thus sayth y Lord God, O house of Israel, ye haue enough of all your abominations,

7 Seeing that ye haue brought in to my Sanctuary strangers, vncircumcised in heart, and vncircumcised in flesh, to be in my Sanctuary, to pollute mine house, when ye offer my bread, euen fat, and blood: and they haue broken my countenance, because of all your abominations.

8 For ye haue not kept the ordinances of mine holy things: but you your felues haue set a stee to take the charge of my Sanctuary.

9 Thus sayth the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuary, of any stranger that is among the children of Israel,

10 Neither yet the Leuites that are gone backe from me, when Israel went astray, which went astray from me after their idoles, but they shall beare their iniquitie.

11 And they shall serue in my Sanctuary, and keepe the gates of the House, and minister in the House: they shall lay the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idoles, and caused y house of Israel to fall into iniquity, therefore haue I lift vp mine hand against them, sayth the Lord God, and they shall beare their iniquity,

13 And they shall not come neere vnto me to do the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, and for all that shalbe done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that kept the charge of my Sanctuary, when the children of Israel went astray from me, they shall come neere to me to serue me, and they shall stand before me to offer me the fat and the blood, sayth the Lord God.

16 They shall enter into my Sanctuary, and shall come neere to my table, to serue me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, and no wooll shall come vpon them while they serue in the gates of the inner court, and within.

18 They shall haue linnen bonets vpon their heads, & shall haue linnen breeches vpon their loines: they shall not gird themselves in the sweating place.

19 But when they goe forth into the vter court, euen to the vter court to the people, they shall put off their garments, wherein they ministered, & by them in the holy chambers, and they shall put on other garments for they shall not sanctifie the people with their garments.

20 They shall not also haue their heads, nor suffer their locks to grow long, but round their heads.

21 Neither shall any Priest drinke wine when they enter into the inner court.

22 Neither shall they take for their wives a widow, or her that is divorced: but they shall take maidens of the seed of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And they shall teach my people the difference betweene the holy and prophane, and cause them to discern betweene the vncleane & the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 And they shall come at no dead person to defile themselves, except at their father or mother, or sonne, or daughter, brother or sister, y hath had yet none husband: in these may they be defiled.

26 And when he is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuary, vnto the inner court to minister in the Sanctuary, he shall offer his sinne offering, sayth the Lord God.

28 * And

d The Leuites which had committed idolatrie, were put from their dignitie and could not be received into the Priests office, although they had bene of the house of Aaron, but must serue in the inferior office, as to watch and keepe the doors, reads a. Kings.

e Which obliued the Law of God and fell out to idolatrie.

f As did the idols and heathen. * Leuit. 10. 9.

* Leuit. 21. 7. 14.

* Leuit. 21. 11. 12.

g They may be at their buriall, which was defiling.

their feet his hand.

With i. The East gate D in the great square.

a Meaning from the common people, but not from the Priests, nor the prince, reads Chap. 42. 5. 9.

† Hee, for thine heart.

b For they had brought idolatries which were of other countries, to teach them their idolatrie, Chap. 23. 40.

c Ye haue not offered vnto me according to my Law,

Exod. 28. 1.
Leuit. 28. 2.

28 * And the *Triethood* shall be their inheritance, *I am* their inheritance: therefore shall ye give them no possession in Israel, for I am their possession.

29 They shall eat the meate offering, and the sinne offering, and the trespass offering, and every dedicate thing in Israel shall be theirs.

Exod. 29. 3. & 33.
Leuit. 24. 15.
Num. 18. 23.

30 * And all the first of all the first borne, and every oblation, *even* all of every sort of your oblations shall be the Priests. Ye shall also give vnto the Priest the first of your dough: that hee may cause the blessing to rest in thine house.

31 The Priests shall not eat of any thing, that is * dead, or torne, whether it be foule or beault.

Exod. 22. 31.
Leuit. 22. 8.

CHAP. XLV.

1 Out of the land of promise are there *seuen* square fowre portions, of which the first is given to the Priests, &c. in the Temple, the second to the Levites, the third to the cities, the fourth to the prince, &c. An exposition vnto the heads of Israel, &c. Of the weights and measures, &c. Of the first fruits, &c.

Moreouer when ye shall diuide the lande for inheritance, ye shall offer an oblation vnto the Lord an holy portion of the land, five and twentie thousand reedes long, and ten thousand broad: this shall be holy to all the borders thereof round about.

1 Of all the land which the Lord shall give thee, thou shalt require this portion for the Temple and for the Priests, for the cities and for the prince.

2 Of this there shall be for the Sanctuary five hundred in length, with five hundred in breadth, all square round about, and fiftie cubites round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twentie thousande, and the breadth of tenne thousande: and in it shall be the Sanctuary, and the most holy place.

4 The holy portion of the land shall be the Priests, which minister in the Sanctuary, which came neere to serue the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary.

5 And in the five and twentie thousand of length, and the ten thousand of breadth shall the Levites that minister in the house, haue their possession for twentie chambers.

6 Also ye shall appoynt the possession of the cities, five thousand broad, and five and twentie thousand long ouer against y oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince on y one side, and on that side of the oblation of the holy portion, and of the possession of the cities, *even* before the oblation of the holy portion, and before the possession of the cities from the West corner Westward, and from the East corner Eastward, and the length shall be by one of the portions from the West border vnto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppress my people, and the rest of the land shall they give to the house of Israel, according to their tribes.

9 Thus saith the Lord God, Let it be suffice you, O princes of Israel: leave off crueltye and oppression, and execute iudgement and iustice: take away your exactions from my people, sayth the Lord God.

10 Ye shall haue iust balances, and a true Ephah, and a true Bath.

11 The Ephah and the Bath shall be equal: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equality thereof shall be after the Homer.

12 * And the shekel shall be twentie gerahs,

and twentie shekels, and a five and twentie shekels and fiftene shekels shall be your Maneh.

13 ¶ This is the oblation that ye shall offer, the first part of an Ephah of an Homer of wheate, and ye shall give the first part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, *even* of the Bath of oyle, ye shall offer the tenth part of a Bath out of the Cor (ten Baths are an Homer: for ten Baths fill an Homer)

15 And one lambe of two hundred sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offering and for peace offerings, to make reconciliation for them, sayeth the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the princes part to give burnt offerings, and meate offerings, and drinke offerings in the soleme feastes & in the new moones, and in the Sabbaths, and in all the hie feastes of the house of Israel: he shall prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first month, in the first day of the month, thou shalt take a yong bullocke without blemish and cleanse the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, and put it vpon the posts of the house, and vpon the foure corners of the frame of the altar, and vpon the posts of the gate of the inner court.

20 And so shalt thou doe the seuen day of the month, for every one that hath erred and for him that is decieved: so shall you reconcile the house.

21 * In the first month in the fourteenth day of the month, ye shall haue the Passouer, a feast of seuen daies, and ye shall eat vnleavened bread.

22 And vpon that day shall the prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast he shall make a burnt offering to the Lord, *even* of seuen bullockes, and seuen rammes without blemish daily for seuen dayes, and an hee goate daily for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an Hin of oyle for an Ephah.

25 In the seuen month, in the fifteenth day of the month, shall he do the like in the feast for seuen dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbath and of the new moone, &c. Therefore to which daies they must goe in, or come out of the Temple, &c.

Thus saith the Lord God, The gate of the inner court that turneth toward the East, shall be shut the six working dayes: but on the Sabbath it shall be opened, and in the day of the new moone it shall be opened.

8 And the prince shall enter by the way of the porche of that gate without, and shall stand by the post of the gate, and the Priests shall make his burnt offering, and his peace offerings, and hee shall

4 That is, shew score shekels house a weight called Mina, for he is to weigh the shekels parts to a Mina.

Which was Nisan, containing part of March and part of April.

For, your.

Exod. 23. 18.
Leuit. 23. 5.

1 Made Exod. 29. 40.

For, 1. The inner court gate Q. whereunto they went up by eight steps, as appeareth in the great figure.

b The Prophet sheweth that the heads must be first returned before any good order can be established among the people.

c Ephah & Bath were both of one quantity, one that Ephah contained in dry things, that which Bath did in liqour, Leuit. 2. 16. 1 Kings 7. 23. 1. 2 Kings 18. 17. Amos 6. 19. 1 Kings 7. 27.

shall worship at the threshold of the gate : after
he shall goe forth, but the gate shall not be shut
till the evening.

3 Likewise the people of the land shall wor-
shippe at the entrie of this gate before the Lord
on the Sabbaths, and in the new moones.

4. And the burnt offering that the prince shall offer vnto the Lord on the Sabbath day, shall be fixe lambs without blemish, and a ram without blemish.

5 And the meate offering ~~shalbe~~ an Ephah for a ram: and the meate offering for the lambes a gift of his hand, and an Hin of oyle to an Ephah.

6 And in the day of the new moone: shall
be a yong bullocke without blemish, and sixe
lambs and a ram: they shall be without blemish.

7 And he shall prepare a meat offering, ~~even~~ an Ephah for a bullocke, and an Ephah for a tamme, and for the lambes^b according as his hand shall bring, and an Hin of owle to an Ephah.

8 And when the prince shall enter, hee shall
goe in by the way of the porch of that gate, and
he shall goe forth by the way thereof.

9 But when the people of the land shall come before the Lord in the ſolemne feaſts, he that entereth in by the way of the North gate to worſhip, ſhall go out by the way of the South gate: and he that entereth by the way of the South gate, ſhall go forth by the way of the North gate: he ſhall not returne by the way of the gate whereby he came in, but they ſhall goe forth ouer againſt it.

10 And the prince shall bee in the middes of them: he shall goe in when they go in, and when they goe forth, they shall goe forth together.

11 And in the feastes, and in the solemnities the meate offering shall bee an Ephah to a bullocke, and an Ephah to a ramme, and to the lambs, the gift of his hand, and an Hin of oyle to an Ephah.

12 Nowe when the prince shall make a free burnt offering or peace offerings freely vnto the Lord, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering and his peace offerings, as he did on the Sabbath day: after, he shall go forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering vnto the Lord of a lambe of one yeere without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offering for it every morning, the fixt part of an Ephah, & the third part of an Hin of oyle, to mingle with the fine floure: *this* meate offering shall be continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering and the oyle euery morning for a continuall burnt offering.

16 ¶ Thus sayth the Lord God, If the prince
giue a gift of his inheritance vnto any of his
sonnes, it shall be his sonnes, *and* it shall be their
possession by inheritance.

17 But if hee giue a gift of his inheritance to one of his seruants, then it shall bee his to the yeere of libertie after it shal returne to y prince, but his inheritance shal remaine to his sonnes for them

18 Moreover the prince shal not take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his owne possession, that my people bee not

scattered every man from his possession.

19 ¶ After, hee brought mee through the en-
trie, which was at the side of the gate, into the
holy chambers of the Priestes, which stood to-
ward the North: and beholde, there was a place
at the West side of them.

20 Then sayd hee vnto mee, This is the place where the Priests shall see the trespass offering and the sinne offering, where they shall bake the meate offering, that they should not beare them into the vnder court: to sanctifie the people.

21 Then he brought me forth into the vttre court, and caused me to goe by the foure corners of the court: and beholde, in euery corner of the court there was a court.

22 In the foure corners of the court there were courts ioyned of forty cubits long, & thirty broade: these foure corners were of one measure.

23 And there ~~went~~ a wall about them, *euen*
about those foure, and kitchins were made vnder
the walles round about.

24 Then sayd hee vnto me, This is the kitchin
where the ministers of the house shall see the
sacrifice of the people.

thirtie broad 8 9. & 7, 9. *Perse* 23. About the walls of these were as kitchens, were little chambers for the cooks 10.

CHAP. XLVII.

1 The vision of the waters that came out of the Temple, 13 The
coasts of the land of promise, and the admission thereof by tribes.

Afterward he brought me vnto the doore of the houle: and beholde, a waters issued out from vnder the threshold of the houle Eastward: for the forefront of the houle *floods* towards the East, and the waters ranne downe from vnder the right side of the houle, at the southside of the altar.

2 Then brought hee me out toward the north gate, and led me about by the way without vnto the vtter gate, by the way that turneth Eastward: and beholde, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and he brought me through the waters: the waters were to the ankles.

4 Again he measured a thousand, and brought me through the waters: the waters were to the knees: again he measured a thousand, and brought me through: the waters were to the loynes.

5 Afterward hee measured a thousand, and it was a ^briuer, that I could not passe ouer: for the waters were risen, and the waters did flowe, as a riuer that could not be passed ouer.

6 And he saide vnto mee, Sonne of man, hast thou seene this? then hee brought me, and caused me to returne to the brinke of the river.

7 Now when I returned, behold, at the brinke
of the river ~~were~~ very many ^c trees on the one
side, and on the other.

8 Then sayde he vnto mee, These waters issue out toward the East country, and runne downe into the plaine, and shall goe into *one* ^d sea: they shall runne into *another* sea, and the ^e waters shall be wholefome.

¶ And every thing that liueth, which moueth, wherefoer the riuers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall bee whole some, and every thing shall liue whither the river cometh.

Perf. 19. He describeth the Priests chambers, which were at the side of the Temple toward the North; and so cometh to the place, which was on the West side. & which verse 21. is called the viter court in respect of the inner court as also where the people were, was the viter court in respect of this inner.

e That the people
should not haue
to do with those
things which ap-
perthe to the
Lord, and thinke
it lawfull for them
to eate them.
¶ Wf. 21. The lile
court in euery cin-
ner, was fourty ca-
bites long 7 1/2 and
lile courts: which

Verf. 1. The door of the Temple R and from vnder the thresholds issued out waters, which came out of the Southside, and ranne round the East, Looks in the great figure: a Whereby we meant the spiritual graces that should be given to the Church vnder the kingdom of Christ.

b Signifying that the graces of God should never decrease but ever abound in his Church.

the Meaning, the multitude of them that should be refreshed by the spirituall waters, and Shewing that

the abundance of
these graces
should be so great,
that all the world
should be full
thereof, which is
here meant by the
Persian Sea, or
Genezareth, and
the Sea called
Mediterranean,

Zech. 14. 8.
The waters
which of nature
are salt and vnhole-
some, shalbe made
sweete and com-
forable.

a That is, as much as he will.

b Meaning as he
shall thinke good.

Verf. 9. He that
entreteth in by the
North gate R. shall
goe out by the
South gate D. and
contrary, and in
going forward
they worshipped
in the middes M.

c Which was at
the Jubile, Leuit,
25.9.
d But be content
with that portion
that God hath as-
signed him, as
Chap. 43.8.

1 Signifying that when God bethroth his mercies in such abundance, the ministers shall by their preaching winne many.

2 Which were cities at the corners of the salt or dead sea.

3 They shall be heretofore all forts, and in as great abundance as in the great Ocean where they are bred.

4 That is, the wicked and rebellious.

5 By the land of promise to be signified the spiritual land wherof this was a figure.

10 And then the 5 fishers shall stand upon it, and from En-gedi even unto S En-eglaion, they shall spread out their nets: for their fish shall be according to their kinds, as the fish of the maine sea, exceeding many.

11 But of the mine places thereof, and the marishes thereof shall not be wholesome: they shall be made salt pits.

12 And by this river upon the brinke thereof, on this side, and on that side shall grow all || fruitfull trees, whose lease shall not fade, neither shall the fruit thereof faile: it shall bring forth new fruit according to his moneths, because their waters run out of the Sanctuary: and the fruit thereof shall be meat, and the lease thereof shall be for || medicine.

13 ¶ Thus saith the Lord God, This shall be the portion, whereby ye shall inherit the land according to the twelue tribes * of Israel: Ioseph shall haue two portions.

14 And ye shall inherit it, one aswell as another: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shall be the border ^k of the land toward the North side, from the maine sea toward Hethlon, as men go to Zedakah:

16 Hamath, Berothah, Sibram, which is betweene the border of Damascus, and the border of Hamath, and Hazar, Haticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar, Enan, and the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shall be the North part.

18 But the East side shall ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iorden, and from the border vnto the East sea: and so shall be the East part.

19 And the South side shall be toward Teman from Tamar to the waters of || Meriboth in Kadeth, and the river to the maine sea: so shall be the South part toward Teman.

20 The West part also shall be the great sea from the border, till a man come ouer-against Hamath: this shall be the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the country among the children of Israel, ^l they shall part inheritance with you in the mids of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, sayth the Lord God.

CHAP. XLVIII.

¶ The lots of the tribes. ¶ The parts of the possession of the Priests of the Temple, of the Levites, of the eun and of the Prince were shewed.

NOW these are the names of the ^a tribes, From the North side to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, the border of Damascus: Northward the coast of Hamath, euen from the East side to the West shall be a portion for Dan.

2 And by the border of Dan from the East

side vnto the West side, a portion for Acher.

3 And by the border of Ashur: from the East part euen vnto the West part a portion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh, from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah from the East part vnto the West part shall be the offering which they shall offer of five and twentie thousand reeds broad, and of length as one of the other parts, from the East side vnto the West side, and the Sanctuary shall be in the mids of it.

9 The oblation that ye shall offer vnto the Lord, shall be of five and twentie thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priests shall be this holy oblation, toward the North five and twentie thousand long, and toward the West, ten thousand broad, and toward the East ten thousand broad, and toward the South five and twentie thousand long, and the Sanctuary of the Lord shall be in the mids thereof.

11 It shall be for the Priests that are sanctified of the sonnes of * Zadok, which haue kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 Therefore this oblation of the land that is offered, shall be theirs, as a thing most holy by the border of the Levites.

13 And ouer-against the border of the Priests the Levites shall haue five and twentie thousand long, and ten thousand broad: all the length shall be five and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor alienate the first fruits of the land: for it is holy vnto the Lord.

15 And the five thousand that are left in the breadth ouer-against the five and twentie thousand, shall be a prophane place for the cite, for housing, and for suburbs, and the cite shall be in the mids thereof.

16 And these shall be the measures thereof, the North part five hundred and four thousand, and the South part five hundred and four thousand, and the East part five hundred and four thousand, and the West part five hundred and four thousand.

17 And the suburbs of the cite shall be toward the North two hundred and fiftie, and toward the South two hundred & fiftie, and toward the East two hundred and fiftie, and toward the West, two hundred and fiftie.

18 And the residue in length ouer-against the oblation of the holy portion shall be ten thousand Eastward, and tenne thousand Westward: and it shall be ouer-against the oblation of the holy portion, and the increase thereof shall be for food vnto them that serue in the cite.

19 And they that serue in the cite, shall be of all the tribes of Israel that shall serue therein.

^k This is the position of the ground which they shall separate and appoint to the Lord, which shall be diuided into three parts: for the Priests, for the Prince, and for the cite.

* Chap. 44. 1

^c Meaning that it should be square.

1 Meaning that in this spiritual kingdome there should be no difference betweene Jew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

^a The tribes after that they were diuided into the land vnder Iosua, diuided the land somewhat otherwise: will then 11 becomen North by this vision.

d Every way it shall be five and twenty thousand.

30 All the oblation shall be five and twenty thousand: you shall offer this oblation four square for the Sanctuary, and for the possession of the cite.

31 And the residue shall be for the prince on the one side and on the other of the oblation of the Sanctuary, and of the possession of the cite, out against the five and twenty thousand of the oblation toward the East border, and Westward over against the five and twenty thousand toward the West border, over against shall be for the portion of the prince: this shall be the holy oblation, and the house of the Sanctuary shall be in the middle thereof.

32 Moreover, from the possession of the Levites, and from the possession of the cite, that which is in the midst shall be the prizes: between the border of Judah, and between the border of Benjamin shall be the prizes.

33 And the rest of the tribes shall be thus: from the East part unto the West part Benjamin shall be a portion.

34 And by the border of Benjamin, from the East side unto the West side Simeon a portion.

35 And by the border of Simeon from the East part unto the West part, Issachar a portion.

36 And by the border of Issachar, from the East side unto the West, Zebulun a portion.

37 And by the border of Zebulun from the

East part unto the West part, Gad a portion.

38 And by the border of Gad at the South side, toward Temah, the border shall be even from Tamar, unto the waters of Meribath in Kadesh, and to the river, that runneth into the maine sea.

39 This is the land, which ye shall distribute unto the tribes of Israel for inheritance, and these are their portion, saith the Lord God.

40 And these are the boundes of the cite, on the North side five hundredth, and four thousand measures.

41 And the gates of the cite shall be after the names of the tribes of Israel, the gates Northward, one gate of Ruben, one gate of Judah, and one gate of Levi.

42 And at the East side five hundred & four thousand and three gates, and one gate of Joseph, one gate of Benjamin, and one gate of Dan.

43 And at the South side, five hundred and four thousand measures, and three ports, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

44 At the West side, five hundred and four thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

45 It was round about eighteen thousand measures, and the name of the cite from that day shall be, The Lord is there.

f Which is here taken for Idmon, g Which was rich in the cite of palm trees.

h Meaning, When that runneth into the Sea, called Mediterranean.

i Eke, Idmon, Idmon.

DANIEL.

THE ARGUMENT.

The great providence of God, and his singular mercy toward his Church, are most lively here set forth, who never leaveth his destitute, but now in their greatest miseries and afflictions giveth them Trophets, and Daniel, whom he adorned with such graces of his holy spirit, that Daniel above all other had most special revelations of such things as should come to the Church, even from the same that they were in captivity, to the last end of the world, and to the general resurrection, as of the four Monarchies and Empires of the world, to wit, of the Babylonians, Persians, Grecians, and Romans. Also of the certain number of the times even unto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover he sheweth Christ's office and the cause of his death, which was by his sacrifice to take away sinners, and to bring everlasting life. And as from the beginning God ever exercised his people under the crosse, so he teacheth here, that after that Christ is offered, he will still leave this exercise in his Church until the dead rise againe, and Christ gather his unto his kingdom in the heavens.

CHAP. I.

1 The captivity of the Babylonian King of Judah, 2 The King of the Chaldeans, 3 They have the King's ordinance appointed, 4 But they all refused.

IN the third yere of the reign of Ichoiakim King of Judah, came Nebuchad-nazzar King of Babel unto Ierusalem and besieged it.

2 And the Lord gave Ichoiakim King of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god, and he brought the vessels into his gods treasure.

3 And the King spake unto Ashpenaz the master of his Eunuchs, that he should bring certain of the Children of Israel, of the Kings seed, and of the princes:

4 Children in whom was no blemish, but well favoured, and instructed in all wisdom, and well scene in knowledge, and able to vnder knowledge, and such as were able to stand in the Kings palace, and whom they might teach the learning, and the tongue of the Chaldeans.

5 And the King appointed them provision every day of a portion of the Kings meat, and of the wine, which he drank, so nourishing them in three yeres, that at the end thereof, they might stand before the King.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael and Azariah.

It is worthy praise, that he esteemed learning, and knew that it was a needful way to govern by. 7 That they might forget their own religion, and contrary fashions, to serve him the better in his purpose, yet it is not to be thought, that Daniel did learn any knowledge that was not goodly: in all points he refused the abuse of things and superstition, inasmuch that he would not eat of the meat which the King appointed him, but was content to learn the knowledge of natural things. 8 That by that good entertainment they might learn to forget the mediocrity of their own people. 9 To the intent that in this time they might both learn the manners of the Chaldeans, and all their tongue. 10 As well in the table, as in other places.

i The King required three things, that they should be of noble birth, that they should be witty and learned, and that they should be of a strong and comely nature, that they might do him better service: this he did for his own commodity, because it is not to praise his liberality: yet in this

a Reside 1 King.

b Which was a

c Who was as

d He called them

e Eunuchs whom

f He called them

g Eunuchs whom

h He called them

i Eunuchs whom

j He called them

k Eunuchs whom

l He called them

m Eunuchs whom

n He called them

o Eunuchs whom

p He called them

q Eunuchs whom

r He called them

s Eunuchs whom

t He called them

u Eunuchs whom

v He called them

w Eunuchs whom

1 Then they might
forget their religion
for the lawes gave
their children
names, which
might ever put
them in remem-
berance of some
power of religion
thence this was
aggravation and
a signe of igno-
rance which they
were not able to
refill.

10 Not that hee
thought any reli-
gion to be in the
name or drinke,
for afterward he
did cast but be-
cause the King
should not enuie
him by this sweet
joy to forget his
religion and
straggled forbi-
ding, and that in
himselfe he drinke
might daily
remember of what
people he was;
and Daniel bring-
ing this in, so
new how God
from the begin-
ning afflicted him
with his Spirit,
and that he had
led him to be a
Prophet.

11 He supposed
they did this for
their religion,
which was coun-
try to the Baby-
lonians, and there-
fore hee had he re-
pented in them,
which are of so
million of re-
verberation that
they would con-
demne their own
owne.

12 Meaning that
within this space
he might have
the trial, and that
so man should be
able to discern
in and thus he
feels, being mo-
ved by the Spirit
of God.

13 Not that it was
thing abomin-
able to eat drinke
meates, and to
drinke wine, as
both before and
after they did, but

14 If they should have
hereby beene wonne
to the King and
have relished their
owne religion,
that meate and drinke
had bene accepted.
Q This bare feeding
and that also of Moses
when hee fled from
the court of Egypt,
declared that hee
was in such liber-
tie as God doth call
us unto, leaving
only forbidden
things.

15 Meaning in the
liberal sciences, and
not in the
magical arts which
are forbidden. Deut.
18:11. f So that he
only was a Prophet
and none of the
other: for by dreams
and visions God
appeared to his
Prophets, Wm. 6. 1
Of the three yeeres
above mentioned.
ver. 5. Q That hee
was returned in
Babylon as a
Prophet so long as
that common weale
floode.

7 Vnto whome the chiefe of the Eunuches
gaue other names: for he called Daniel, Bel-
shazzar, and Hananiah, Shadrach, and Mi-
shael, Melchach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart,
that he would not defile himselfe with the por-
tion of the Kings meate, nor with the wine which
he dranke: therefore he required the chiefe of
the Eunuches that he might not defile himselfe.

9 (Nowe God had brought Daniel into fa-
uour, and tender loue with the chiefe of the Eu-
nuches)

10 And the chiefe of the Eunuches said vnto
Daniel, I feare my lord the King, who hath ap-
pointed your meate and your drinke: therefore if
he see your faces worse liking then the other chil-
dren which are of your sorte, then shall you make
me losse mine head vnto the King.

11 Then said Daniel to Melzar, whome the
chiefe of the Eunuches had set ouer Daniel, Ha-
naniah, Mishael, and Azariah,

12 Prouide thy seruants, I beseech thee, ten
dayes, and let them giue vs pulse to eat, and
water to drinke.

13 Then let our countenances be looked vpon
before thee, and the countenances of the
children that eate of the portion of the Kings
meate: and as thou seest, deale with thy ser-
uants.

14 So hee consented to them in this matter, and
prouided them ten dayes.

15 And at the end of ten dayes, their coun-
tenances appeared fairer, and in better liking
then all the childrens, which did eate the por-
tion of the Kings meate.

16 Thus Melzar tooke away the portion of
their meate, and the wine that they should drinke,
and gaue them pulse.

17 As for these foure children, God gaue them
knowledge, & vnderstanding in all learning, &
wiselome: also hee gaue Daniel vnderstanding of
all visions and dreames.

18 Nowe when the time was expired, that
the King had appointed to bring them in, the
chiefe of the Eunuches brought them before Ne-
buchad nezzar.

19 And the King communed with them: and
among them all was found none like Daniel, Ha-
naniah, Mishael, and Azariah: therefore stood
they before the King.

20 And in all matters of wiselome, and vnder-
standing that the King enquired of them,
hee founde them tenne times better then all the
inchanters and astrologians, that were in all his
Realme.

21 And Daniel was vnto the first yeece of
King Cyrus.

¶ The chiefe of the Eunuches brought them to the King and haue relished their own religion, that meate and drinke had bene accepted. Q This bare feeding and that also of Moses when hee fled from the court of Egypt, declared that hee was in such liber- tie as God doth call us unto, leaving only forbidden things. Meaning in the liberal sciences, and not in the magical arts which are forbidden. Deut. 18:11. f So that hee only was a Prophet and none of the other: for by dreams and visions God appeared to his Prophets, Wm. 6. 1 Of the three yeeres above mentioned. ver. 5. Q That hee was returned in Babylon as a Prophet so long as that common weale floode.

John the question. 16 Daniel is brought into the King and forsooth him his dreame and the interpretation thereof. 44 Of the countenances of the King.

And in the second yere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed dreames wherewith his spirit was troubled, and his sleepe was vpon him.

2 Then the King commaunded to call the enchanters, and the astrologians and the soothsayers, and the Caldeans for to shewe the King his dreames: so they came and stood before the King.

3 And the King sayde vnto them, I haue dreamed a dreame, and my spirit is troubled to know the dreame.

4 Then spake the Caldeans to the King in the Aramites language, O King liue for euer: shewe thy seruants the dreame, and wee shall shewe the interpretation.

5 And the King answered & saide to the Caldeans, The thing is gone from mee. If ye will not make mee vnderstand the dreame with the interpretation thereof, ye shall bee drawn in pieces, and your houses shall be made a iake.

6 But if ye declare the dreame and the interpretation thereof, ye shall receive of me gifts and rewards, and great honour: therefore shew mee the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the King shew his seruants the dreame, and wee will declare the interpretation thereof.

8 Then the King answered, and said, I know certainly that ye shall gaine the time, because yee fee the thing is gone from me.

9 But if yee will not declare me the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt words, to speake before me till the time be changed: therefore tell me the dreame, that I may know if ye can declare me the interpretation thereof.

10 Thus the Caldeans answered before the King, and sayd, There is no man vpon earth that can declare the Kings matter: yea, there is neither King nor Prince nor Lord that asked such things at an inchanter or astrologian or Caldean.

11 For it is a rare thing that the King requir-
eth, and there is none other that can declare it
before the King, except the gods whose dwelling is
not with flesh.

12 For this cause the King was angry and in
great furie, and commanded to destroy all the
wise men of Babel.

13 ¶ And when sentence was giuen, the wise
men were slaine: and they sought Daniel and his
fellows to be put to death.

14 Then Daniel answered with counsell and
wiselome to Arioch the Kings chiefe steward,
which was gone forth to put to death the wise
men of Babel.

15 Yea, hee answered and sayd vnto Arioch
the kings captaine, why is the sentence so haile
from the king? Then Arioch declared the thing
to Daniel.

16 So Daniel went and desired the King that
he would giue him leave, and that hee would
shew the Kings interpretation thereof.

a The father and
the sonne were
both called by this
name: to that this
is meant of the
sonne, when he
forgot his name
after a sort with
his fathers.
b Not that hee
had many dreames,
but because many
matters were con-
tained in this
dream.

c Because it was
in rare & strange
dreames that hee
had not had the like.
d He was to be
tried with sleep
that hee began
to sleepe againe.
e Some read, and
his sleep was
broken from him.
f For all their
astrologers and
soothsayers called
themselves by
this name of Cal-
deans: as though
all the wisdom
of the countrie
depended vpon
them: and that
all other countrie
were voyd of the
same.

f Thus, in the
Syrian tongue,
which differed
not much from
the Caldean, it
seemed to be
more eloquent,
and therefore the
learned used to
speake it: as the
Iewish writers do
to this day.
g This is a rare
word of their
wiselome (which
was of themselves
that they had the
knowledge of all
things, what they
should be proud
of, and that
to them pertained
all things and
all things and
all things).

h Arioch appeared
their igno-
rance, that not-
withstanding their
baggage, yet were
they able to
tell the dreame,
except hee entered
them into the
matter, and therefore
they would pre-
tend knowledge
where was but
mere ignorance,
and so as delu-
sion of the people,
they were wor-
thy to die.

CHAP. II.

1 The dreame of Nebuchad-nezzar. 12 The comman-
dment of the King vnto Daniel to be seuer, because they
could not interpret his dreame. 16 Daniel requested time to

¶ Arioch, captain of the king. 1 Which declared that God would not have his servants
work in the company of their soothsayers, and Astrologers, whose arts were
vain, and therefore justly ought to die, though the king did it upon a sign
and no such. 16 Arioch captain of the king.

* Psal. 113. 8.

k He sheweth that man hath not their wisdom nor knowledge, but very dark blindness & ignorance of himself: for it cometh only of God, that man understand any thing.

l To whom thou madest thy promise, and who lived in thy feare: whereby he excluded all other gods.

m Meaning power to interpret it. n Whereby appeareth that many were blaine, as vers 27. and the rest at Daniels offer were preferred on condition: not that Daniel favoured their wicked profession, but that he had respect to equitie because the King proceeded according to his wicked affliction, & not considering if their science were lawfull or no.

o As if to shew that man by reason and art is not able to arrive to the cause of Gods favours, but the understanding only sheweth much cometh of God: whereby he sheweth the king with a certaine feare & reverence of God, that he might be the more apt to receive the true mysteries, that should be revealed to him.

p Because he had said that God only shall reveale the significatio of this dreame, the King might have asked, why Daniel did undertake to interpret it, and therefore he sheweth that he was but Gods minister, and had no gifts, but such as God had given him to see forth his glory.

q By gold, silver, brasse and yron we meet the Caldean, Persian, Macedonian, and Roman kingdoms, which should successively rule all the world till

17 ¶ Then Daniel went to his house, and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heaven for grace in this secret, that Daniel and his fellows should not perish with the rest of the wife men of Babel.

19 Then was the secret reveiled vnto Daniel in a vision by night: therefore Daniel praised the God of heaven.

20 And Daniel answered and sayde, * The Name of God be praised for ever and ever: for wisdom and strength are his,

21 And he chargeth the times and seasons: he taketh away Kings: he setteth vp Kings: he giueth widome vnto the wife, and vnderstanding to those that vnderstand.

22 Hee discouereth the deepe and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my fathers, that thou hast giuen me wisdom and strength, and hast shewed mee now the thing that we desired of thee: for thou hast declared vnto vs the Kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whome the King had ordeined to destroy the wife men of Babel: hee went and said thus vnto him, Destroy not the wife men of Babel, but bring me before the King, and I will declare vnto the King the interpretation.

25 Then Arioch brought Daniel before the King in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the King the interpretation.

26 Then answered the King, and sayde vnto Daniel, whose name was Belshazzar, Art thou able to shew me the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the King, and said, The secret which the King hath demanded, can neither the wife, the astrologers, the enchanters, nor the fourthayers declare vnto the King.

28 But there is a God in heaven that reveileth secrets, and sheweth the King Nebuchadnezzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O King, when thou wast in thy beridge, thoughts came into thy minde, what should come to passe hereafter, and hee that reveileth secrets, telleth thee, what that come.

30 As for mee, this secret is not shewed mee for any wisdom that I haue, more then any other liuing, but only to shewe the King the interpretation, and that thou mightest knowe the thoughts of thine heart.

31 O King, thou sawest, and behold there was a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof was terrible.

32 This images head was of fine gold, his breast and his armes of silver, his belly and his thighs of brasse,

33 His legges of yron, and his feete were part of yron, and part of clay.

34 Thou beheldst it till a stone was cut without handes, which smote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the silver and the golde broken all together, and became like the chaffe of the former floure, and the winde caried them away, that no place was founde for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and wee will declare before the King the interpretation thereof.

37 ¶ O King, thou art a King of Kings: for the God of heaven hath giuen thee a kingdome, power, and strength, and glory.

38 And in all places where the children of men dwell, the beastes of the feld, and the foules of the heauen hath hee giuen into thine hande, and hath made thee ruler ouer them all: thou art this head of golde.

39 And after thee shall rise another kingdome, inferior to thee, of silver, and another third kingdome shall be of brasse, which shall beare rule ouer all the earth.

40 And the fourth kingdome shall be strong as yron: for as yron brake in pieces, and subdueth all things, and as yron bruieth all these things, so shall it breake in pieces, and bruieth all.

41 Where as thou sawest the feete and toes, part of pottes clay, and part of yron: the kingdome shall be diuided, and there shall be in it of the strength of the yron, as thou sawest the yron mixt with the clay and earth.

42 And as the toes of the feet were part of yron, and part of clay, so shall the kingdome be partly strong, and partly broken.

43 And where as thou sawest yron mixt with clay and earth, they shall mingle themselves with the seed of men: but they shall not ioyne one with another, as yron cannot be mixed with clay.

44 And in the dayes of these Kings, shall the God of heauen set vp a kingdome, which shall neuer be destroyed: and this kingdome shall not be giuen to another people, but it shall breake, and destroy all these kingdomes, and it shall stand for ever.

45 Where as thou sawest, that the stone was cut off the mountaine without hands, and that it brake in pieces the yron, the brasse, the clay, the silver, and the golde: so the great God hath shewed the King what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the King Nebuchadnezzar fell vpon his face, and bowed himselfe vnto Daniel, and commanded that they should offer meat offerings, and sweet odours vnto him.

47 Also the King answered vnto Daniel, and

to shew, that all the kingdomes of the world are transitory, and that the kingdome of Christ shall only remaine for ever. A Meaning, Christ, who was first of God, and not first by man, whose kingdome at the beginning should be small and without brasse, to mans indignation, but should at length growe and fill the whole earth, which he calleth a great mountaine, as vers 35. And this kingdome, which is not only referred to the prison of Christ, but also to the whole body of his Church, and to every member thereof, shall be eternal: for the spirit that is in him, is life eternal. Rom. 8. 2. Though this humbling of the King seemed to desire commendation, yet because he joynted Gods honour with the Prophet, it is to be reproved, and Daniel here is err'd. If he said it: but it is possible that Daniel aimed only at his fault, and did not see it.

Daniel leaues out the Kingdom of the Assyrians, which was before the Babylonian, both because it was not a Monarchie, and generally empire, and also because he would declare the things that were to come to the coming of Christ, the comfort of the church among these wonderful alterations, and he calleth the Babylonian kingdome golden head, because in respect of the other three, it was the best, and yet was of it selfe weak and cruel.

Meaning, the first four, which were not inferior in diginitie, power, & riches, but were worse touching ambition, crueltie, and all kind of vices, shewing that the world should grow worse in the worse, till it was reformed by Christ.

That is, of the Macedonians, the best of brasse, notwithstanding to the best selfe choiced, but to the vilest in respect of silver.

That is, the Roman empire shall subdue all these other empires, which after Alexander were diuided into the Macedonians, Grecians, Syrians, and Egyptians.

That is, they shall have civil wars & continual discord among themselves. They shall by marriages, and affinities thinke to make themselves strong: yet shall they neuer be ioynted in hearts.

1 This commendeth their obedience vnto God, that they would not for any feare depart out of this furnace, till the same was appointed, as Noah remained in the Ark till the Lord called him forth. 2 He was moved by the greatness of the miracle to praise God, but his heart was not troubled. And here we see that miracles are not sufficient to convert men to God, but that doctrine must chiefly be adioyned with out if which they can be no faith. 3 If this heathen King moved by Gods spirit would not be blasphemous vnto him, but set a lawe and set a punishment to such transgressors, much more ought all they that profess religion, take order that such impie religion, not least according to their knowledge and charge is greater, so they suffer double punishment. 4 Meaning, to saue as his dominion extended.

the seruants of the hie God, goe forth and come hither: so Shadrach, Meshach and Abednego came forth of the middles of the fire.

27 Then the nobles, princes and dukes, and the Kings counsellors came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coats changed, nor any smell of fire came vpon them.

28 Wherefore Nebuchad-nezzar spake and said, *o* Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the kings commandment, and yielded their bodies rather then they would serue or worship any god, save their owne God.

29 Therefore I make a decree, that every people, nation, and language, which speake any blasphemie against the God of Shadrach, Meshach and Abednego, shall be drawn in pieces, and their houses shall be made iakes, because there is no god that can deliuer after this sort.

30 Then the King promoted Shadrach, Meshach and Abednego in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nations and languages, that dwell in all the world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, which the hie God hath wrought toward me.

33 How great are his signes, and how mightie are his wonders! His kingdome is an euertlasting kingdome, and his dominion is from generation to generation.

34 Therefore I decree, that they suffer double punishment. 4 Meaning, to saue as his dominion extended.

CHAP. IIII

1 Another decree of Nebuchad-nezzar, which Daniel declared. 2 The Prophet declared how a certain King had thought to come a haile, 31 After, he confisshes the power of God, and is restored to his former dignitie.

Nebuchad-nezzar, being at a rest in mine house, and flourishing in my palace,

2 Saw a *b* dreame, which made me afraid, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wife men of Babel before mee, that they might declare vnto me the interpretation of the dreame.

4 So came the enchanters, the astrologians, the Caldeans and the soothsayers, to whom I tolde the dreame, but they could not shewe me the interpretation thereof.

5 Till at the last Daniel came before mee, (whose name was Belshazzar, according to the name of my king, which hath the spirit of the holy gods in him) and before him I tolde the dreame, saying,

6 O Belshazzar, chiefe of the enchanters, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Then were the visions of mine head in my bed, and behold, I saw a tree in the middles of

1 This no doubt was a great griefe to Daniel not only to have his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did to make him forget the true religion of God. 2 Which also was a great griefe to the Prophet to be numbered among the forerunners, and men whose practices were wicked and contrary to Gods word. 3 By the tree: is signified the dignitie of a King, whose God reedeth to be a defence for all kinds of men, and whose flure is profitable for mankind.

the earth, and the height thereof was great:

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the endes of all the earth.

9 The boughes thereof were faire, and the fruite thereof much, and in it was meate for all: it made a shadowe vnder it for the beastes of the field, and the fowles of the heauen dwelt in the boughes thereof, and all flesh fed of it.

10 I saw in the visions of mine head vpon my bed, and behold, a watchman and an holy one came downe from heauen,

11 And cryed aloud, and said thus, Hewe downe the tree, and breake off his branches: shake off his leaues, and scatter his fruite, that the beastes may flee from vnder it, and the fowles from his branches.

12 Neuertheless leaue the stumpe of his rootes in the earth, and with a band of yron and brasie *b*inde it among the graffe of the feld, and let it be wet with the dewe of heauen, and let his portion be with the beastes among the graffe of the feld.

13 Let his heart be changed from mans nature, and let a beastes heart be giuen vnto him, and let seuen times be passed ouer him.

14 The sentence according to the decree of the watchmen, and according to the word of the holy ones: the demand was answered, to the intent that liuing men may knowe, that the most High hath power ouer the kingdome of men, and giueth it to whomsoever he will, and appointeth ouer it the most abieft among men.

15 This is the dreame, that I King Nebuchad-nezzar haue seene: therefore thou, O Belshazzar, declare the interpretation thereof: for all the wifemen of my kingdome are not able to shewe me the interpretation: but thou art able: for the spirit of the holy gods is in thee.

16 Then Daniel (whose name was Belshazzar) helde his peace by the space of one houre, and his thoughts troubled him, and the King spake and said, Belshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belshazzar answered and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues were faire, and the fruite thereof much, and in it was meate for all, vnder the which the beastes of the feld dwell, and vpon whose branches the fowles of the heauen did sit,

19 It is thou, O King, that art great and mightie: for thy greatnesse is growen, and reacheth vnto heauen, and thy dominion to the endes of the earth.

20 Where as the King saw a watchman, and an holy one, that came downe from heauen, and said, Hewe downe the tree and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasie *b*inde it among the graffe of the feld, and let it be wet with the dewe of heauen, and let his portion be with the beastes of the feld, 17 seuen times passe ouer him,

21 This is the interpretation, O King, and it is the decree of the most High, which is come vpon my lord the King,

g Meaning, the Angel of God, which neither eateth nor sleepeth, but is ever ready to do Gods will, and is not infected with mans corruption, but is ever holy: and in that that he commands to cut downe this tree, he knew that it should not be cut downe by man, but by God. h Herely he meaneth that Nebuchad-nezzar should not only for a time lose his kingdome, but be like a bea. i God hath decreed this iudgement, and the whole familie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decrees against all them that lift vp themselves against Gods.

k He was troubled for the great iudgement of God which he saw decreed against the King: and so the Prophets of the one part pronounce Gods iudgements, like the zale they bare to his glory, and on the other part to haue compassion vpon man, and also to consider that they should be subject to Gods iudgements, if he did not regard them with pitie.

l Whereby hee meaneth a long space, as seuen years. Some interpret seuen moneths, and others iue years, but it seemeth he meant of years.

23 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grasse as the oxen, and they shall wet thee with the dewe of heauen: and feuen times shall passe ouer thee, till thou know, that the most High beareth rule ouer the kingdom of men, and giue it to whom so euer he will.

24 Whereas they sayde, that one should leaue the flumpe of the tree rootes, thy kingdom shall remaine vnto thee: after that, thou shalt knowe, that the heauens haue the rule.

25 Wherefore, O King, let my counsell be acceptable vnto thee: and breake off thy finnes by righteousnesse, and thine iniquities by mercy toward the poore: loe, let there be a healing of thine error.

26 All these things shall come vpon the King Nebuchad-nezzar.

27 ¶ At the end of twelue moneths, he walked in the royall palace of Babel.

28 And the King spake, and sayde, Is not this great Babel, that I haue built for the house of the kingdom by the might of my power, and for the honour of my maiestie?

29 While the word was in the Kings mouth, a voyce came downe from heauen, saying, O King Nebuchad-nezzar, to thee be it spoken, Thy kingdom is departed from thee.

30 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grasse, as the oxen, and feuen times shall passe ouer thee, vntill thou knowest, that the most High beareth rule ouer the kingdom of men, and giue it vnto whom so euer he will.

31 The same houre was the thing fulfilled vpon Nebuchad-nezzar, and hee was driuen from men, and did eate grasse, as the oxen, and his body was wetted with the dewe of heauen, till his haire was grown as eagles feathers, & his nailes like birds clauers.

32 And at the end of these dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto mee, and I gaue thanks vnto the most High, and I prayed and honoured him, that liueth for euer, whose power is an euermlasting power, and his kingdom is from generation to generation.

33 And all the inhabitants of the earth are reputed as nothing: and according to his will hee worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hande, nor say vnto him, What dost thou?

34 At the same time was mine vnderstanding restored vnto mee, and I returned to the honour of my kingdom: my glory and my beautie was restored vnto mee, and my counsellours: and my princes fought vnto mee, and I was established in my kingdom, and my glory was augmented toward me.

35 Now therefore I Nebuchad-nezzar praise, and extoll & magnifie the King of heauen, whose workes are all truth, & his wayes iudgement, and those that walke in pride, he is able to abate.

CHAP. V.

5 Belshazzar King of Babilon hath fresh an harte writing on the wall. 6 The high priest called of the King, cannot expound the writing. 7 Daniel reueth it, and interpreteth it also. 8 The King is afeare. 9 Darius miseth the kingdom.

1 King Belshazzar made a great feast to a thousand of his princes, and dranke wine before the thousand.

2 And Belshazzar while he tasted the wine, commanded to bring him the golden and silver vessels, which his father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the King and his princes, his wives, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the King and his princes, his wives and his concubines drinke in them.

4 They drunke wine and prayd the gods of golde, and of silver, of bras, of yron, of wood and of stone.

5 At the same houre appeared fingers of a mans hande, which wrote ouer against the candlelike vpon the plaister of the wall of the Kings palace, and the King sawe the palme of the hande that wrote.

6 Then the Kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were looser, and his knees smote one against the other.

7 Wherefore the King cryed loude, that they should bring the astrologians, the Caldians and the soothsayers. And the King spake, and sayd to the wise men of Babel, Whosoever can reade this writing, and declare me the interpretation thereof, shall be clothed with purple, and shall haue a chaine of golde about his necke, and shall bee the thirde ruler in the kingdom.

8 Then came all the Kings wise men, but they could neither reade the writing, nor shewe the King the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

10 ¶ Now the King by reason of the talke of the King, and his princes came into the banquet house, and the Queene spake, and sayde, O King, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdom, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding and wisdom like the wisdom of the gods, was founde in him: whom the King Nebuchad-nezzar thy father, the King, I say, thy father, made chiefe of the enchanters, astrologians, Caldians, and soothsayers.

12 Because a more excellent spirit, and knowledge, and vnderstanding (for hee did expound dreames, & declare hard sentences, and disclosed doubts) were found in him, as in Daniel, whom the King named Belshazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the King, and the King spake and sayde vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the King brought out of Iewrie?

14 Nowe I haue heard of thee, that the spirit of the holy gods is in thee, and that light and vn-

a Daniel reueth this hystorie of King Belshazzar. Belshazzar was a heathen, to whose gods iudgements against the wicked for the destruction of his Church, and how the prophetic of Ieremias was true, that they should be delivered after seuerall yeres.

b The Kings of the East parts then vied to fit alone commonly, & it seemed that any of them should in their company and now to show his power, & how he had set by his enemy, which then befell Babylon, he made a solemn banquet, & vied to see in their company, which is meant here by drinking, in their company, and negligent when they do. Strudion is a hard word, it means with wine.

c Meaning his grandfather. d In contempt of the true gods, they praised their idols, so that they thought that the gods of silver were gold, but that there was certain veritie, and power in them to do them good, which is also the opinion of idolaters.

e That might the better be seen.

f So he that before contemned God, was moved by this fight to tremble for feare of gods indignation. g That the wicked in their troubles might seeke more meane, who draw them from God, because they see not in him who is the only comfort in all afflictions.

h To wit, his grandfather, Nabuchadnezzar, whose wife which was the age was not before at the feast, but came thither when the feast of these things

newer. i Reade Chap. 4. 8, and this declarer, that both this name was called vnto him, and also that hee did not vie the while practising, because hee was not among them when all were called. k For the idolaters thought the Angels to be power as Gods, & therefore had them in like estimation, as they had God, thinking that the spirit of Iudgement, and vnderstanding came of him.

CHAP. VI.

desisting & excellent wisdom is found in thee.

15 Now therefore, wise men as astrologians haue bene brought before mee, that they should reade this writing, and shewe mee the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shewe interpretations, and dissolue doubts: now if thou canst reade the writing, and shewe me the interpretation thereof, thou shalt be clothed with purple, and shalt haue a chaine of golde about thy necke, and shalt bee the thirde ruler in the kingdome.

17 Then Daniel answered, and saide before the King, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I will reade the writing vnto the King, and shew him the interpretation.

18 O King, heare thou, The most high God gaue vnto Nabuchad-nazzar thy father a kingdome, and maiestie, and honour, and glory.

19 And for the maiestie that hee gaue him, all people, nations, and languages trembled, and feared before him: he put to death whom he would: he smote whom he would: whom he would he set vp, and whom he would he put downe.

20 But when his heart was puffed vp, and his minde hardened in pride, hee was depozed from his kingly throne, and they tooke his honour from him.

21 And hee was driuen from the sonnes of men, and his heart was made like the bestiall, and his dwelling was with the wilde asses: they fedde him with grasse like oxen, and his body was wetted with the dewe of the heauen, till hee knewe, that the most high God bare rule ouer the kingdome of men, and that he appointed ouer it, whomsoever he pleased.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things.

23 But hast lift thy selfe vp against the Lorde of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wives and thy concubines haue drunke wine in them, and thou hast praised the gods of silver and golde, and brass, yron, wood & stone, which neither see, neither heare, nor vnderstand: and the God in whose hande thy breath is, and all thy wayes, him hast thou not glorified.

24 But then was the palme of the hande sent from him, and hath written this writing.

25 And this is the writing that hee hath written, **MENE, MENE, TEKEL, VPHARSIN.**

26 This is the interpretation of the thing, **MENE**, God hath numbered thy kingdome, and hath finished it.

27 **TEKEL**, thou art weyed in the balance, and art found too light.

28 **PERES**, thy kingdome is diuided, and giuen to the Medes and Persians.

29 Then at the commandment of Belshazzar they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him that hee should be the thirde ruler in the kingdome.

30 The same night was Belshazzar the King of the Caldians slaine.

31 And Darius of the Medes tooke the kingdome, being three score and two yeres olde.

1 Daniel made rule ouer the gouernours. 2 As all against Daniel. 3 He is put into a drene of fyre by the continuance of the King. 4 He is deliuered by fyre in God. 5 The wicked accusers are put vnto the fyre. 6 Darius by a decree maketh the God of Daniel.

1 I pleased Darius to set ouer the kingdome a hundredth and twenty gouernours, which should be ouer the whole kingdome.

2 And ouer these, three rulers (of whom Daniel was one) that the gouernours might accompt vnto them, and the King should haue no damage.

3 Nowe this Daniel was preferred about the rulers and gouernours, because the spirit was excellent in him; and the King thought to set him ouer the whole Realme.

4 Wherefore the rulers and the gouernours sought an occasion against Daniel concerning the kingdome: but they could find none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

5 Then said these men, We shall not finde an occasion against this Daniel, except we finde it againe! him concerning the Lawe of his God.

6 Therefore the rulers and these gouernours went together to the King, and saide thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellors, and dukes haue consulted together to make a decree for the king and to establish a statute, that whosoever shall aske a petition of any god or man for thirte dayes saueth of thee, O King, he shall be cast into the denne of Lyons.

8 Now, O King, confirme the decree, and seale the writing, that it bee not changed, according to the lawe of the Medes and Persians, which altereth not.

9 Wherefore King Darius sealed the writing and the decree.

10 Now when Daniel vnderstood that hee had sealed the writing, he went into his house, and his window being open in his chamber towards Ierusalem, hee kneeled vpon his knees three times a day, and prayed and praised his God, as hee did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, & spake vnto the King concerning the Kings decree, Haft thou not sealed the decree that eny man that shall make a request to any God or man within thirte dayes, saue to thee, O King, shall be cast into the denne of Lyons? The King answered, and sayde, The thing is true, according to the Lawe of the Medes and Persians, which altereth not.

13 Then answered they, and sayde vnto the King, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the King heard these wordes, he was sore displeased with himselfe, and set his heart on Daniel, to deliuer him: and hee laboured till the sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and saide vnto the King, Vnderstand, O King, that the lawe of the Medes and Persians is, that no decree nor statute which the King confirmeth

a Reade Elies, Chap. 1.

b, not be ironical.

c This heathen King preferred Daniel a stranger to all his nobles and familia because the graces of God were more excellent in him then in others. Thus the wicked cannot abide the graces of God in others, but strike by all occasions to drice them: therefore against such assaults there is no better remedie then to walke uprightly in the feare of God, & to haue a good conscience.

d Herein is commended the wickedness of the King, who would be set vp as a god, and called out what wicked lawes hee proposed for the maintenance of the same.

e Because he would not by his silence shew that hee consented to this wicked decree, he set open his windowes toward Ierusalem, when he prayed both to stirre vp himselfe with the remembrance of Gods promises to his people when they should pray toward the Temple, and also that others might see, that he would not be ther comfort in heart nor desire for these few dayes to any thing that was contrary to Gods glory.

1 Before hee reade the writing, hee declared to the King his great ingratitude toward God, who could not be moved to giue him the glory, considering his wonderful worke toward his grandfather, & to his weth, that hee doeth not fynde of ignorance, but of malice.

m After that God had had long time deferred his anger, and patiently waited for thine amendment. n This word is thine, written for the certaintie of the thing, shewing that God had most surely conuicted, signifying also that God hath appointed a terme for all kingdomes, and that a miserable ende shall come on all that will themselves against him. o, meaning, to come his sonne to him, and to see him, this title of honor, although Cy, in this it had for denotation.

7 Meaning, that he was allowed, when he saw these Emperours in such dignity, and pride, and so suddenly altered at the coming of Christ, when this fourth Monarchie was subject to men of other nations.

8 As the three former Monarchies had a note at the time that God appointed, although they flourished for a time, so shall this fourth have, and they that patiently abide Gods appointment, shall enjoy the promises.

9 Which is meant of Christ, who had not yet taken upon him mans nature, neither was the sonne of David according to the flesh, as he was afterwards: but appeared then in a figure, and thus in the cloudes: that is, being separate from the common sort of men by manifold figures of his diuine.

10 To wit, when he ascended into the heauen, and of his diuine maiesty appeared, and all power was given vnto him in respect of that that he was our Meditour.

11 Then I behelde, 7 because of the voyce of the presumptuous words, which the home spake: I behelde, euen till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As concerning the other beasts, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 As I beheld in visions by night, beholde, one like the forme of man came in the cloudes of heauen, and approached vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him dominion, and honour, and a kingdome, that all people, nations and languages should serue him: his dominion was an euertlasting dominion, which shall neuer be taken away: and his kingdome shall neuer be destroyed.

15 I Daniel was troubled in my spirit, in the middes of my body, and the visions of mine head made me afraid.

16 Therefore I came vnto one of them that stood by, and asked him the truth of all this: for he tolde me, and shewed me the interpretation of these things.

17 These great beasts which are foure, are foure Kings, which shall arise out of the earth.

18 And they shall take the kingdome of the Saints of the most High, which shall possesse the kingdome for euer, euen for euer and euer.

19 After this, I would know the truth of the fourth beast, which was so unlike to all the others, very fearefull, whose teeth were of yron, and his nailes of braffe: which deuoured, brake in pieces, and stamped the residue vnder his fete.

20 Also to know of the ten hornes that were in his head, and of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose looke was more frowne then his fellows.

21 I behelde, and the same 10 hornes made battell against the Saints, yea, and prevailed against them.

22 Vntill the Ancient of dayes came, and iudgement was giuen to the Saints of the most High: and the time approached, that the Saints possessed the kingdome.

23 Then he said, The fourth beast shall be the fourth kingdome in the earth, which shall be vnlke to all the kingdomes, and shall deuoure the whole earth, and shall treade it downe and breake it in pieces.

24 And the ten hornes out of the kingdome are tenne Kings that shall rise: and another shall rise after them, and he shall be vnlke to the first, and he shall subdue three Kings.

25 And shall speake words against the most

High, and shall confume the Saintes of the most High, and thinke that he may change times and Lawes, and they shall be giuen into his hand, vntill a time, and times, and the diuiding of time.

26 But the iudgement shall sit, and they shall take away his dominion, to confume and destroy it vnto the ende.

27 And the kingdome, and dominion, and the greatness of the kingdome vnder the whole heauen shall be giuen to the holy people of the most High, whose kingdome is an euertlasting kingdome and all powers shall serue and obey him.

28 Euen this is the ende of the matter, I Daniel had many cogitations which troubled mee, and my countenance changed in me: but I kept the matter in mine heart.

but at leas he will affuage the triboules and shorten the time for his elects sake, Math. 24. 12. which is here meant by the diuiding of time. 2 God by his power shall restore things that were out of order, and to destroy this little horn, that it shall neuer rise vp againe. 1 He then that herefore the beast should be destroyed, to wit, that his Church might have rest and quietnesse, which though they do not fully enjoy here, yet they haue it in hope and by the preaching of the Gospel enjoy the beginning thereof, which is meant by their words, vnder the heauen and therefore he here speaks of the beginning of Ch. after his kingdome in this world, which kingdome the faithful haue by the participation that they haue with Christ their head. 1 That is, some of euery sort that beare rule. 2 Though he had many motions in his heart which moued him to see to fetch out the matter carefully: yet he was content with what which God revealed, and kept in his memorie, and wrote it for the use of the Church.

CHAP. VIII.

A vision of a battell between a ramme and a goat, 30. The understanding of the vision.

IN the third yeere of the reigne of King Belshazzar, a vision appeared vnto mee when I was in bed, after that which appeared vnto mee at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the province of Elam, and in a vision mine thought I was by the riuier of Vlai.

3 Then I looked vp and sawe, and beholde, there stood before the riuier a ramme, which had two hornes: and these two hornes were hie: but one was 4 hier then another, and the highest came vp 1 ft.

4 I saw the ramme pushing against the West, and against the North, and against the South: so that no beasts might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, beholde, a goat came from the West ouer the whole earth, and touched not the ground: and this goat had no g horne that appeared betwene his eyes.

6 And he came vnto the ramme that had the two hornes, whome I had seene standing by the riuier, and ranne vnto him in his fierce rage.

7 And I saw him come vnto the ramme, and being moued against him, he smote the ramme, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goat waxed exceeding great, and when he was at the strongest, his great 1 horne was broken: and for it came vp foure that

p These Emperours that not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octavianus, Tiberias, Caligula, Nero, Domitianus, &c.

q God shall settle them that rage against his Saints for a long time, which is meant by the time & times, & the diuiding of time.

a After the general tribulation, he cometh to anticipate particular visions as touching the destruction of the Monarchie of the Persians, and Macedonians, and the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

b That is, of Persia.

c Which restored the kingdome of the Persians and Medes, which were lost together.

d Meaning Cyrus, which after grew greater in power than Darius his vncke and sonnet in lawe.

e That is, no king or nation.

f Meaning Alexander that came from Grecia with great speed and expedition.

g Though he came in the name of all Grecia, yet he bare the title and dignity of the general capitaine.

h That is, the strength was attributed to him, which is meant by this horne. b Alexander overcame Darius in two sundry battels, and so had the two kingdomes of the Medes and Persians. 1 Alexander great power was broken: for when he had overcome all the East, he thought to returne from Grecia to subdue them that there had rebelled, and so dyed by the way.

1 That is, which were famous: for almost in the space of fifteen years there were fifteen divers sacrifices before this mona-chie was dissolved to these parts, whereof Calistander had Macedonia, Seleucus Syria, Antiochus Asia the less and Ptolemaeus Egypt.

1 Which was Antiochus Epiphanes, who was of a cruel and burning nature, and where there was order between him and the king during the time, that he was in the world, he was called the little horn, because neither

placely condition, nor any other thing, why he should obtain this king-
dom.

1 That is, toward Egypt.

1 Whereby he somewhat Ptolemaeus.

1 That is, in India, Ptolemaeus calistander the son of God, and was his precious name under these, which are to call, because they are separated from the world.

1 That is, God, who governeth and maintaineth his Church.

1 He laboured to abolish all religion, and therefore call Gods service out of his Temple, which God had chosen as a little corner from all the rest of the world to have his Name there truly called upon.

1 He sheweth that their sinnes are the cause of these horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, when he would not suffice utterly to abolish his religion.

1 This horn shall abolish for a time the doctrine, &c. corrupt Gods service. 1 Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth a certain one of a secret one, or something else.

1 That is, the Jews sinners, which were cause of this defolation. 2 That is, which foretold Gods religion, and his people. 3 Christ answered more for the comfort of the Church.

1 That is, would for many natural dayes be past, which make five scores three months and so halfe: for so long vnder Antiochus was the Temple profaned.

1 Which was Christ, who in this manner declared himselfe to the old fathers how he would be God manifested in the flesh.

1 This power to command the Angel, declared that hee was God. 2 The rest of this vision shall not yet appear, but a long time after.

1 Meaning the great rage which Antiochus should have against the Church. 2 That is, Grecia. 3 They shall not have his power as had Alexander.

1 Noting that this Antiochus was impudent and cruel, and also craving that he should not be deceived. 1 That is, not like Alexander's strength. 2 But that Gentiles that dwell about him, and also the Jews,

appeared toward the four winds of the heaven. 9 And out of one of them came forth a little home, which waxed very great toward the South, and toward the East, and toward the pleasant land.

10 Yea, it grew up vnto the hostes of heaven, and it cast downe some of the hostes, & of the starres to the ground, and trode upon them.

11 And extolled himselfe against the prince of the hostes from whom the daily sacrifice was taken away, and the place of his Sanctuary was cast downe.

12 And a time shall be given him over the daily sacrifice for the iniquite: and it shall cast downe the truth to the ground, and thus shall it doe, and triumph.

13 Then I heard one of the Saints speaking, and one of the Saints spake vnto a certaine one, saying, How long shall endure the vision of the daily sacrifice, and the iniquite of the defolation on to tread both the Sanctuary and the armie vnder foot?

14 And he answered me, Vnto the evening and the morning, two thousand and three hundred: then shall the Sanctuary be cleansed.

15 ¶ Nowe when I Daniel had seene the vision, and fought for the meaning, beholde, there stood before me like the similitude of a man.

16 And I heard a many voice betweene the banks of Vlai, which called, and sayde, Gabriel, make this man to understand the vision.

17 So he came where I stood: and when he came, I was afraid, and fell vpon my face: but he sayd vnto me, Vnderstand, O sonne of man: for in the last time shall be the vision.

18 Nowe as he was speaking vnto mee, I being a sleepe fell on my face to the ground: but he touched me, and set me vp in my place.

19 And hee sayde, Beholde, I will shewe thee what shall be in the last warth: for in the end of the time appointed is shall come.

20 The ramme which thou sawest, hauing two hornes, are the Kings of the Medes and Persians.

21 And the goatie is the King of Grecia, and the great horn that is betweene his eyes, is the first King.

22 And that that is broken, and foure stode vp for it, are foure kingdomes, which shall stand vp for of that nation, but not in his strength.

23 And in the end of their kingdomes, when the rebellious shall be consumed, a King of fierce countenance, and vnderstanding darke sentences, shall stand vp.

24 And his power shall be mightie, but not in his strength: and hee shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the holy people.

25 And throughout his policie also, hee shall cause craft to prosper in his hand, and he shall extoll himselfe in his heart, and by peace shall destroy many: hee shall also stand vp against the prince of princes, but hee shall be broken downe without hand.

26 And the vision of the evening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shall be after many dayes.

27 And I Daniel was stricken and sicke certaine dayes: but when I rose vp, I did the kings business, and I was astonished at the vision, but none vnderstood it.

CHAP. IX.

1 Daniel desired to know that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 2 A true confession. 3 Daniels prayer is heard. 4 Gabriel the Angel expoundeth vnto him the vision of the fourre waters. 5 The coming of Christ. 6 The building againe of Ierusalem. 7 The death of Gog.

1 In the first yeere of Darius the sonne of Ahasuerus, of the seede of the Medes, which was made King ouer the realme of the Caldeans.

2 Euen in the first yeere of his reigne, I Daniel vnderstoode by books the number of the yeeres, whereof the Lord had spoken vnto Ieremiah the Prophet, that hee would accomplish fouente yeeres in the defolation of Ierusalem.

3 And I turned my face vnto the Lord God, and I fought by prayer and supplications with fasting and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, O Lord God, which are great and fearful, and keepst covenant and mercy towarde them which I loue thee, and towarde them that keep thy commandments.

5 Wee haue sinned, and haue committed iniquitie and haue done wickedly, yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For we would not obey thy seruants the Prophets, which spake in thy Name to our kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, righteousness belongeth vnto thee, and vnto vs open shame, as appeareth this day vnto every man of Iudah, and to the inhabitants of Ierusalem: yea, vnto all Israel, both neere and farre off, through all the countreys, whither thou hast driuen them, because of their offences, that they haue committed against thee.

8 O Lord, vnto vs open shame, to our Kings, to our princes, and to our fathers, because we haue sinned against thee.

9 Yet compassion and forgiveness is in the Lorde our God, albeit wee haue rebelled against him.

10 For we haue not obeyed the voyce of the Lord our God, to walke in his lawes, which hee had layde before vs by the ministration of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy Lawe, and are turned backe, and haue not heard thy voyce: therefore the curse is powred vpon vs, and the othe that is written in the Lawe of Moses

1 Wherewith hee speaketh about by his craft, hee shall bring it to passe. 2 That is, vnder pretence of peace, or as it were in sport.

3 Meaning a good God.

4 For God would deuyne him with a notable place, and to comfort his Church. 5 Mar. 4. 9.

6 Reade verse 23. 7 For feare and astonishment.

a Who was also called Mithras.

b For Cyrus led with ambition, went about warres in other countreys, and therefore

c Daniel had the title of the king-
come, though

d Cyrus was King in effect.

e For though he was an excellent Prophet, yet hee daily increased in knowledge by reading of the Scripture.

f Hee performed all that ordinance

g prayer, which hee did in his heart, but hee did a rare and excellent prayer, let their sinnes be counted against thee.

h Hee desired that they should be counted against thee, but hee desired that they should be counted against thee.

i Hee desired that they should be counted against thee, but hee desired that they should be counted against thee.

k Hee desired that they should be counted against thee, but hee desired that they should be counted against thee.

l Hee desired that they should be counted against thee, but hee desired that they should be counted against thee.

m Hee desired that they should be counted against thee, but hee desired that they should be counted against thee.

n Hee desired that they should be counted against thee, but hee desired that they should be counted against thee.

o Hee desired that they should be counted against thee, but hee desired that they should be counted against thee.

p Hee desired that they should be counted against thee, but hee desired that they should be counted against thee.

q Hee desired that they should be counted against thee, but hee desired that they should be counted against thee.

r Hee desired that they should be counted against thee, but hee desired that they should be counted against thee.

s Hee desired that they should be counted against thee, but hee desired that they should be counted against thee.

t Hee desired that they should be counted against thee, but hee desired that they should be counted against thee.

u Hee desired that they should be counted against thee, but hee desired that they should be counted against thee.

v Hee desired that they should be counted against thee, but hee desired that they should be counted against thee.

w Hee desired that they should be counted against thee, but hee desired that they should be counted against thee.

x Hee desired that they should be counted against thee, but hee desired that they should be counted against thee.

y Hee desired that they should be counted against thee, but hee desired that they should be counted against thee.

z Hee desired that they should be counted against thee, but hee desired that they should be counted against thee.

the seruant of God, because we haue sinned against him.

12 And hee hath confirmed his wordes, which hee spake against vs, and against our iudges that iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the Lawe of Moses: yet made we not our prayer before the Lord our God, that we might turne from our iniquities & vnderstand thy truth.

14 Therefore hath the Lord [†] made ready the plague, and brought it vpon vs: for the Lord our God is righteous in al his workes, which he doeth: for we would not heare his voyce.

15 * And nowe; O Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renowne, as ^{appeareth} this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy * righteoufnesse, I beseech thee, let thine anger and thy wrath be turned away from this citie Ierusalem thine holy Mountaine: for because of our finnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproch to all that are about vs.

17 Nowe therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to shine vpon thy Sanctuary, that lyeth waste for the Lords sake.

18 O My God, incline thine care and heare: open thine eyes, and behold our defolations, and the citie whereupon thy Name is called: for we do not present our supplications before thee for our owne * righteoufnesse, but for thy great tender mercies.

19 O Lorde heare, O Lord forgiue, O Lord o consider, and doe it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man * Gabriel, whome I had seene before in the vision, came flying, and touched mee about the time of the evening oblation.

22 And hee informed me, and talked with me, and said, O Daniel, I am now come forth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commandement came forth, and I am come to shewe thee, for thou art greatly beloued: therefore vnderstand the matter, and consider the vision.

24 Seuentie * weekes are determined vpon thy people, and vpon thine holy citie, to finish the wickednesse, and to seale vp the finnes, and to reconcile the iniquitie, and to bring in euertlasting righteoufnesse, and to seale vp the vision and prophesie, and to anoynt the most Holy.

25 Knowe therefore and vnderstand, that from the going forth of the commandement to bring againe ^{the people}, and to build Ierusalem, vnto Messiah the prince, shall bee seuen weekes: and * threefoore and two weekes, and

the streete shall be built againe, and the wall euen in a * troublesome time.

26 And after threefoore and two * weekes, shall Messiah be slaine, and shall * haue nothing, and the people of * the prince that shall come, shall destroy the citie and the Sanctuary, and the end thereof shall be with a flood: and vnto the end of the battell it shall be destroyed by defolations.

27 And he * shall confirme the conuenant with many for one weeke: and in the middes of the weeke he shall cause the sacrifice and the oblation to * cease, and for the ouerspreding of the abominations, he shall make it desolate, euen vntill the consummation determined shall be powred vpon the desolate.

28 ^a By the preaching of the Gospel, ^b Christ accomplished this promise, ^c Meaning, that Ierusalem and the Sanctuary should be utterly destroyed for their rebellion against God, and their idolatry: or as these read, that the plagues shall be great, that they shall all be accomplished at thine.

CHAP. X.

There appeareth vnto Daniel a man clothed in linen, 11: Which sheweth him wherefore he is first.

IN the * third yeere of Cyrus King of Persia, a thing was reuelled vnto Daniel (whose name was called Belteshazzar) & the word was true, but the time appointed was * long, and he vnderstood the thing, and had vnderstanding of the vision.

2 At the same time I Daniel was in beauenesse for three weekes of daies.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoynt my selfe at all, till three weekes of daies were fulfilled.

4 And in the foure and twentieth day of the * first moneth, as I was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and behelde, there ^{was} a man * clothed in linen, whose loynes were girded with fine golde of * Vphaz.

6 His body also ^{was} like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete ^{were} like in colour to polished brasse, and the voyce of his wordes ^{was} like the voyce of a multitude.

7 And I Daniel alone sawe the vision: for the men that were with me, sawe not the vision: but a great feare fell vpon them, so that they fled away and hid themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for ^{my} strength was turned in me into corruption, and I retained no power.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his wordes, I flect on my face: and my face was toward the ground.

10 And behold, an hand touched me, which fit me vp vpon my knees and vpon the palmes of mine hands.

11 And hee sayde vnto mee, O Daniel, a man greatly beloued, vnderstand the wordes that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when hee had sayd this word vnto me, I stood trembling.

12 Then sayd he vnto mee, Feare not, Daniel: for from the first day that thou diddest first thine heart to vnderstand, and to humble thy selfe before thy God, thy wordes were heard, and I am come for thy wordes.

† Sir in fraile

of time.

2 In this last

weekes of the

science, shall Christ

come and preach

and suffer death.

7 He shall strength

to haue no brau-

tie, nor to be of

any estimation, as

isa. 53. 2.

2 Meaning Titus

Verpianus Titus

who should come

and destroy both

the Temple and

the people with-

out conscience

his

promise, fulfill the

by his death & redi-

cation. c Meaning, that Ierusalem and the Sanctuary should

be utterly destroyed for their rebellion against God, and their idolatry: or as these

read, that the plagues shall be great, that they shall all be accomplished at thine.

a He seeth this

third yeere, becau-

se at this time the

building of the

Temple began to

be hindered by

Cambyses Cyrus

sonne, when the

father made warre

in Asia minor a-

gainst the Sepha-

ns, which was a

dissembling in

the godly, and a

great feare to

Daniel.

b Which is to de-

clare that the god-

ly should not be

liken too much he

patiently to abide

the yllus of Gods

promise.

c Called Abib,

which consisteth

part of March and

part of April.

d Being caused by

the Spirit of pro-

phesie to haue the

light of this ruse

Tyrus.

e This was the

Angel of God,

which was first

before Daniel in

this prophesie

that followeth.

* Isa. 1. 6. 9.

f The word

signifieth comeli-

ness, or beauty,

so that forsooke

he was like a

dead man for de-

formitie.

g Which decla-

reth that when we

are sickened down

with the travailles

of God, we must

rise except in the

life we be with

his hand, which is

his power.

¶ The guardant vs.

1. As, watched up

on the cast.

* Ezech. 1. 28.

he seeth, i. e.

1. That is, accord-

ing to all thy

merciful promises

and the perfor-

mance thereof.

1. Shew thy selfe

favourable.

2. That is, for thy

Christs sake in

whom thou wilt

accept all our

prayers.

3. Declaring, that

the glory be only

vnto Gods mer-

its, and renoune

their owne workes

when they seeke

for remission at

their finnes.

4. That he could

not content him-

selfe with any va-

luements of

wordes: for he

was so led with a

seruice zeale con-

sidering Gods

promise made to

the citie in respect

of his Church, and

for the aduance-

ment of Gods

glory.

* Chap. 1. 16.

p He alludeth to

Ieremiahs prophesie,

who prophesied

that their capti-

uitie should be

seuentie yeeres:

but now Gods

mercie should for-

geue forth excede

his iudgement,

which should be

seuen hundred and

nintie yeeres,

due to the com-

ing of Christ, and

so then it should

continue for euer.

q Meaning, Tru-

thly nation, men

whom he may

carefull.

r To show mercy

and to put finis

ch of remembrance,

s That is, from the

time that Cyrus

gave them leave

to depart.

t These weekes

make fourtie nine

yeeres, whereof

we referred to the

time of the bui-

ding of the Tem-

ple, and three to

the laying of the

foundation.

u Coming from

the six yeeres of

Darius, who gave

him second com-

mandement for

the building of the Temple, and 40. yeeres, which make 499. yeeres, which com-

prehend the time from the building of the Temple vnto the beginning of Christ.

13 But the prince of the kingdome of Persia with floods mee one and twentie dayes: but loe, Michael one of the chiefe princes, came to helpe me, and I remained there by the kings of Persia.

14 Now I am come to shew thee what shall come to thy people in the latter dayes: for yet the vision is for many dayes.

15 And when he spake these words vnto me, I set my face toward the ground, and held my tongue.

16 And behold, one like the similitude of the sonnes of man touched my lippes: then I opened my mouth, and spake, and said vnto him that stood before me, O my Lord, by the vision my sorrowes are returned vpon me, and I haue retained no strength.

17 For how can the seruant of this my Lord talke with my Lord bring such one? for as for me straightway there remained no strength in mee, neither is there breath left in me.

18 Then there came againe and touched me one like the appearance of a man, and he strengthened me.

19 And saide, O man, greatly beloued, feare not: a peace be vnto thee: be strong and of good courage. And when he had spoken vnto mee, I was strengthened, and said, Let my Lord speake: for thou hast strengthened me.

20 Then said hee, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Persia: and when I am gone forth, loe, the Prince of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

22 And he said, O which declareth that when thou seest the people of Israel, hee doest not immediately lift them vp at once (for now the Angel had touched him twice) but by litle and litle. *P* Meaning that he would not only himselfe bridle the rage of Cambyses, but also the other Kings of Persia by Alexander the King of Macedonia. *Q* For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

CHAP. XI.

A propheticke of the kingdome, which shall be enemies to the Church of God, as of Persia, 2 Of Greece, 3 Of Egypt, 28 Of Syria, 26 And of the Roman.

Also I shew first yere of Darius of Medes, and

2 And now will I shew thee the truth. Behold, there shall stand vp yet three Kings in Persia, and the fourth shall be farre richer then they all: and by his strength, and by his riches hee shall stirre vp all against the realme of Grecia.

3 But a mightie King shall stand vp, that shall rule with great dominion, and do according to his pleasure.

4 And when he shall stand vp, his kingdome shall be broken, and shall be diuided toward the 8 foure windes of heauen: and not to his posteritie, nor according to his dominion, which he ruled: for his kingdome shall be plucked vp, euen to be for others besides it thofe.

5 And when he shall stand vp, all the East countries to fight against the Grecians: and albeit hee in his arme nine hundred thousand men yet in foure battles he was defeated: & fled a way with shame. *T* That is, Alexander the great. *E* For when his estate was most flourishing, hee overcame his life with drinke, and so fell into a discase: or as some write, was poisoned by Callistus. *F* For his twelve chiefe princes first denided his kingdome among themselves. *G* After this his Monarchie was denided into foure: for Seleucus into Syria, Antigonos into Asia minor, Cassander the kingdome of Macedonia, and Ptolemee into Egypt. *H* Thus God reuenged Alexanders ambition and cruelty in causing his posteritie to be murdered, partly of the fathers chiefe friends, and partly one of another. *I* None of these four shall be able to be compared to the power of Alexander. *K* That is his posteritie having no part thereof.

5 And the King of the South shall be mighty, and one of his princes, and shall preuaile against him, and beare rule: his dominion shall be a great dominion.

6 And in the end of yeres they shall be ioyned together: for the Kings daughter of the South shall come to the King of the North to make an agreement, but hee shall not retain the power of the arme, neither shall hee continue, nor his arme: but shee shall be delivered to death, and they that brought her, and hee that begate her, and he that comforted her in their times.

7 But out of the bud of her rootes shall one stand vp in his stead, which shall come with an arme, and shall enter into the fortresse of the King of the North, and doe with them as hee list, and shall preuaile.

8 And shall also cary captiues into Egypt their gods with their molten images, and with their precious vessels of silver and of gold, and hee shall continue 10 yeres then the king of the North.

9 So the king of the South shall come into his kingdome, and shall returne into his owne land.

10 Wherefore his sonnes shall be stirred vp, and shall assemble a mighty great arme: and one of them shall come, and overflow, and passe through their land: hee shall returne, & be stirred vp in his fortresse.

11 And the king of the South shall be angrie, and shall come forth, and fight with him, euen with the king of the North: for hee shall set forth a great multitude, and the multitude shall be giuen into his hand.

12 Then the multitude shall be proud, and their heart shall be lifted vp: for hee shall cast downe thousands: but hee shall not preuaile.

13 For the king of the North shall returne, and shall set forth a greater multitude then afore, and shall come forth (after certaine yeres) with a mighty arme, and great riches.

14 And at the same time there shall come many fild vp against the King of the South: also the rebellious children of thy people shall exalt themselves to establish the vision, but they shall fall.

15 So the king of the North shall come, & cast vp a mount, and take the strong citie: & the armes of the South shall not resist, neither his chosen people, neither shall there be any strength to withstand.

16 But he that shall come, shall doe vnto him as hee list, and none shall stand against him: and hee shall stand in the 8 pleasant lande, which by his hand shall be confirmed.

17 Again hee shall set his face to enter with the power of his whole kingdome, & his confederates with him: thus shall hee doe, & hee shall giue him his daughter of women, to destroy her: but

1 Meaning Seleucus and Antiochus the Great, the sonnes of Callistus that were against Ptolemee Philopater the sonne of Philadelphus. *P* For his eldest brother Seleucus died: or was slain while due warres were preparing. *Q* That is, Philopater where hee had the Antiochus sought great dowry from him in Syria, and also ready to invade Egypt. *R* For Antiochus had fought with Seleucus, and therefore thought to overcome him. *S* After the death of Ptolemee Philopater, who left Ptolemee Epiphanes his heire. *T* For vncertaine Antiochus came against him, but also Philip king of Macedonia. *U* These two brought great power with them. *V* For vnder Onias which falsely alleged that place of the 12 yeres, certaine of the Levites carried with him into Egypte still this propheticke: also the Angel sheweth that all their troubles which in the Church are by the providence and counsel of God. *X* The Egyptians were not able to resist Seleucus Antiochus captiues. *Y* The strength was in that not only did the Egyptians, but also the Levites, did enter into their country, where hee abode with them before that they may knowe of all their things come by Gods providence. *Z* This was the second battle that Antiochus fought against Ptolemee Epiphanes. *A* To win a hundred talents which was Cleopatra Antiochus daughter. *B* For hee regarded not the life of his daughter in respect of the treasure of Egypte.

1 To wit, Ptolemee king of Egypte.

2 That is, Antiochus the sonne of Seleucus, and one of Alexanders princes that hee chose mightie: for hee should haue both Asia & Syria.

3 That is, Seleucus the sonne of Ptolemee Philadelphus, shall be giuen in marriage to Antiochus the sonne of Antiochus the king, which in this time that Syria and Egypte should haue a continual peace together.

4 That is, Seleucus the sonne of Antiochus the king, which in this time that Syria and Egypte should haue a continual peace together.

5 That is, Seleucus the sonne of Antiochus the king, which in this time that Syria and Egypte should haue a continual peace together.

6 That is, Seleucus the sonne of Antiochus the king, which in this time that Syria and Egypte should haue a continual peace together.

7 That is, Seleucus the sonne of Antiochus the king, which in this time that Syria and Egypte should haue a continual peace together.

8 That is, Seleucus the sonne of Antiochus the king, which in this time that Syria and Egypte should haue a continual peace together.

9 That is, Seleucus the sonne of Antiochus the king, which in this time that Syria and Egypte should haue a continual peace together.

10 That is, Seleucus the sonne of Antiochus the king, which in this time that Syria and Egypte should haue a continual peace together.

11 That is, Seleucus the sonne of Antiochus the king, which in this time that Syria and Egypte should haue a continual peace together.

12 That is, Seleucus the sonne of Antiochus the king, which in this time that Syria and Egypte should haue a continual peace together.

13 That is, Seleucus the sonne of Antiochus the king, which in this time that Syria and Egypte should haue a continual peace together.

k She shall not agree to his wicked counsel: but shall loose her band, as her doting iniquities, and not seek his destruction.

l That is, toward Asia, Grecia, and those yles which are in the Sea called Mediterranean: for the Iewes called all countries yles which were divided from by Sea.

m For whereas Antiochus was wont to contemne the Romanes, and put their ambassadors to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight, and caused his shame to turne on his owne head.

n By his wicked life and obeying of foolish counsell.

o For feare of the Romanes he shall flee to his holdes.

p For when as vnder the pretence of power he would haue rubb'd the Temple of Iupiter Dedecus, the consuls they men prae his.

q That is, Seleucus shall succede his father Antiochus.

r Wet by fortune enemies, or battell, but by treache.

s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruel and flattering nature, and detested his brothers name of this kingdom, and vilified the kingdom without the content of the people.

t Hee sheweth that great force is powerfull enough to helpe the young force of Seleucus against his vnkle Antiochus, yett shall be overthrown. u Meaning Ptolemee Philometor Ptolemies sonne, who was this childes cousin germane, and is here called the prince of the covenant, because he was the chiefe, and all other followed his conduct. x For after the battell Philometor and his vnkle Antiochus made a league. y For he came vpon him at vnwares, and when he suspected his vnkle Antiochus coming. z Meaning in Egypt. a He will content himselfe with the first holdes he can get, but not by craft to attaine to the chiefe. b He shall overcome with reason. c Signifying his princes and the chiefe about him. d Desiring that his soldiers shall braue out and venture their life to trye and to be the safeguard of their prince. e The vnkle and the nephew shall take truce, and beark together. f In their heart they shall imagine to take one against another. g Signifying that it shalld be in the controule of men to bring things to pass, but in the providence of God who reuleth the King by a secret bridle that they cannot doe what they list themselves. h That he shall take of the Iewes in spoiling Ierusalem and the Temple, and this is tolde them before it cometh to passe, knowing that all things are done by Gods providence. i That is the Roman power shall come against him. j Popilius the Ambassador appointed him to depart in the Romanes service, which thing they obeyed, although much grieued, and to reuenge his grieue he came against the people of Iudea for their sake.

k Shee shall not stand on his side, neither bee for him.

l After this shall hee turne his face vnto the Iyles, and shall take many, but a prince shall cause his shame to light vpon him, beside that he shall cause his owne shame to light vpon himselfe.

m For he shall turne his face toward the forces of his owne land: but he shall be overthrowen and fall, and be no more found.

n Then shall hee stand in his place in the glorie of the kingdom, one that shall raise taxes: but after fewe dayes he shall be destroyed, neither in wrath, nor in battell.

o And in his place shall stand vp a vile person, to whom they shall not giue the honour of the kingdom: but hee shall come in peaceably, and obtaine the kingdom by flatteries.

p And the 7 armes that be overthrowen with a flood before him, and shall be broken: and also the prince of the 4 covenant.

q And after the league made with him, hee shall worke deceitfully: for he shall come vp, and overcome with a small people.

r He shall enter into the quiet and plentifull prouince, and hee shall doe that which his fathers haue not done, nor his fathers fathers: he shall diuide among them the praye and the spoyle, and the substance, yea, and he shall forecast his desires against the strong holdes, euen for a time.

s Altho hee shall stirre vp his power and his courage against y King of the South with a great armie, and the King of the South shall be stirred vp to battell with a very great and mightie armie: but he shall not stand: for they shall forecast and praeise against him.

t Yea, they that feede of the portion of his meate, shall destroy him: and his armie shall overflow: and many shall fall, and be slaine.

u And both these Kings hearts shall be to doe mischief, and they shall talke of deceit at one table: but it shall not auail: for yea the ende shall be at the time appointed.

x Then shall hee retorne into his land with great substance: for his heart shall bee against the holy covenant: so shall hee stand and retorne to his owne land.

y At the time appointed he shall retorne, and come toward the South: but the last shall not be as the first.

z For the ships of Chittim shall come against him: therefore hee shall rise and retorne, and fret against the holy covenant: so shall hee

doe, he shall then retorne, and haue intelligence with them that forsake the holy covenant.

31 And armes shall stand on his part, & they shall pollute the Sanctuary of strength, and shall take away the daily sacrifice, and they shall fret vp the abominable defolation.

32 And such as wickedly breake y covenant, shall hee take to sinne by flatterie: but the people that do know their God, shall preuaile & prosper.

33 And they y vnderstand among the people, shall instruct many: yet they that fall by sword, & by flame, by captiuitie & by spoile many dayes.

34 Now when they shall fall, they shall be holpen with a little helpe: but many shall cleaue vnto them & faintly.

35 And some of the vnderstanding shall fall to trie them, & to purge, & to make them white, til the time be out: for there is a time appointed.

36 And the King shall doe what him list: he shall exalt himselfe, and magnifie himselfe against all, that is God, and shall speake marvellous things against y God of gods, & shall prosper, til y wrath be accomplished: for the determination is made.

37 Neither shall he regard the God of his fathers, nor the desires of women, nor care for any God: for he shall magnifie himselfe aboue all.

38 But in his place shall hee honour the God Mautzim, and the god whom his fathers knew not, shall hee honour with gold and with silver, and with precious stones, and pleasant things.

39 Thus shall he doe in the holdes of Mautzim with a strange god whom he shall acknowledge: he shall increase his glory, and shall cause them to rule ouer many, and shall deuide y land for gaine.

40 And at the ende of time shall the King of the South push at him, & the King of the North shall come against him like a whirlwinde with charrets, and with horsemen, and with many thips, and he shall enter into the countries, & shall overflow and passe through.

41 He shall enter also into the pleasant land, and many countries shall be overthrowen: but these shall escape out of his hand, euen Edom & Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his hands also vpon the countries, & the land of Egypt shall not escape.

43 But he shall haue power ouer the treasures of golde and of silver, and ouer all the precious things of Egypt, and of the Libyans, and of the blacke Mores where he shall passe.

44 To wit, of them that feare God, & will keepe their life for the defence of true religion, signifying also that the Church must be persecuted, and ought to looke for one persecution after another: for God hath appointed the time therefore we must stay. Because the Angels purpose is to thew the whole course of the persecution of the Iewes vnto the coming of Christ, he now speaketh of the Monarchie of the Romanes which hee noteth by the name of a King, who were without all religion, and contemned the true God.

So long the tyrants shall preuaile as God hath appointed to punish his people but hee weeth that it is but for a time. u The Romanes shall observe no certain forme of religion as other nations, but shall change their gods at their pleasures, yea, contemne them and perfurie themselves to their gods. x Signifying that they should be without all humanity: for the Iewes shall be as beasts or great leas, as Sam. 12. y That is the god of power and riches: they shall esteeme their owne power aboue all their gods and worship it. z Vnder pretence of worshipping the gods, they shall enrich their cities with the most precious Iewels of all the world, because that hereby all men should haue them in admiration for their power and riches. a Although in their hearts they had no religion, yet they did acknowledge the gods, & worshipped them in their temples, left they should haue beene despised in Aethiopia: but this was to increase their fame and riches, and when they gate any contrary, they made others the rulers thereof, that the profane enter came to the Romanes. b This is borne in Egypt, as the Syriac shall at length fight against the Romanes, but they shall be overcome. c The Angel forewarne the Iewes that when they should see the Romanes invade them, and that the wicked should efface their hands, therefore they should not thinke but that all this was done by Gods providence, forasmuch as his wrath toward them is so long afore, and therefore he would still persevere them.

k With the Iewes which shall forsake the covenant of the Lord: for first he was called against the Iewes by Iohn the high Priest, and this should come by the Antichrist.

l A great faction of the wicked Iewes shall hold with Antiochus, he is called, because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympus, and so began to corrupt y pure service of God.

m Meaning such as bare the name of Iewes, but in deede were nothing lesse for they sold their souls, and betrayed their brethren for gaine.

n They threatened constant among the people, shall reuenge them by their example, and edifie many in the true religion.

o Whereby hee hath y gods to contemne, although they thought them a thousand times, and though their enemies euerie neuer to longe.

p As God will not, leave his Church destitute, yet will hee not deliver it all at once, but hee will helpe, as they may still be able to fight vnder the cross.

q Hee did in the time of the Maccabees, whereas hee here propheseth.

r That is, there shall be euen of this small number of the Iewes.

s That is, there shall be euen of this small number of the Iewes.

t That is, there shall be euen of this small number of the Iewes.

u That is, there shall be euen of this small number of the Iewes.

x That is, there shall be euen of this small number of the Iewes.

y That is, there shall be euen of this small number of the Iewes.

z That is, there shall be euen of this small number of the Iewes.

a That is, there shall be euen of this small number of the Iewes.

b That is, there shall be euen of this small number of the Iewes.

c That is, there shall be euen of this small number of the Iewes.

d That is, there shall be euen of this small number of the Iewes.

e That is, there shall be euen of this small number of the Iewes.

f That is, there shall be euen of this small number of the Iewes.

g That is, there shall be euen of this small number of the Iewes.

h That is, there shall be euen of this small number of the Iewes.

1 That is, they shall be without a King & without a prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel convert, and seeke the Lord their God, and David their King, and shall feare the Lord, and his goodness in the latter dayes.

8 This is meant of Christes kingdome, which was promised vnto Dauid to be eternall, Psal. 72. 17.

CHAP. IIII.

A complaint against the people, and the Priests of Israel.

Hear the word of the Lord, ye children of Israel: for the Lord hath a controuersie with the inhabitants of the land, because there is no truth nor mercie nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring, they breake out, and blood toucheth blood.

3 Therefore shall the land mourn, and euerie one that dwelleth therein, shall be cut off, with the beasts of the field, and with the foules of the heauen, and also the fishes of the sea shall be taken away.

4 Yet let none rebuke, nor reprove another: for thy people as they that rebuke the Priest. 5 Therefore shall thou fall in the day, and the Prophet shall fall with thee in the night, and I will destroy thy mother.

6 My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: therefore will I change their glory into shame. 8 They eate vp the finnes of my people, and lift vp their mounds in their iniquitie.

9 And there shall be like people, like a Priest: for I will visit their wayes vpon them, & reward them their deeds. 10 For they shall eate, and not have enough: they shall commit adulterie, and shall not increase, because they haue left off to take heed to the Lord.

11 Whoredome, and wine, and new wine take away their heart. 12 My people alke counsell at their stocks, and their flatterers: chath them: for the spirit of fornications hath caused them to erre, and they haue gone awhoring from vnder their God.

13 They sacrifice vpon the tops of the mountains, and burne incense vpon the hills vnder the oaks, and the poplar tree, and the elme, because the shadowe thereof is good: therefore your daughters shall be harlots, and your spouses shall be whores.

14 I will not visit your daughters when they are harlots: nor your spouses, when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doth not vnderstand, shall fall.

15 Therefore will I be vnto Ephraim as a moth, and to the house of Iudah as rottennesse. 16 When Ephraim saw his sickness, and Iudah his wound, then were Ephraim vnto Ashtur, and sent vnto King of Iacob: yet could he not heale you, nor cure you of your wound.

17 For I will be vnto Ephraim as a lion, and as a lion I will whelp to the house of Iudah: I will I will poylle, and goe away: I will take away, and none shall rescue.

18 I will go, and I will reuerie to my place: till they acknowledge their fault, & I will be merciefull to them: till they will seeke me diligently.

13 Though thou, Israel, play the harlot, yet I forget not Iudah time: come not ye vnto Gilgal, neither goe ye vp to Beth-auen, nor swear, The Lord Iueh.

16 For Israel is rebellious as a vnnuly heifer. Now the Lord will feede them as a lambe in a large place.

17 Ephraim is ioyned to idols: let him alone. 18 Their drunkennes stinketh: they haue committed whoredome: their rulers loue to say with flame, Bring ye.

19 The wine hath bound them vp in her wings, & they haue ashamed of their sacrifices. 20 That is, the house of God, Beth-auen that is house of iniquitie because of their abominations let them say, saying that no place is holy where God is not pure by worshippe. 21 God will to depriue them that they shall not remaine in any centre place. 22 They are so impudent in receiving bribes, that they will command men to bring them vnto them. 23 To carie them suddenly away.

CHAP. V.

Against the Priests and rulers of Israel. The help of God is in Iudah.

O Ye Priests, heare this, and hearken ye, O house of Iudah, and giue ye eare, O house of the King: for iudgement is toward you, because you haue bene a snare on Mizpah, and a net spread vpon Tabor.

2 Yet they were profoud, to decline to laughter, though I haue bene a rebuker of them all.

3 I know O Ephraim, and Israel is not hid from me: for now, O Ephraim thou art become an harlot, and Israel is defiled.

4 They will not giue their mindes to turne vnto their God: for the spirit of fornication is in the mids of them, and they haue not known the Lord.

5 And the pride of Israel doth testifie to his face: therefore shall Israel and Ephraim fall in their iniquitie: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullocks to seeke the Lord: but they shall not finde him: for he hath withdrawn himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten strange children: now shall a month deuoure them with their portions.

8 Blowe ye the trumpet in Gibeath, and the shahme in Ramah: crie out at Bethauen, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused to know the truth.

10 The princes of Iudah were like them that remoued the bound: therefore will I poure out my wrath vpon them like water.

11 Ephraim is oppressed, & broken in iudgement, because hee willingly walked after the commandment.

12 Therefore will I be vnto Ephraim as a moth, and to the house of Iudah as rottennesse.

13 When Ephraim saw his sickness, and Iudah his wound, then were Ephraim vnto Ashtur, and sent vnto King of Iacob: yet could he not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a lion, and as a lion I will whelp to the house of Iudah: I will I will poylle, and goe away: I will take away, and none shall rescue.

15 I will go, and I will reuerie to my place: till they acknowledge their fault, & I will be merciefull to them: till they will seeke me diligently.

2 God complaineth that Iudah is infected, & will chuse them to leaue by their example to returne in time.

3 For altho the Lord hath honoured this place in time past by his preference, yet because it was abused by their idolatrie, he would not that his people should reioyce therein.

4 He called Beth-auen that house of iniquitie because of their abominations let them say, saying that no place is holy where God is not pure by worshippe.

5 God will to depriue them that they shall not remaine in any centre place. 6 They are so impudent in receiving bribes, that they will command men to bring them vnto them. 7 To carie them suddenly away.

8 The Priests and Princes caught the people people in their finnes, the founders did the birdain the few like meauens.

9 Notwithstanding they seemed to be given altho they were not to be holines, and to fasten, which heere hee saileth through in countenance.

10 Though I had admonished them continually by my Prophets.

11 They boyled themselves not only to be idolaters, but also E phraimites, because their King let them offend.

12 Meaning their continuing in all aduisions.

13 That is, their children are degenerate, so y they are in no hope in them.

14 Their default on is not farre off.

15 That is, I will I will poylle, and goe away: I will take away, and none shall rescue.

16 I will go, and I will reuerie to my place: till they acknowledge their fault, & I will be merciefull to them: till they will seeke me diligently.

17 I will go, and I will reuerie to my place: till they acknowledge their fault, & I will be merciefull to them: till they will seeke me diligently.

18 I will go, and I will reuerie to my place: till they acknowledge their fault, & I will be merciefull to them: till they will seeke me diligently.

19 I will go, and I will reuerie to my place: till they acknowledge their fault, & I will be merciefull to them: till they will seeke me diligently.

20 I will go, and I will reuerie to my place: till they acknowledge their fault, & I will be merciefull to them: till they will seeke me diligently.

CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednesse of the Priests.

Come, and let vs^a returne to the Lord: for he hath spoiled, and he will heale vs: he hath wounded vs, and he will binde vs vp.

2 After two dayes will^b he reuiew vs, and in the third day he will raise vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, & in our selues know the Lord: his going forth is prepared as the morning, & he shall come vnto vs as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I intreat thee? for your goodnesse is as a morning cloud, and as the morning dew it goeth away.

5 Therefore haue I^c cut downe by the Prophets: I haue flaine them by the wordes of my mouth, and thy c^d iudgements were as the light that goeth forth.

6 For I desired^d mercy, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they s^e like men haue transgressed the couenant: there haue they trespassed against me.

8 Gilead is a city of them that worke iniquitie, and is polluted with blood.

9 And as they wait for a man, so the companie of Priests murther in the way by consent: for they worke mischiefe.

10 I haue scene villanie in the house of Israel: there is y^e whoredom of Ephraim: Israel is defiled.

11 Yea, Iudah hath set a^t plant for thee, whiles I would returne the captiuitie of my people.

a He sheweth the people how they ought to turne to the Lord, that he might call backe his people.

b Though he correct vs from time to time, yet his helpe will not be farre off, if we returne to him.

c You feare to haue a certaine hollesse and repentance, but it is vp^d the sudden, & as a morning cloud.

d I haue still laboured by my prophesies, as it were I haue taught you to bring you to amendment, but all was in vaine: for my word was not meat to feed them, but a sword to slay them.

e My doctrine which I taught them, was most euident.

f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the love of their neighbour with outward sacrificie.

g That is, like light and weake persons. h Which was the place where the Priests dwell, and which should haue bene best instructed in my word, i That is, do imitate this idolatrie, and hath taken grasse of siluy trees.

CHAP. VII.

1 Of the vices and wantonnesse of the people. 11 Of their punishment.

When I would haue healed Israel, then the iniquitie of Ephraim was discovered, and the wickednesse of Samaria: for they haue dealt falsly: and the thiefe commeth in, and the robber spoileth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inuentions haue beset them about: they are in my sight.

3 They make the^b King glad with their wickednesse, and the princes with their lies.

4 They are all adulterers, & as a very c^d oven heated by the baker, which ceaseth fro^t raising vp, & from kneading the dough vnill it be leauened.

5 This is the^d day of our King: the princes haue made him sicke with flagons of wine: hee stretcheth out his hand to corners.

6 For they haue made readie their heart like an ouen whiles they lie in wait: their baker sleeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue c^d deuoured their iudges: all their Kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath^e mixt himselfe among the people. Ephraim is as a cake on the hearth not turned,

9 Strangers haue deuoured his strength, and despised them of all good rules. f That is, he counterfeited the religion of the Gentiles: yet is but as a cake baked on the one side, and raw on the other, that is, neither thorow hote, nor thorow cold, but partly a lew, and partly a Gentile.

he knoweth is not: yea, s^e gray haire is here and there vpon him, yet he knoweth not.

10 And the pride of Israel testified to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a dowe deceived, without heart: they cal to Egypt: they go to Alhur.

12 But when they thall go, I will spread my net vpon them, and draw them downe as the fowles of the heauen: I will chastise them as their i^c congregation thall heare.

13 Woe vnto them: for they haue fled away from me: destruction shall be vnto them, because they haue transgressed against me: though I haue redeemed them, yet they haue spoken lies against me.

14 And they haue not cried vnto mee with their hearts, when they howled vpon their beds: they assembled themselves for corne, and wine, and they rebell against me.

15 Though I haue binde^d & strengthened their arme, yet doe they imagine mischiefe against me.

16 They returne, but not to the most hie: they are like a deceitfull bow: their princes shall fall by the sword, for the rage of their tongues: this shall be their derision in the land of Egypt.

strength, and possit not what they speake against me and my seruants, Psalm. 73.

CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatrie.

Set the trumpet to thy mouth: he shall come as an eagle against the House of the Lord, because they haue transgressed my couenant, & trespassed against my Law.

2 Israel shall^c cry vnto mee, My God, wee know thee.

3 Israel hath cast off the thing that is good: the enemies shall pursue him.

4 They haue set vp a King, but not by mee: they haue made princes, and I knew it not: of their siluer and their golde haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without^d innocencie!

6 For it came euen from Israel: the workeman made it, therefore is it not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue s^e fowen the winde, and they shall reape the whirlwinde: it hath no stalk: the bud shall bring forth no meale: if it be it bring forth, the strangers shall deuoure it.

8 Israel is denoued, now shall they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone vp to Alhur: they are as a wilde asse alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now will I gather them, and they shall sorrow a little, for the^b burden of the King and the Princes.

11 Because Ephraim hath made many altars to sinne, his altars shall be to sinne.

12 I haue written to them the great things of my Law: but they were counted as a^t strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eat it: but the^b Lord accepteth them not: now will he remember their iniquitie, and visit their sinnes: they shall returne to Egypt, to kinde their sinnes: they shall returne to Egypt.

g Which are a token of his manifold afflictions. h That is, without all indignation, as they that cannot tell whether it is better to cleane only to God, or to seke the helpe of man.

i According to my curies made in the whole congregation of Israel. k That is, diuine remedies redeemed them, and deliuered them from death.

l When they were in affliction & cried out for paine, they sought vnto me for helpe.

m They only seke their owne commoditie and wealth, and passe not for me their God.

n Because they boast of their strength.

a God encourageth the Prophet to signifye y^e coming of the enemy against Israel, which will once the people of God.

b They shall en like hypocrites, but not from the heart, as children declare.

c That is, I remember an by whom they fought their owne libertie, and mine will.

d That is, without iudgement and goodly life.

e Meaning, the calfe was inuentioned by themselves, and of their fathers in the wilderness.

f Showing y^e shall religion hath but a show, and in it selfe is but vanitie.

g They were inuentioned but run to and fro to seke helpe.

h That is, for the tribute which the King and the princes shall lay vpon them: it which means the Lord, which to bring it to repentance.

i That the idolaters count the word of God as strange in respect of their owne inuentions. k Saying that they offer it to I^c Lord, but he accepteth it for sinne, which he himselfe hath outspoyled.

a Meaning, that there was no one made of vice among them, but that they were subiect to all wickednesse, both secret and open.

b They clemere their wicked King Ierobom about God, and seeke but how to flatter and please him.

c He comparh the rage of the people to a burning ouen which the baker heareth still till his dough be leauened and raised.

d They did all riot and exercise in their feasts and solemnities, where by their King was ouercome with surfeit, & brought into disorde, & deliued in fastidie.

e By their occasion God hath despised them of all good rules.

f That is, he counterfeited the religion of the Gentiles: yet is but as a cake baked on the one side, and raw on the other, that is, neither thorow hote, nor thorow cold, but partly a lew, and partly a Gentile.

of battell : the mother with the children was dashed in pieces.

15 So shall Beth-el doe vnto you, because of your malicious wickednesse : in a morning shall the King of Israel be destroyed.

CHAP. XI.

2 The benefits of the Lord toward Israel, 3 Their ingratitude against him.

When Israel ^a was a childe, then I loved him, and called my sonne out of Egypt.

2 They called them, but they ^b went thus from them : they sacrificed vnto Baalim, and burnt incense to images.

3 I ledde Ephraim also, ^c as one should heare them in his armes : but they knew not that I healed them.

4 I led them with cordes ^c of a man, ^d curts with bandes of loue, and I was to them, as he that taketh of the yoke from their iawes, and I layd the meate vnto them.

5 He shall no more returne into the land of Egypt : but Ashur shall be his ^d King, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counfeils.

7 And my people are bent to rebellion against me : though ^e they called them to the most high, yet none at all would exalt him.

8 How shall I giue thee vp, Ephraim ? how shall I deliuer thee, Israel ? how shall I make thee, as ^f Admah ? how shall I see thee, as Zeboim ? mine heart is turned within me : ^h my repentings are rouled together.

9 I will not execute the fiercenesse of my wrath : I will not returne to destroy Ephraim : for I am God, and not man, the holy one in the mids of thee, and I will not ⁱ enter into the cite.

10 They shall walke after the Lord : hee shall roare like a lyon : when he shall roare, then the children of the West shall feare.

11 They shall feare as a sparow out of Egypt, and as a dooe of the land of Ashur, and I will place them in their houses, saith the Lord.

12 Ephraim compasseth me about with lies, & the house of Israel with deceit : but Iudah yet ruleth with I God, and is faithfull with the Saints.

^k The Egyptians shall be afraid when the Lord maintaineth his people. ^l Gomer hath his flate according to Gods word, and doeth not degenerate.

CHAP. XII.

1 Hee admonishes by Isaaks example to trust in God, and not in man.

Ephraim is fed ^a with the wild, and followeth after the East winde : he increaseth dayly lies and destruction, and they doe make a couenant with Ashur, and ^b oyle is caried into Egypt.

2 The Lord hath also a controuersie with ^c Iudah, and will visite Laabok, according to his wayes : according to his workes, will hee recompense him.

3 Hee tooke his brother by the heele in the wombe, and by his strength he had ^d power with God,

4 And had ^e power ouer the Angel, and persecuted : he wept and prayed vnto him : ^f he found him in Beth-el, and there he spake with vs.

^g Reade Genes. 32. 25. ^h God founde Iaakob as hee lay sleeping in Bethel. Genes. 28. 12. and so spake with him there, that the fruite of that speech appoynted to the whole body of the people, whereof we are.

5 Yea, the Lorde God of hostes, the Lorde is himselfe his memoriall.

6 Therefore turne thee to thy God : keepe mercy and iudgement, and hope still in thy God.

7 He is ^g Canaan : the balances of deceit are in his hand : he louth to oppresse.

8 And Ephraim saide, Notwithstanding I am rich, I haue found me out riches in al my labours : they shall finde none iniquitie in mee, ^h that were wickednesse.

9 Though I am the Lorde thy God, from the land of Egypt, yet wil I make thee to dwell in the tabernacles, as in ⁱ the dayes of the solemne feast.

10 I haue also spoken by the Prophetes, and I haue multiplied visions, and vied similitudes by the ministerie of the Prophets.

11 Is there iniquitie in Gilead ? surely they are vanitie : they sacrifice bullocks in Gilgal, & their altars are as heapes in the furrowes of the field.

12 And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept ^j sheepe.

13 And by a ^k Prophet the Lorde brought Israel out of Egypt, and by a Prophet was hee reuered.

14 But Ephraim prouoked him with his places : therefore shall his blood be powred vpon him, and his reproch shall his Lord reward him. all their religion was but vanitie. 1 If you boast of your riches and nobilitie, ye seeme to reproch your father who was a poore ignorant and seruant. In Manna, whereby appeareth, that whatsoever they haue, it cometh of Gods free goodnesse.

CHAP. XIII.

1 The abomination of Israel, 2 and the cause of their destruction.

When Ephraim spake, there was a trembling : he ^b exalted himselfe in Israel, but he hath sinned in Baal, ^c and is dead.

2 And now they sinne more and more, and haue made them molten images of their filtur, and idoles according to their owne vnderstanding : they were all the worke of the craftsmen : they say one to an other whiles they sacrifice a ^d man, Let them kisse the calves.

3 Therefore they shall be as the morning cloud, and as the morning dew that passeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God ^e from the land of Egypt, and thou shalt know no God but me : for there is no Saviour beside me.

5 I did know thee in the wilderness, in the land of drought.

6 As in their pastures, so were they filled : they were filled, and their heart was exalted : therefore haue they forgotten me.

7 And I will be vnto them as a very lion, and as a leopard in the way of Ashur.

8 I will meet them, as a beare that is robbed of her whelps, and I will breake the kall of their heart, and there will I deuoure them like a lion : the wilde beast shall teare them.

9 O Israel, one ^f hath destroyed thee, but in me is thine helpe.

10 As I am : where is thy King, that shoulde helpe thee in all thy cities ? and thy iudges, of whom thou saidst, Give me a King, and princes.

11 I gaue thee a King in mine anger, and I tooke him away in my wrath.

^g As for Ephraim hee knoweth not the wicked Canaanites then godly Abraham or Iaakob.

^h Thus the wicked measure Gods fauour by out ward prosperitie, and like hypocrites cannot abide that any should reprove their doings.

ⁱ Seeing that wil not acknowledge my benefits, I will bring thee againe to dwell in tents in the fruite of the Tabernacles, which then doeth none content.

^k The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth that they shall be as heapes in the furrowes of the field.

^l Hee thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth that they shall be as heapes in the furrowes of the field.

^m The Ephraimites were not free from defilement, and haue lost their authority.

ⁿ The false prophets persecuted the idolaters to set for their children after the example of Abraham, and he sheweth how they would vnto the same, and in kisse and worship these calves which were their idoles.

^o He calleth them to repentance and reprove their ingratitude.

^p The destruction is certaine, and my benefits toward thee declare that it cometh not of me : therefore thou shalt know mine malice, idolatrie, and vaine confidence in man, must needs be thine curse should.

^q I am almighty I am Isp.

^a Whiles the Israelites were in Egypt and did not provoke my wrath by their malice and ingratitude.

^b They rebelled and went a contrary way, when the Prophetes called them to repentance.

^c That is, friendly : not out as beaues or liones.

^d Seeing they contemne all this kinde of things, they shall be led captiue into Assyria.

^e To waight Prophetes.

^f God considereth with himselfe, and that with a certaine griefe howe to punish them.

^g Which were two of the cities that were destroyed with Sodom.

^h Destr. 19. 32.

ⁱ As meaning, that his lone wherewith hee first loved them, made him betweene doubt and assurance what to doe : and herein appeareth his fatherly affection, that his mercy toward his child ouercometh his indignation, as hee doth in the next verse.

^j To consume thee, but will smite thee, and so reuenge thee to mercie and this is meant of the small number who shall walke after the Lord.

^k The Egyptians shall be afraid when the Lord maintaineth his people.

^l Gomer hath his flate according to Gods word, and doeth not degenerate.

^m The Egyptians shall be afraid when the Lord maintaineth his people.

ⁿ The Egyptians shall be afraid when the Lord maintaineth his people.

^o The Egyptians shall be afraid when the Lord maintaineth his people.

^p The Egyptians shall be afraid when the Lord maintaineth his people.

^q The Egyptians shall be afraid when the Lord maintaineth his people.

^r The Egyptians shall be afraid when the Lord maintaineth his people.

^s The Egyptians shall be afraid when the Lord maintaineth his people.

^t The Egyptians shall be afraid when the Lord maintaineth his people.

^u The Egyptians shall be afraid when the Lord maintaineth his people.

^v The Egyptians shall be afraid when the Lord maintaineth his people.

^w The Egyptians shall be afraid when the Lord maintaineth his people.

^x The Egyptians shall be afraid when the Lord maintaineth his people.

^y The Egyptians shall be afraid when the Lord maintaineth his people.

^z The Egyptians shall be afraid when the Lord maintaineth his people.

h. It is surely layd
vp to be punished,
as heu. 17. 1.
i. But would come
out of the wombe,
that is, out of this
stomach wherein he
is, and not try to
be killed.
k. Meaning power
as power shall re-
fill God when he
will deliver his, but
his in death will
to give them life.
l. Because they will
not turn to me, I
will not change
my purpose.

a. He exhorts
them to repen-
tance, to myde
themselves plagues,
of which they
declare by words
their obedience
and repentance.
b. He sheweth
that they ought
to consider their
sins.

23 The iniquity of Ephraim is bound up his
sinn as hid.

24 The forerwes of a travelling woman shall
come vpon him: he is an vnwile sonne, els would
he not stand fall at the time, as at the break-
ing forth of the children.

25 I will redeeme them from the power of the
grave: I will deliver them from death: O death,
I will be thy death: O grave, I will be thy destruc-
tion: repentance is had from mine eyes.

26 Though he grewe vp among his brethren,
an East wind shall come, asuen the winde of the
Lord shall come vp from the wilderness, and drie
vp his vine, and his fountaine shall dried vp: he
shall spoyle the treasure of all pleasant yeiles.

CHAP. XIII.

a. The destruction of Samaria. b. How desirable shall it
be to turne to God, who requirerh prayer and fasting.

1 Amaria shall be desolate: for the hath rebelled
against her God: they shall fall by the sword:
their infants shall be dashed in pieces, and their
women with childe shall be ript.

2 O Israel, a returne vnto the Lord thy God:
for thou hast fallen by thine iniquitie.

3 Take vnto you words, & turne to the Lord,
and say vnto him, Take away all iniquitie, and

receiue us graciously: so will we render the cultes
of our lips.

4 Allbur that is not true vs neither will we ride
vpon horses, neither will we fly any more to the
worke of our hands, for we are our gods: for in thee
the father lesse findeth mercy.

5 I will heale their rebellion: I will loue them
freely: for mine anger is turned away from him.

6 I will be as the dewe vnto Israel: hee shall
grow as the lillie and fasten his rootes as the trees
of Lebanon.

7 His branches shall spread, and his beautie
shall be as the olive tree, and his smell as Lebanon.

8 They that dwell vnder his shadow, shall re-
turne: they shall reioice as the corne, and flourish
as the vine: the founte thereof shall be as the wine of
Lebanon.

9 Ephraim shall say, What haue I doe day
more with idoles? I haue heard him and looked
vpon him: I am like a greene firre tree: vpon me
is thy fruit found.

10 Who is a wife, and hee shall vnderstand
these things? And prudent, and hee shall knowe
them: for the wayes of the Lord are righteous,
and the iust shall walke in them: but the wicked
shall fall therein.

e. Declaring that
this is the true li-
beration, that the
fancie can offer
euen thanks and
praise, Heb. 13. 15.
f. We will leave
off all vaine coun-
sell and pride.
g. He declares
how ready God is
to receive them
that doe repent.
h. Who desire
joyne themselves
to this people,
shall be blessed.
i. God sheweth
how prompt he is
to heare his, when
they repent, and
to open himselfe
as a protection, &
a safeguard vnto
them as a most
valuable
fruit and promise.
k. Signifying, that
the true wisdom
& knowledge consist
in this, to
trust vpon God.

IOEL.

THE ARGVMENT.

The Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of Pe-
stis, remaine still obstinate. Secondly he threatneth greater plagues, because they grow dayly to a
more hardnesse of heart, and rebellion against God notwithstanding his punishments. Thirdly he exhor-
teth them to repentance, shewing that it must be perierf, and proceede from the heart because they had
grossely offended God. And so doth, he promisseth that God will be mercifull, and not forget his cove-
nant that he made with their fathers: but will send his Christ who shall gather the scattered sheepe,
and restore them to life and libertie, though they seemed to be dead.

CHAP. I.

a. A prophesie against the town, as hee exhorts the people to
prayer, and fasting for the miserie that was at hand.

1 He word of the Lord that came
to Ioel the sonne of Pethuel.

2 Heare ye this, O Elders,
& hearken ye all inhabitants of the
land, whether such a thing hath
bene in your dayes, or yet in the
dayes of your fathers.

3 Tell you your children of it, and let your
children shew to their children, and their children
to another generation.

4 That which is left of y palmer worme hath
the grasshopper eaten, & the residue of y grasshopper
hath the canker worne eaten, and the residue
of the canker worne hath the carterpiller eaten.

5 Awake ye drunkards, and wepe, & howle
all ye drinkers of wine, because of the new wine:
for it shall be pulled from your mouth.

6 Yea, a nation cometh vpon my land,
mightie, & without number, whose teeth are like
the teeth of a lyon, and hee hath the iawes of a
great lion.

7 He maketh my vine waste, & pulleth out the
bark of my figge tree, he maketh it bare, and ca-
steth it downe: y branches thereof are made white.

8 Mourne like a virgin girded with sackcloth
for the husband of her youth.

9 The meate offering, & the drinke offering is
cut off from the House of the Lord: the Priests
the Lords ministers mourne.

10 The field is wasted: the land mourneth
for the corne is destroyed: the new wine is dried
vp, and the oyle is decayed.

11 Be ye ashamed, O husbandmen, howle, O
ye vine dressers for the wheate, & for the barley,
because the harvest of the field is perished.

12 The vine is dried vp, and the figge tree is
decayed: the pomegranate tree & the palme tree,
and the apple tree, asuen all the trees of the fields
are withered: surely the ioy is withered away from
the sonnes of men.

13 Gird your selues and lament, ye Priests
howle ye ministers of the altar: come, and lie all
night in sackcloth, ye ministers of my God:
for the meate offering, and the drinke offering is taken
away from the house of your God.

14 Sanctifie you a fast, call a solemn assem-
bly: gather the Elders, & all the inhabitants of
the land into the House of the Lord: your God,
and crie vnto the Lord.

15 Alas for the day, for the day of the Lord
is at hand, and it cometh as a destruction from
the Almighty.

16 Is not y meane cut off before our eyes? and
ioy and gladnesse from the house of our God?

17 The flocks are scornd vnder their clouds:
the garners are destroyed: the barnes are broken
downe, for the corne is withered.

18 How did the beasts mourne! the herds of
cartell pine away: because they haue no pasture,
and the flockes of sheepe are destroyed.

19 O Lord, thou wilt I pray: for the first fruits
decayed

g. All cometh to
nothing, for man
is as vanity, as
a shadow.

h. He sheweth
that the
new wine
is dried up,
and the
oyle is
decayed.

i. We see by
this
great plague
that the
day of the
Lord is at hand.

k. The flocks
are scornd
vnder their
clouds: the
garners are
destroyed:
the barnes
are broken
downe, for
the corne
is withered.



a That idol which you esteemed as your king, and carved bow, as you did Chanaan, the which images you thought that there was a certaine diuinitie.

a The Prophet denounceth the wealthie, which regarded no Gods plagues nor moneys of his Prophets. b These two cities were famous by their first inhabitants the Canaanites: and seeing beforetime they did nothing while there were here borne, why should they looke that they should faue you which were brought in to dwell in other mens possessions? c He is a base de floreyd with excellent tunes in three diuers languages, as in Babylon, Syria, and of the Philistines, and hath brought their wide borders into a greater strenght, then you yet are, thinke you to be better or to reuenge? d Ye that continue full of yet without wisdom: & thinke that Gods plagues are not as lead but glue your feloes to all idleness, wantonnesse, and riot.

e As hee caused diuers kindes of instruments to be made to serue Gods glory, so these did content to ioynt as may to serue their wanton affections and lusts. f They pitied not their brethren, whereof now many were faire and caried away captiue.

g Some made the joy of them that stretch themselves, shall depart, b Great, i.e., none. i That is, the riches & pompe. k The destruction shall be so great, that none shall almost be left to burie the dead: and therefore they shall burne them at home, to cary out the worst ashes with more ease. l That is, to some neighbour, that dwelleth round about. m They shall be so afflicted at this destruction, that they shall boast no more of the Name of God, and that they are his people: but they shall be dumme when they heare Gods Name, and abhorre it, as they that are desperate or reprobate. n He conuinceth them to barren rocks whetupon it is in vaine to bestow labour: shewing that Gods benefices can haue no place among them. o Verse Chap. 5. 7. p That is, power and glory. q From one corner of the country to another.

26 But you haue borne a Seidun your King, and Chinn your images, and the farrre of your gods, which ye made to your selues.

27 Therefore will I caule you to goe into captiuitie beyond Damascus, saith the Lorde, whose Name is the God of hostes.

CHAP. VI.

Against the princes of Iuda which be in Iherusalem.

W O to them that are at ease in Zion and trust in y mountaines of Sairon, which were famous at the beginning of the nations: and the house of Israel came to them.

2 Goe you vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistines: abe they better then these kingdomes? or the borders of their land greater then your border.

3 Ye that put farre away the euill day, and approach to the feate of iniquitie.

4 They lie vpon beds of yuorie, and stretch themselves vpon their beds, and eate the lambes of the flocke, and the calves out of the stall.

5 They ling to the found of the viole: they ingent to themselves instruments of musike like c Dauid.

6 They drinke wine in bowles, and annoynt themselves with the chiefe ointments, but no man is forsic for the affliction of Ioseph.

7 Therefore now shall they go captiue with the first that go captiue, and s the sorrow of them that stretch themselves, is at hand.

8 The Lord God hath sworn by himselfe, saith the Lord God of hostes, I abhorre the excellencie of Iacob, & hate his palaces: therefore will I deliuer vp the cite with all that therein.

9 And if there remaine ten men in one house, they shall die.

10 And his vnicle shall take him vp & burne him to cary out the bones out of the house, and shall say vnto him, that is by the sides of the house, Is there yet any with thee? And he shall say, None. Then shall he say, m Hold thy tongue: for we may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he will finite the great house with breches, and the little house with clefis.

12 Shall hornes runne vpon the rocke? or will one plowe there with oxen? for yee haue turned iudgement into gall, and the fruite of righteousness into wormewood.

13 Yee reioyce in a thing of nought: yee say, Haue not wee gotten vs thornes by our owne strength?

14 But behold, I will raise vp against you a nation, O house of Israel, saith the Lorde God of hostes: and they shall afflict you from the entering in of Hamath vnto the niuer of the wilderness.

1 This hath the Lorde God shewed vnto mee, and beholde, hee formed grasshoppers in the beginning of the shooting vp of the latter growth, and loe, it was in the latter growth after the Kings mowing.

2 And when they had made an end of eating the grasse of the land, then I sayd, O Lorde God, spare, I beseech thee: who shall raise vp Iacob? for he is small.

3 So the Lorde repented for this. It shall not be, saith the Lorde.

4 Thus also hath the Lord God shewed vnto me, and beholde, the Lord God called to iudgement by fire, and it deuoured the great deepe, and did eate vp a part.

5 Then said I, O Lorde God, cease, I beseech thee: who shall raise vp Iacob? for he is small.

6 So the Lorde repented for this. This also shall not be, saith the Lorde God.

7 Thus againe he shewed me, and beholde, the Lorde flood vpon a wall made by king c, with a line in his hand.

8 And the Lorde sayd vnto me, Amos, what seest thou? And I said, A line. Then said the Lorde, Beholde, I will set a line in the middes of my people Israel, and will passe by them no more.

9 And the hie places of Ihek shall be defoliate, and the temples of Israel shall be destroyed: and I will rise against the house of Ieroboam with the sword.

10 ¶ Then Amaziah y Priest of Beth-el sent to Ieroboam King of Israel, saying, Amos hath conspired against thee in the middes of the house of Israel: the land is not able to beare all his wordes.

11 For thus Amos saith, Ieroboam shall die by the sword, and Israel shall be led away captiue out of their owne land.

12 Also s Amaziah said vnto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eate thy bread and prophesie there.

13 But prophesie no more at Beth-el: for it is the Kings chapel, and it is the Kings court.

14 Then answered Amos, & said to Amaziah, I was no Prophet, neither was I a prophets sonne, but I was an herdsman, & a gatherer of wilde figs.

15 And the Lorde tooke mee as I followed the flocke, and the Lord said vnto me, Goe, prophesie vnto my people Israel.

16 Now therefore heare thou the word of the Lorde. Thou sayest, Prophecie not against Ihek, and speake nothing against the house of Israel.

17 Therefore thus saith the Lorde, I thy wife shall be an harlot in the cite, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be diuided by line: and thou shalt die in a polluted land, and Israel shall surely go into captiuitie forth of his land.

as this day be doeth against them that persecute the ministers

CHAP. VII.

Against the rulers of Israel. 7 The Lord sweareth. 11 The famine of the word of God.

1 Thus hath the Lorde God shewed vnto mee, and beholde, a basket of sommer fruite.

2 And he said, Amos, what seest thou? And I sayd, A basket of sommer fruite. Then said the Lorde vnto mee, The ende is come vpon my people of Irael, I will passe by them no more.

3 And the songs of the Temple shall be howlings in that day, saith the Lorde God: many dead bodies

a To denounce the land, and hee alledgeth to y invading of the enemies. b After the publick commendement for mowing was giuen: or at some reape, when the kings therewe were shorne. c That is, stayed this plague at my prayre.

d Meaning, that Gods indignation was inflamed: against the stubbornnesse of this people. e Signifying, that this should be the last mowing of the people, & thus he would destroy his ingenerate longer.

f That is, when Amos had prophesied that the king should be destroyed, for this mield Peril more for: heured hee to the Priest, that he should shew for some toward the king, thought this accusation sufficient to condemn him, when as none other could take place.

g When this instrument of Sams was not able to compass his purpose by the King hee stayed by another practice: was to feare the Prophet, that he might depart, & not see proofe their idleness: & so hee openly & soundly his profit. h Thus he sheweth by his extraordinary vocacion, y God had giuen him a charge which hee could not recuse.

i Thus God wiled to approve the authority of his Prophets by his plagues & iudgements against them, which were malicious enemies, here, 18. 13. and 24. 1. 5. of his Gospell.

God forsooth certain nations, whereby hee signifies his distress. 20 The false accusation of Amaziah. 21 His cruell complaint.

CHAP. VII.

1 Thus hath the Lorde God shewed vnto mee, and beholde, a basket of sommer fruite.

1 There shall be
advised to
mourne for them.

2 By laying the
law of food and
necessity things
which you have
gotten into your
own hands, and
to cause the poore
to feed quickly
that he that they
have, and as length
for necessity to
become your
flour.

3 When the
death was once
come, they were
so greedy of gaine,
that they thought
the holy day to
be an hindrance
unto them.

4 That is, the
meane finall, and
the price great.
[That is, the inha-
bitants of the land
flour drowned, as
Nilus drowned
may when it
overfloweth.

5 In the middes
of their prosperi-
tity, they will feed
great affliction.

6 Whereby he
sheweth that they
shall not only
perish in body, but
also in soule for
lacke of Gods
word, which is the
food thereof.

7 For the idola-
ters did die to
sway by their
idols; which here
he calleth their
time, as the pap-
ists yet doe.

8 This is, the
common cause
of their worshipping
and the seruile or
religion there vied.

9 Thirsting against vs
Trough, 2 And against Israel.

10 The relieving of the Church.

11 I sawe the Lorde
standing vpon the
water, and he
said, Smit the
lintell of the
doore, that the
poies may shake:
and cut them in
pieces, then
the heads of
them all, and I
will lay the last
of them with
the sword: he
that seeth of
them, shall
not see away:
and he that
escape of them,
shall not be
deliuered.

12 Though they
digge into the
hell, thence shall
mine hand take
them: though
they clyme vp
to heauen, thence
will I bring them
downe.

13 And though they
hide themselves
in the top of
Carmel, I will
search and take
them out thence:
and though they
be hid from my
sight in the bot-
tome of the sea,
thence will I
command the
serpent, and he
shall bite them.

14 And though they
goe into cap-
tivity before
their enemies,
thence will I
command the
sword, and it
shall slay them:
and I will set
mine eyes vpon
them for euill,
and not for good.

15 And the Lord
God of hostes
shall touch the
land, and it shall
melt away, and
all thardye
therein shall
mourne, and
it shall rise vp
wholy like a
flood, and shall
be drowned
aby the flood
of Egypt.

16 He buildeth
his spheres in
the heauen, and
hath laide the
foundation of
his globe of
elements in the
earth: hee
callethe the
waters of the
sea, and pow-
ereth them out
vpon the open
earth: the Lord
is his Name.

17 Ar ye not as
the Ethiopians
vnto me, O
children of
Israel, saith the
Lorde? haue
not I brought
vp Israel out
of the land of
Egypt? and the
I haistime from
Capthor, & Aram
from Kir?

18 Behold, the
eyes of the Lord
God are vpon
the sinfull
kingdome, and
I will destroy
it vpon the
top of the earth.
Neuertheless
I will not utterly
destroy the
house of Iaakob,
saith the Lord.

19 For loe, I
will command
and I will sift
the house of
Israel among
all nations, like
as corne is
sifted in a
sieue: yet shall
not the least
stone fall
vpon the earth.

20 But all the
summers of my
people shall dye
by the sword,
which say, The
euill shall not
come, nor
hasten for vs.

21 In that day
will I raise vp
the tabernacle
of David, that
is fallen downe,
and close vp
the breaches
thereof, and I
will raise vp
his ruines, and
I will build it
as in the dayes
of olde.

22 That they
may possesse
the remnant
of Edom, and
of all the
heathen, be-
cause my
Name is called
vpon them, say-
eth the Lord,
that doth this.

23 Behold, the
dayes come, saith
the Lord, that
the plowman
shall touch the
mower, and the
treeder of
grapes him that
soweth seede:
and the moun-
taine shall
drop sweete
wine, and all
the hilles shall
melt.

24 And I will
bring againe
the captiuitie
of my people
of Israel: and
they shall build
the waste
cities, and in-
habite them,
& they shall
plant vine-
yards, and
drinke the
wine thereof:
they shall
also make
gardens, and
eate the
frutes of them.

25 And I will
plant them
vpon their
land, and they
shall no more
be pulled vp
again: out of
their land, which
I haue giuen
them, saith
the Lord thy
God.

26 As for
Christ, when
they are
planted in
his Church,
out of which
they can
neuer be
pulled, after
they are
once grafted
therein.

bodies shall be
in euery place:
they shall cast
them forth with
silence.

4 Heare this. O
ye that swallowe
vp the poore,
that ye may
make the needy
of the land to
faile.

5 Saying, When
will the newe
moeth bee
gone, that wee
may sell corne?
and the Sabbath,
that we may
set forth
wheate, and
make s the
Ephah small,
and the shekel
great, and
falsifie the
weights by
deceit?

6 That we may
buy the poore
for siluer, and
the needy for
shoes: yea,
and sell the
refuse of the
wheate.

7 The Lorde
hath sworne
by the excellen-
ce of Iaakob,
Surely I will
neuer forget
any of their
workes.

8 Shall not the
land tremble
for this, and
euery one
mourne, that
dwelleth therein?
and it shall
rise vp wholy
as a flood, and
it shall be cast
out, and
drowned as
by the flood
of Egypt.

9 And in that
day, sayth the
Lord God, I
will cause the
sunne to go
downe at
noone: and
I will darken
the earth in
the cleare day.

10 And I will
turne your
feastes into
mourning,
and all your
songs into
lamentation:
and I will
bring blacke
cloth vpon
all loines, and
baldnesse
vpon euery
head: and I
will make it
as the moun-
ting of an
onely sonne,
and the ende
thereof as
a bitter day.

11 Beholde,
the dayes
come, sayth
the Lorde
God, that I
will send a
famine in the
lande, not a
famine of
bread, nor a
thirst of water,
but of hear-
ing the word
of the Lorde.

12 And they
shall wander
from sea to
sea, and from
the North
euen vnto the
East, shall they
run, and shal-
low seeke the
word of the
Lorde, and
shall not
finde it.

13 In that day
shall the faire
virgines, and
the young
men perish
for thirst.

14 They that
swear by the
sinne of Soma-
ria, and that
say, Thy God,
O Dart, lieth,
and the ma-
ster of Beersheba
lieth, quen
they shall fall,
and neuer
rise vp againe.

15 They that
worshipping
and the seruile
or religion
there vied.

16 Thirsting
against vs
Trough, 2 And
against Israel.

17 The relieving
of the Church.

18 I sawe the
Lorde standing
vpon the water,
and he said,
Smit the
lintell of the
doore, that the
poies may
shake: and cut
them in pieces,
then the heads
of them all, and
I will lay the
last of them
with the sword:
he that seeth
of them, shall
not see away:
and he that
escape of them,
shall not be
deliuered.

19 Though they
digge into the
hell, thence
shall mine hand
take them: though
they clyme
vp to heauen,
thence will I
bring them
downe.

20 And though
they hide them-
selves in the
top of Carmel,
I will search
and take them
out thence:
and though they
be hid from
my sight in the
bot-
tome of the
sea, thence
will I com-
mand the
serpent, and
he shall bite
them.

21 And though
they goe into
captivity before
their enemies,
thence will I
command the
sword, and it
shall slay them:
and I will set
mine eyes
vpon them
for euill,
and not for
good.

22 And the
Lord God of
hostes shall
touch the
land, and it
shall melt
away, and
all thardye
therein shall
mourne, and
it shall rise
vp wholy
like a flood,
and shall be
drowned
aby the flood
of Egypt.

23 He buildeth
his spheres
in the hea-
uen, and hath
laide the
foundation
of his globe
of elements
in the earth:
hee calleth
the waters
of the sea,
and pow-
ereth them
out vpon
the open
earth: the
Lord is his
Name.

24 Ar ye not
as the Ethio-
pians vnto
me, O chil-
dren of Israel,
saith the
Lorde? haue
not I brought
vp Israel out
of the land
of Egypt? and
the I haistime
from Capthor,
& Aram from
Kir?

25 Behold, the
eyes of the
Lord God are
vpon the
sinfull king-
dome, and I
will destroy
it vpon the
top of the
earth. Ne-
uertheless I
will not ut-
terly destroy
the house
of Iaakob,
saith the
Lord.

26 For loe,
I will com-
mand and I
will sift the
house of
Israel among
all gations,
like as cor-
ne is sifted
in a sieue:
yet shall not
the least
stone fall
vpon the
earth.

27 But all the
summers of
my people
shall dye by
the sword,
which say,
The euill
shall not
come, nor
hasten for
vs.

28 In that day
will I raise
vp the taber-
nacle of
David, that
is fallen
downe, and
close vp the
breaches
thereof, and
I will raise
vp his ruines,
and I will
build it as
in the dayes
of olde.

29 That they
may possesse
the remnant
of Edom,
and of all
the heathen,
because my
Name is
called vpon
them, sayeth
the Lord,
that doth
this.

30 Behold,
the dayes
come, saith
the Lord,
that the
plowman
shall touch
the mower,
and the
treeder of
grapes him
that soweth
seed: and
the moun-
taine shall
drop sweete
wine, and
all the
hilles shall
melt.

31 And I will
bring againe
the captiuitie
of my people
of Israel: and
they shall
build the
waste cities,
and inha-
bite them,
& they
shall plant
vineyards,
and drinke
the wine
thereof: they
shall also
make gar-
dens, and
eate the
frutes of
them.

32 And I will
plant them
vpon their
land, and they
shall no more
be pulled
vp againe
out of their
land, which
I haue giuen
them, sayth
the Lord thy
God.

33 As for
Christ, when
they are
planted in
his Church,
out of which
they can
neuer be
pulled, after
they are
once grafted
therein.

He sheweth
that God will
de-
clare himselfe
enemie vnto
them in all
places, and
that his
elements and
all creatures
shall be
enemies to
destroy them.

He denieth
by the wonder-
full power of
God, by the
making of the
heuen and the
elements that
it is not
possible for
man to escape
his iudgements
when he
possibeth.

Am I neuer
bound to
reuenge
the wrongs
of the
Blackmoor?
yet haue I
bestowed
red vpon
your
greater
benefices.

Reckleslie.

47.4. G. Though he
destroy the
rebellious
multitude,
yet he will
not re-
verse the
remnant
his Church
to call
vpon his
Name.

47.4. M. Meaning
that none
of his
should
perish in
his
wrath.

I will send
the Messiah
promised
and restore
by him the
spiritual
Israel, Act. x.

47.4. L. Meaning
that the
very
enemies
as were the
Idolaters
and others
should be
brought
with the
living
one to
eternall
life.

47.4. C. Signifying
that there
shall be
great
plentie
of all
things, so
that when
one
kind of
fruit is
ripe,
another
shall
followe
and every
one in
season.

47.4. L. Levit. ad. g.

47.4. M. Reade
leui. 26.

47.4. L. The
accomplish-
ment
hereof is
in which
they can
neuer be
pulled.

OBADIAH.

THE ARGUMENT.

Hee denieth which came of Esau, were mortall enemies alway to the Israelites, which came of
Iaakob, and therefore did not only vex them continually with sundry kindes of crueltie, but also
slew others to fight against them. Therefore when they were now in their greatest prosperitie,
and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet
to comfort the Israelites, forasmuch as God had now determined to destroy their adversaries, which did
so vex and oppress them, and to send them backe as should deliuer them, and set up the kingdome of Iuda, which
he had promised.

a God hath certainly moulted to his Prophets that he will raise vp the heathen to destroy the Edomites, whereof the rumour is now published, *Ier. 49. 12.*
 b Thus the heathen encourage themselves to rise against Edom.
 c Which despised all others in respect of thy selfe, and yet are but an handful in comparison of others, & are that vp among the hills as leopards from the rest of the world.

d God will fo destroy them that he without none, though these when they come, take but till they have yongh and they that gather grapes, ever leave some behind them. *Ier. 49. 9.*
 e They in whom thou diddest trust, for to have helpe and friendship of them, shall be thine enemies and destroy thee.
 f Thus is thy familiar friends and thy secret practices destroyed thee.

g This sheweth the cause why the Edomites were so thoroughly punished: to wit, because they were enemies to his Church, whose bowels he comforteth by punishing their enemies. h When Nebuchad-nezzar came against Ierusalem, thou yowdest with him, and hadst part of the spoyle, and so didst receive when my people, that is, thy brother, were afflicted, whereas thou shouldst have pitied and helpen thy brother.



He vision of Obadiah. Thus saith the Lorde God against Edom, We have heard a rumour fro the Lorde, & an ambassadour is sent among the heathen: arise, and let vs rise vp against her to battell.

3 Behold, I have made thee small among the heathen: thou art viterly despised.

4 The pride of thine heart hath deceived thee: thou that dwellest in the clefts of the rocks, whose habitation is hie, that saith in his heart, Who shall bring me downe to the ground?

5 Though thou exalt thy selfe as the eagle, and make thy nest among the starres, thence will I bring thee downe, saith the Lorde.

6 Came thecues to thee or robbers by night? howe wast thou brought to filence? would they not haue stolen, till they had yongh? if the grape gatherers come to thee, would they not leaue some grapes?

7 Howe are the things of Esau fought vp, and his treasures searched?

8 All the men of thy confederacie have driuen thee to y borders: the men that were at peace with thee, haue deceived thee, & prevailed against thee: they that ease thy bread, haue laid a wound vnder thee: there is none vnderstanding in him.

9 Shall not I in that day, saith the Lorde, euen destroy the wife men out of Edom, and vnderstanding from the mount of Esau?

10 And thy strong men, O Teman, shall bee afraide, because euery one of the mount of Esau shalbe cut off by slaughter.

11 For thy crucitie against thy brother Iacob, shame shall couer thee, and thou shalt be cut off for euer.

12 When thou stoodst on the other side, in the day that strangers caried away his substance, and strangers entred into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

13 But thou shouldst not haue beholden the time, to wit, because they were enemies to his Church, whose bowels he comforteth by punishing their enemies. h When Nebuchad-nezzar came against Ierusalem, thou yowdest with him, and hadst part of the spoyle, and so didst receive when my people, that is, thy brother, were afflicted, whereas thou shouldst have pitied and helpen thy brother.

day of thy brother, in the day that he was made a stranger, neither shouldst thou haue reioycied ouer the children of Iudah, in the day of their destruction: thou shouldst not haue spoken proudly in the day of affliction.

13 Thou shouldst not haue entred into the gate of my people, in the day of their destruction, neither shouldst thou haue once looked on their affliction in the day of their destruction, nor haue layde hands on their substance in the day of their destruction.

14 Neither shouldst thou haue stood in the crosse wayes to cut off them, that should escape, neither shouldst thou haue shut vp the remnant thereof in the day of affliction.

15 For the day of the Lord is neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as yet haue I drunke vpon mine holy Mountaine, so shall all the heathen drinke continually: yea, they shall drinke and swallow vp, and they shall bee as though they had not bene.

17 But vpon mount Zion shalbe deliuerance, and it shalbe holy, and the house of Iacob shall possesse their possessions,

18 And the house of Iacob shalbe a fire, and the house of Joseph a flame, and the house of Esau shall be stubble, and they shall kindle in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lorde hath spoken it.

19 And they shall possesse the South side of the mount of Esau, and the plaine of the Philistines: and they shall possesse the fieldes of Ephraim, and the fieldes of Samaria, and Benjamin shall haue Gilead.

20 And the captiuitie of this hoste of the children of Israel, which were among the Canaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdom shalbe the Lorde.

the time, and destruction of his enemies vnder Messiah, whome the Prophet callith here the Lord and head of this kingdom.

i When the Lord deprived them of their former dignitie, and gave them to be carried into captiuitie.

k When he will summon all the heathen, and send them to destroy thee.

l That is, reioycied and triumphed.

m The Edomites shalbe viterly destroyed, and yet in despite of all the enemies I will reuerse my Church and restore it.

n God attributeth this power to consume his enemies, to his Church, which power is enclie proper to himselfe, as Iacob.

o Ier. 49. 12.

p He describeth how the Church shalbe enlarged and haue great possessions, but this chiefly is accomplished vnder Christ when as the faithful are made heires and loads of all things by him which is their head.

q By the Canaanites, the Iewes mean: as the Dutchmen, and by Zarephath, France, and by Sepharad, Spaine.

r Meaning that God will raise vp in his Church such as shall rule and gouerne, and haue the confidence of the

s Ier. 49. 12.

t Ier. 49. 12.

IONAH.

THE ARGUMENT.

When Iona had long prophesied in Israel and had little profited, God gave him express charge to goe, and denounce his iudgements against Nineueh the chiefe cite of the Assyrians, because he had appoynted, that they which were of the heathen, should conuert by the mightie power of his word, and that within three dayes preaching that Israel might see how horribly they had punished Gods wrath, which for the space of so many yeeres, had not conuerted to the Lord for so many Prophets and so diligent preaching. He prophesied vnder Iosh, and Ierobeam, at 3. Kings 14. 35.

CHAP. I.

3 Iona first when he was sent to preach, & attempred wish, and he is cast into the sea for his disobedience.



THE word of the Lord came also vnto Iona the sonne of Amittai, saying,

2 Arise, and goe to Nineueh, that a great cite, and crye against it: for their

wickednes is come vp before me.

3 But Iona rose vp to 4 flee into Tarsih in the presence of the Lorde, and went downe to 5 Iapho: and hee found a ship going to Tarsih: so hee payed the fare thereof, and went downe into it, that hee might goe with them vnto Tarsih, from the presence of the Lorde.

4 But the Lorde sent out a great winde into

see there, seeing hee had done so small good among his owne people. Chap. 2. 2. Which was the reason and cause to take shipping thither, called also Ioppa. f From that vocacion whereunto God had called him, and whereto he would haue attuned him.

d Whereby he declared his weakness, that would not promptly follow the Lorde calling but gave place to his owne reason, which perverted him that he should nothing at all pro-

see there, seeing hee had done so small good among his owne people. Chap. 2. 2. Which was the reason and cause to take shipping thither, called also Ioppa. f From that vocacion whereunto God had called him, and whereto he would haue attuned him.

After that he had preached a long time in Israel, and so Ezechiel, after that for a time he had pro-

phesied in Iuda, he had visions in Babylon. Ezek. 1. 1. b For seeing the great delusion of the Israelites, he sent his Prophet to the Gentiles that they might awake them to repentance, or at least make them inexcusable: for Nineueh was the chiefe cite of the Assyrians, c For as our writers write, it contained in circuit more eight and forty milles, and had a thousand and four hundred towers, and in the midst of them were a hundred and twenty thousand children therein. Chap. 4. 1.

the sea, and there was a mightie tempest in the sea, so that the shippe was like to be broken.

5 Then the mariners were afraid, and cryed every man vnto his God, and cast the wares that were in the ship, into the sea to lighten it of them: but Iona was gone downe into the sides of the ship, and he lay downe, and was fast asleep.

6 So the shipmaster came to him, and sayde vnto him, What meanest thou, O sleeper? Arise, call vpon thy God, if so be that God will thinke vpon vs, that we perill not.

7 And they sayde every one to his fellowe, Come, and let vs cast lottes, that we may know, for whose cause this euill is vpon vs. So they cast lottes, and the lot fell vpon Iona.

8 Then said they vnto him, Tell vs for whose cause this euill is vpon vs? What is thine occupation? and whence comest thou? which is thy country? and of what people art thou?

9 And he answered them, I am an Ebrewe, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceedingly afraide, and said vnto him, Why hast thou done this? (for the men knew, that he fled from the presence of the Lord, because he had tolde them)

11 Then said they vnto him, What shall wee doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought and was troublous)

12 And he said vnto them, Take me, and cast mee into the sea: so shall the sea be calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Neuertheless, the men rowed to bring it to the land, but they could not: for y^e sea wrought, and was troublous against them.

14 Wherefore they cryed vnto the Lord, and said, We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done as it pleased thee.

15 So they tooke vp Iona, and cast him into the sea, and the sea ceased from her raging.

16 Then the men feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vows.

17 Now the Lord had prepared a great fish to swallow vp Iona: and Iona was in the belly of the fish three dayes, and three nights.

CHAP. II.

1 Iona is in the fishes belly. 2 His prayer. 3 He is deliuered.

Then Iona prayed vnto the Lord his God out of the fishes belly,

3 And said, I cried in mine affliction vnto the Lord, and he heard me: out of the belly of hell cryed I, and thou heardest my voyce.

3 For thou haddest cast me into the bottome in the midst of the sea, and the floods compassed me about: all thy surges, and all thy waues passed ouer me.

4 Then I saide, I am cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me round about, and the weeds were wrapt about mine head.

6 I laboured because hope and despaire, considering the neglect of my vocacion and Gods indignation for the same: but yet in the end I shal get the victorie.

6 I went downe to the bottome of the mountaines: the earth with her barres was about me for euer, yet hast thou brought vp my life from the the pit, O Lord my God.

7 When my soule fainted within me, I remembered the Lord: and my prayer came vnto thee, into thine holy Temple.

8 They that waite vpon lying vanities, forsake their owne mercie.

9 But I will sacrifice vnto thee with the voyce of thanksgiving, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Iona vpon the dry land.

CHAP. III.

1 Iona is first againe to Ninueh. 2 The repentance of the King of Ninueh.

And the word of the Lord came vnto Iona the second time, saying,

2 Arise, goe vnto Ninueh that great city, and preach vnto it the preaching, which I bid thee.

3 So Iona arose and went to Ninueh according to the word of the Lord: now Ninueh was a great & excellent citie of three dayes journey.

4 And Iona began to enter into the citie a dayes 3 journey, and he cried, and said, Y^e forty dayes, and Ninueh shall be overthrowen.

5 So the people of Ninueh beleneed God, and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

6 For worde came vnto the King of Ninueh, and he arose from his throne, and he layed his robe from him, and couered him with sackcloth, and sate in ashes.

7 And he proclaimed & said through Ninueh, (by the counsell of the king & his nobles) saying, Let neither man, nor beast, bullock nor sheepe taste any thing, neither feede, nor drinke water.

8 But let man and beast put on sackcloth, and be mightily vnto God: yea, let every man turne from his euill way, and from the wickednesse that is in their hands.

9 Who can tell if God will turne, and repent and turne away from his fierce wrath, that we perish not?

10 And God saw their workes that they turned from their euill wayes: and God repented of the euill that hee had said that he would doe vnto them, and he did it not.

8 For partly by threatening of the Prophet, and partly by the meane of his owne conscience, he doubted whether God would show them mercie. But in the fruites of their repentance, which did proceede of faith which God had planted by the ministration of his Prophet. 1 Reade Ierem. 8.3.

CHAP. II.

The great goodness of God toward his creatures.

Therefore it displeased Iona exceedingly, and he was angrie.

3 And he prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I presented it to thee vnto Tarshish: for I knewe that thou art a gracious God, & merciful, slow to anger, and of great kindnes, and repentest thee of the euill.

3 Therefore now O Lord, take, I beseech thee, my life from me: for it is better for me to die then to liue.

4 Then sayde the Lord, Doest thou well to forsake thy life to be blasphemed, as though hee saw his Prophet should be so much against his indignation in reuenge.

4 Thus had deliuered me from the belly of the fish, and all this danger. 5 They that depend vpon any thing but on God alone. 6 They refuse their owne tell, citie, and that goodness which they should els receive of God.

a This is a great declaration of Gods mercie, that he receiue him againe and restore him forth as his Prophet, which had before shewed to great infamie.

b Reade chap. 1. 2. c He went forward one day in the citie, and preached, and so he continued till the citie was converted.

d For he declared that he was a Prophet that to them from God to denounce his indignation against them.

e Not that the dumbest beastes had sense of could repent, but that by their example they might be instructed that for his sake the anger of God might ouer all creatures.

f He will that the men should earnestly call vnto God for mercie.

g Thus he propo- of of great kindnes, and repentest thee of the euill.

h Reade Chap. 1. 2.

i Thus he propo- of of great kindnes, and repentest thee of the euill.

j Thus he propo- of of great kindnes, and repentest thee of the euill.

d Wilt thou be judge when I do things for my glory, and I do not?

e For he doubted ar yet whether God would shew them merie or no: and therefore after foure dayes he departed out of the cite, looking what issue God would send. f Which was a further meane, to cover him from the heat of the sunne, as he remained in his booth.

be angry?

5 So Ionah went out of the cite and late on the East side of the cite, and there made him a booth, and late vnder it in the shadowe: e till he might see what should be done in the cite.

6 And the Lord God prepared a f gourd, and made it to come vp ouer Ionah, that it might be a shadowe ouer his head and deliuer him from his griefe. So Ionah was exceeding glad of the gourd.

7 But God prepared a worme when the morning rofe the next day, and it smote the gourd, that it withered.

8 And when the sunne did arise, God prepared also a feruent East winde: and the sunne

beat vpon the head of Ionah, and he fainted, and wished in his heart to die, and said, It is better for me to die then to liue.

9 And God said vnto Ionah, Doeft thou well to bee angry for the gourd? And he sayd, I doe well to be angry vnto the death.

10 Then said the Lord, Thou hast had pitie on the gourd for the which thou hast not laboured, neither madest it growe, which came vp in a night, and perished in a night,

11 And shouldest thou spare Nineuch that great citie, wherein are fixe score thousand persons, that i cannot discern betweene their right hand, and their left hand, and also much cattell?

would reframe God to shewe his compassion to so many thousands people. i Meaning, that they were children and infants.

g This declareth the great incommensurancie wherein Gods seruants do fall when they give place to their own affections, and doe not in all things willingly submit themselves to God.

h Thus God mercifully requieth him, which would pricke himselfe, and this gourd, and yet thousands people.

MICAH.

THE ARGUMENT.

Micah the Prophet of the tribe of Iudah serued in the worke of the Lord, concerning Iudah and Israel as the least thirte yeres: at what time Isaiah prophesied. He declareth the destruction, first of the one kingdom, and then of the other, because of their manifold wickedness, but chiefly for their idolatrie. And to this end he noteth the wickedness of the people, the crueltie of the princes and gouernours, and the permission of the false prophets, & the delighting in them. Then he saith forth the coming of Christ, his kingdom, and the felicitie thereof. This Prophet was not that Micah, which resisted Ahab, and all his false prophets, at 1. King. 22. 8. but another of the same name.

CHAP. I.

The destruction of Iudah and Israel because of their idolatrie.



He word of the Lord that came vnto Micah the ^a Morastite in the dayes of Iotham, Ahaz, and Hezekiah Kings of Iudah, which he saw concerning Samaria, and Ierusalem.

2 Heare, e all ye people: hearken thou, O eath, and all that therein is, and let the Lord God be witness against you, ^f when the Lord from his holy Temple.

3 For beholde, the Lord cometh out of his place, and will come downe, and tread vpon the high places of the eath.

4 And the mountaines shall melt vnder him (so shall the valleyes cleaue) as waxe before the fire, and as y waters that are powred downward.

5 For the wickednes of Iacobok ^a all this, and for the finnes of the house of Israel: what is the wickednes of Iacobok? Is not ^a Samaria? & which are the high places of Iudah? Is not Ierusalem?

6 Therefore I will make Samaria as an heap of the fildes, and for the planting of a vineyard, and I will cause the stones thereof to tumble downe into the valley, and I will discouer the foundations thereof.

7 And all the graven images thereof shall be broken, and all the ^a gifts thereof shall be burnt with the fire, and all the idoles thereof will I destroy: for she gathered it of the hire of an harlot, and they shall returne to the wages of an harlot.

8 Therefore I will mourne and howle: I will goe without clothes, and naked: I will make lamentation like the dragons, and mourning as the ostriches.

9 And I will say, as they that labour had enriched them therewith for their finnes: what was the gain that came by their idoles, shall be consumed as a thing of vanity: for the wages or riches of harlots are wickedly gotten, as they are vaily and freely spent.

9 For her plagues are grievous: for it is come into Iudah: the ^a enemy is come vnto the gate of my people, vnto Ierusalem.

10 Declare ye it not at ^a Gath, neither weepe ye: for the house of ^a Aphrah roule thy selfe in the dust.

11 Thou that dwellest at ^a Shaphir, go together naked with shame: for they that dwelleth at Zaanan, shall not come forth in y mourning of Beth-ezel: the ^a enemy shall receive of you for his standing.

12 For the inhabitant of Maroth wayted for good, but euill came from the Lord vnto the gate of Ierusalem.

13 O thou inhabitant of Lachish, hide the charret to the ^a heales of price: for it is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou giue presents to Mooredeth ^a Gath: the houses of Achizib shall be as a lyet to the Kings of Israel.

15 Yet will I bring an ^a enemy vnto thee, O inhabitant of Maroth, hee shall come vnto Adullam, the glorie of Israel.

16 Make thee balde: and shawe thee for thy delicate children: enlarge thy baldnesse as the eagle, for they are gone into captiuitie from thee.

17 For she first to that cite, and remained therein, when she saw her captiuitie against Ierusalem. O Thou first receiuedst the idolatrie of Ierusalem, and so diddest infect Ierusalem. P Thou shalt bribe the Philistines thy neighbours, but they shall deceiue thee, as well as they of Ierusalem. q The propheth is against his owne cite, and because it signified an heritage, hee saith that God would it made an heritage to possess it. r For so they thought themselves for the strength of their cite.

CHAP. II.

Threatnings against the wanton and delicate people, & they would reach the Prophets to prophesie.

WO vnto them that imagine iniquitie, and worke wickednesse vpon their beddes: when the morning is light they practise it because their hand ^a hath power.

2 And

h Left the Philistines, that are enemies reioyce at our destruction.

i Which was to the neere to Ierusalem, Iudah, & they were called Ophrah & Shaphir.

j These were cities, wherby the enemy should passe as he came to Iudah.

k These were cities, wherby the enemy should passe as he came to Iudah.

l He shall not depart before he hath ouercome you, and so you shall pay for his tarying.

m For Rabboth had that vp Ierusalem, that they could not find favour therein.

n To free warre for Canaan is laid siege first to that cite, and remained therein, when she saw her captiuitie against Ierusalem.

o The first receiuedst the idolatrie of Ierusalem, and so diddest infect Ierusalem.

p Thou shalt bribe the Philistines thy neighbours, but they shall deceiue thee, as well as they of Ierusalem.

q The propheth is against his owne cite, and because it signified an heritage, hee saith that God would it made an heritage to possess it.

r For so they thought themselves for the strength of their cite.

s Affoone as they rise, they exercise their wicked desire of the night, and according to their power have done.

t And

h Thus the Iewes lament say that there is no hope of redemption, ife. ing their professions are divided among the enim. c. e. Yet I haue no more lands to divide; yet I haue times paid, and as you need to measure them in the tubbe.

d Thus the people vaine p. prophets that they speake to them no more: for they cannot abide their threatenings. e God saith that they shall not prophesie, nor receive no more of their rebukes nor taunts. f Are these your works according to his Lawe?

g Do not the gods find my wordes as for a lie? h Thus, alfo. i. The poore can haue no commodity by them, but they spoile them, as though they were enemies.

k Thus, their fault and lying, which is Gods blessing, and it were part of his glory. l Ierusalem shall not be your iudgement, but the cause of your destruction. m Thus, it sheweth kind to be a Prophet.

n He sheweth what Prophets they desire in that is in flatterers, which tell them pleasure tales, and speake of their commodities. o To destroy thee.

p The enimie shall breake their gates and waller, and leade thee into Caldea. q To diuine them forward, and to helpe their enemies.

2 And they couet fieldes; and take them by violence, and houses, and take them away: they oppresse a man and his house, as a man and his heritage.

3 Therefore thus saith the Lord, Beholde, against this family haue I devised a plague, whereout ye shall not plucke your peeces, and yet shall not go proudly, for this time is euill.

4 In that day they take vp a parable against you, and lament with a dolefull lamentation, and say, b We be utterly walled: hee hath changed the portion of my people: how hath hee taken it away to restore it vnto me? hee hath diuided our fieldes.

5 Therefore thou shalt haue none that shall call a corde by lot in e the congregation of the Lord.

6 They that prophesied, prophesie yee not. e They shall not prophesie to them, neither shall they take shame.

7 O thou that art named of the house of Iacob, is the Spirit of the Lord thortened? e Are these his workes? are not my wordes good vnto him & his workes? waken thou wiprightly?

8 But hee that was yesterday my people, is risen vp on the other side, as against an enimie: they spoyle the beautiful garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye cast out from their pleasant houses, & from their children haue ye taken away k my glory continually.

10 Arise and depart, for this is not your rest: because it is polluted, it shall destroy you, euen with a force destruction.

11 If a man will walke in the Spirit, and would lie falsely, saying, n I will prophesie vnto thee of wine, and of strong drinke, hee shall euen be the prophet of his people.

12 I will surely gather e thee wholly, O Iacob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, euen as the flocke in the mids of their folde: the cruets shall be full of brute of the men.

13 The breaker vp shall come vp before them: they shall breake out, & passe by the gate, and goe out by it, and their King shall goe before them, and the Lord shall e vpon their heads.

p The enimie shall breake their gates and waller, and leade thee into Caldea. q To diuine them forward, and to helpe their enemies.

CHAP. III.

1 Against the iyrannie of present and false prophets. And I said, Hearre, I pray you, O heads of Iacob, and ye princes of the house of Israel: should not ye know a iudgement?

2 But they knew the good, and loue the euill: they plucke off their skinned from them, and their flesh from their bones.

3 And they eate also the b flesh of my people, and flay off their skinned from them, and they breake their bones, and chop them in peeces, as for the pot, and as flesh within the caldron.

4 Then e shall they drie vnto the Lord, but he will not heare them: he will euen hide his face from them at that time, because they haue done wickedly in their workes.

5 Thus saith the Lord, Concerning the people. c That is, when I shall visit their wickedness: for though they grie the godly before they drie, Iu. 64. 24. yet I will not heare their though they drie, Iu. 11. 15. and Ezck. 18. Iu. 11. 15. 1 pet. 3. 12.

phets that deceiue my people, and bite them with their teeth, and drie peace, but if a man put not into their mouths, they prepare warre against him.

6 Therefore e night shall be vnto you for a vision, and darkenesse shall be vnto you for a diuination, and the sunne shall goe downe ouer the prophets, and the day shall be darke ouer them.

7 Then shall the Seers be ashamed, and the soothsayers confounded: yea, they shall all couer f their lips, for they haue none answer of God.

8 Yet notwithstanding I am full g of power by the Spirit of the Lord, and of iudgement, and of strength to declare vnto Iacob his transgression, and to Israel his sinne.

9 Hearre this, I pray you, ye heads of the house of Iacob, and princes of the house of Israel: they abhorre iudgement, and peruert all equite.

10 They build vp Zion with a blood, and Ierusalem with iniquite.

11 The heads thereof iudge for rewards, and the Priests thereof teach for hire, and the prophets thereof prophesie for money: yet will they i leane vpon the Lord, and say, Is not the Lord among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake be h plowed a field, & Ierusalem shall be an heape, and the mountaine of the house, as the hie places of the forest.

seth him self alone against all the wicked, shewing how God hath giue him gifts, skill, and knowledge, to discerne between good and euill, and also compassioe to reponne the sinnes of the people, and not to flatter them. b They builde ciuill houses by bribes, which he calleth blood and iniquite. i They will say, that they are the people of God, and asuite his Name as a present to cloke their hypocrite. k Reade Ierem. 23. 18.

CHAP. IIIII.

1 Of the kingdomes of Christ, and successors of his Church.

But in the e last dayes it shall come to passe, what the mountaine of the House of the Lord shall be prepared in the toppe of the mountains, and it shall be exalted aboue the b hilles, and people shall floure vnto it.

2 Yea, many nations shall come & say, Come, and let vs goe vp to the Mountaine of the Lord, and to the House of the God of Iacob, and he will e teach vs his wayes, and we will walke in his paths: for the Law shall goe forth of Zion, and the word of the Lord from Ierusalem.

3 And he shall iudge among many people, and rebuke mightie nations as farre off, and they shall breake their swordes into mattocks, and their speares into e sheeths: nation shall not lift vp a sword against nation, neither shall they f leane to fight any more.

4 But they shall sit euery man vnder his vine, and vnder his figge tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

5 For all people will walke g euery one in the name of his god, and we will walke in the Name of the Lord our God, for euer and euer.

6 At the same day, saith the Lord, e will I gather her that haltereth, and I will gather her that is cast out, and her that I haue afflicted.

7 And I will make her that haltereth, a remnant, and her that was cast farre off, a mightie nation: and the Lord shall reigne ouer them in

d They desire all their fullness, and these flatter them, promising that all shall goe well: but if one rekinde from their bellies, then they inuent all waies to mischief.

e As you haue learned to walke in darkness, and to prophesie lies to God shall reward you with greife blindness, and ignorance, in that when all others shall be light because of Gods grace, ye shall of blindness men gropes as in the night.

f When God shall discouer them as the world, they shall aske to speake: for all shall haue that they were but false prophets, and did belie the words of God.

g The Prophet being afflicted of his vocation by the Spirit of God,

a When Christ shall come, and the Temple shall be destroyed. b Reade Iu. 2. 2.

c He sheweth that there is no true Church but where as the people are taught by Gods pure word.

d By his commendations & threatenings he will bring the people into intension which as the vessel carriers of the world.

e They shall be able from all euill doing and exercise themselves in goodnes and in well doing to others. f Reade Iu. 3. 2. g He sheweth that the people of God ought to remaine constant in their religion, albeit all the world should giue themselves to their impietie and idolatrie.

h I will cause that Ierusalem, which is now as a heape and a desolation, shall liue againe and growe into a great city.

1 Meaning Ierusalem, where the Jews dwelt.

2 The fortifying

3 The kingdome, as it was

4 under David and Solomon, which

5 thing was accom-

6 plished to the

7 church by the

8 coming of Christ.

9 In the mean

10 time he sheweth

11 that they should

12 knowe great troubles

13 and tentations

14 when they

15 shew themselves

16 wither to have

17 king our counsell.

18 He sheweth

19 that the faithful

20 ought not to mea-

21 sure Gods iudge-

22 ments by vbrags

23 and threatnings

24 of the wicked, but

25 thereby are admo-

26 nished to lift vp

27 the heart to God

28 to call for a deli-

29 verance. A God

30 giveth his Church this victorie, so oft as he overcometh their

31 enemies: but the accomplishment hereof shalbe at the last coming of Christ.

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Mount Zion, from henceforth even for ever.

8 And thou, O towre of the stocke, the strong holde of the daughter Zion, vnto thee shal it come, euen k the first dominion, and Kingdome thal come to the daughter Ierusalem.

9 Now why dost thou crie out with lamentation? there no king in thee? is thy counsellor perished? for sorrow hath taken thee, as a woman in trauaile.

10 Sorow and mourne, O daughter Zion, like a woman in trauaile: for now shalt thou go forth of the cite, and dwell in the field, and shalt go into Babel, for there shalt thou be deliuered: there the Lorde shall redeeme thee from the hand of thine enemies.

11 Nowe also many nations are gathered against thee, saying, Zion shall be condemned and our cie shall looke vpon Zion.

12 But they m knowe not the thoughts of the Lorde: they vnderstand not his counsell, for he shall gather them as the sheaues in the barn.

13 Arise, and thresh, O daughter Zion: for I will make thine horne viron, and I will make thine hooves braffe, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lorde, and their substance vnto the ruler of the whole world.

14 A God giveth his Church this victorie, so oft as he overcometh their enemies: but the accomplishment hereof shalbe at the last coming of Christ.

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nor hopeth in the forties of Adam.

8 And the remnant of Iacob shall be among the Gentiles in the middes of many people, as the lion among the beailes of the forest, and as the Lyons whelp among the flockes of sheepe, when he goeth thorow, treadeth downe and treadeth in pieces, and none can deliuer.

9 Thine hand shall be lift vp vpon thine aduersaries, and all thine enemies shalbe cut off.

10 And it shall come to passe in that day, saith the Lorde, that I will cut off thine k hordes out of the middes of thee, and I will destroy thy charetes.

11 And I will cut off the cities of thy land, and ouerthrowe all thy strong holdes.

12 And I will cut off thine enchanters out of thine hand: and thou shalt haue no more soothsayers.

13 Thine idoles also will I cut off, and thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy groues out of the middes of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my wrath and indignation vpon the heathen, which they haue not heard.

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k I will destroy all things which thou puttest thy confidence in, thy vaine confidence and idolatrie, so will helpe thee.

l It shall be terrible, that the like hath not bene heard of.

m He taketh the hire mercenies and handspokes to written against the obliuious of his people.

n I haue not hurt thee, but belidest infinite benefites vpon thee.

o That is, remember my benefices from the beginning, how I deliuered you from Balaams curs, and also spared you from Shittim.

p That is, remember my benefices from the beginning, how I deliuered you from Balaams curs, and also spared you from Shittim.

q That is, I trust of his promises and his manifold benefites toward you.

r Thus the people by hypocresie aske how to please God, and are content to offer sacrifices, but will not change their liues.

s There is nothing so deare to man, but the hypocrites will offer it vnto God, if they thinke thereby to auoid his anger: but they will neuer be brought to mortifie their owne affections, & to giue themselves wholly.

t The Prophet in these words collecteth them to the obseruation of the second law, to know if they will obey God aright or no, saying that God hath prescribed them to doe this.

u Meaning, that when God speaketh to any cite or nation, the godly will acknowledge his mercies, and consider not the mortal man that bringeth the threatening, but God that sendeth it.

CHAP. V.

1 The description of Ierusalem. 2 The excellencie of Beth leem.

Now assemble thy garisons, O daughter of garisons, he hath laid siege against vs. they shall smite the iudge of Israel with a rod vpon y cheek.

2 And thou Beth leem Ephraim art b lile to be among the thousands of Iudah, yet out of thee shalt he come forth vnto mee, that shalbe the ruler in Israel, whose c goings forth haue bin from the beginning and from euerslasting.

3 Therefore will he gaue them vp, vntill the time that d he which shall teare, shall trauaile: then the remnant of their brethren shal returne vnto the children of Israel.

4 And he shal e stand, & feed in the strength of the Lorde, and in the maiestic of the Name of the Lorde his God, & they shal dwell still: now shall he be magnified vnto the ends of the world.

5 And he f shall be our peace when Ashur shall come into our land: when he shall treade in our palaces, then shall we raise against him seven shepherds, and eight principall men.

6 And they shal destroy g Ashur with the sword, and the land of Nimrod with their swords: thus shall he h deliuer vs from Ashur, when hee cometh into our land, and when he shall treade within our borders.

7 And the i remnant of Iacob shalbe among many people, as a dewe from the Lorde, and as the snowes vpon the grasse, that waiteth not for man,

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Hearken yee now what the Lorde saith, Arise thou, and contend before the k mountaines, and let the hilles heare thy voyce.

2 Heare ye, O mountaines, the Lordes quarrel, and ye mightie foundations of the earth: for the Lorde hath a quarrel against his people, and he will pleade with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieved thee? testifie against me.

4 Surely I brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruantes, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deuided, and what Balaam the sonne of Beor answered him, from c Shittim vnto Gilgal, that ye may know the d righteousness of the Lorde.

6 Wherewith e shal I come before the Lorde, and bowe my selfe before the hee God? Shall I come before him with burnt offerings, and with calues of a yeere olde?

7 Will the Lorde be pleased with thousands of rams, or with ten thousand riuers of oyle? shall I giue my f first borne for my transgression? euen the fruite of my body, for the sinne of my soule?

8 Hee hath shewed thee, O man, what is good, and what the Lorde requireth of thee: surely to do iustly, and to loue mercy, and to humble thy selfe, to walke with thy God.

9 The Lordes voyces cryeth vnto the h cite, and the man of wisdom shall see thy name: Heare the roude, and who hath appointed it.

10 Art yet the treasures of wickednesse in the house of the wicked, and the seate measure, that is abominable?

11 Willly to ferue God as he commandeth. g The Prophet in these words collecteth them to the obseruation of the second law, to know if they will obey God aright or no, saying that God hath prescribed them to doe this.

h Meaning, that when God speaketh to any cite or nation, the godly will acknowledge his mercies, and consider not the mortal man that bringeth the threatening, but God that sendeth it.

C H A P. I.

Of the destruction of the Assyrians, and of the deliverance of Iffrael.

a Reade Iſa. 15. 4.

b The ſiſion or reuoluzion,

c That is, borne

d Meaning, of

e With his he is

f That the wicked

g If all creatures

h Let the faithful

i Signifying that

k He ſhall ſubdue

l He ſhall ſubdue

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p Which prae the

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He ^a burden of Nineueh. ^b The booke of the viſion of Nahum the ^c Elkeſhite.

^d God ^e is ^f ielous, and the Lord reuengeth: the Lord reuengeth: euen the Lord ^g of anger, the Lord will take vengeance on his aduerſaries, and he reſerueth wrath for his enemies.

^h The Lord is ſlow to anger, but he is great in power, and he will not ſurely cleare the wicked: the Lord ⁱ hath his way in the whirlewinde, and in the ſtorme, and the cloudes ^j are the duſt of his feete.

^k He rebuketh the ſea, and dryeth it, and hee dryeth vp all the riuers: Baſhan is waſted and Carmel, and the floure of Lebanon is waſted.

^l The mountaine tremble for him, and the hilles melt, and the earth is burnt at his ſight, yea, the world, and all that dwell therein.

^m Who can ſtand before his wrath? or who can abide in the fierceneſſe of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

ⁿ The Lord is good ^o and as a ſtrong holde in the day of trouble, and he knoweth them that truſt in him.

^p But paſſing ouer ^q as with a flood, he will vtterly deſtroy the place thereof, and darkeneſſe ſhall purſue his enemies.

^r What doe ye ^s imagine againſt the Lord? he will make a vtter deſtruction: affliction ſhall not riſe vp the ſecond time.

^t For he ^u ſhall come as vnto ^v thornes ſolden one in another, and as vnto drunkardes in their drunkenneſſe: they ſhall be deuoured as ſtubble fully dryed.

^w There ^x commeth one out of thee that imagineth euill againſt the Lorde, ^y euen a wicked counſellour.

^z Thus ſaith the Lorde, Though they bee ^a quiet, and ſo many, yet thus ſhall they be cut off when hee ſhall paſſe by: though I haue afflicted thee, I will afflict thee no more.

^b For now I will breake his yoke from thee, and will burſt thy bonds in ſunder.

^c And the Lord hath giuen a commaundement concerning thee, that no more of thy name be ^d ſown: out of the houſe of thy gods will I cut off the grauen, and the molten image: I will make it thy game for thee, for thou art vile.

^e Beholde vpon the mountaine the feete of him that declareth, and publiſheth ^f peace: O Iudah, keepe thy ſolemne feaſtes, perſeuer thy vowes: for the wicked ſhall no more paſſe thorow thee: he is vtterly cut off.

^g Beholde vpon the mountaine the feete of him that declareth, and publiſheth ^h peace: O Iudah, keepe thy ſolemne feaſtes, perſeuer thy vowes: for the wicked ſhall no more paſſe thorow thee: he is vtterly cut off.

C H A P. II.

Hee deſcribeth the victorie of the Caldeans againſt the Affyrians.

The ^a deſtroyer is come before thy face: keepe the munition: looke to the way: make thy loynes ſtrong: increaſe thy ſtrength mightily.

^b For the Lord hath ^c turned away the glory of Iſaakob, as the glory of Iſrael: for the empties haue emptied them out, and ^d marred their vine branches.

^e The ſhield of his mightie men is made red: the valiant men are in ſkarlet: the charres ^f ſhall be as in the fire and flames in the day of his preparation, and ^g the flure trees ſhall tremble.

^h The charres ſhall rage in the ſtreets: they ſhall runne to and fro in the hie wayes: they ſhall ſeeme like lampes: they ſhall ſhoote like the lightning.

ⁱ He ſhall remember his ſtrong men: they ſhall ſtumble as they goe: they ſhall nake haſte to the wallies thereof, and the defence ſhall be prepared.

^j The gates of the riuers ſhall be opened, and the place ſhall melt.

^k And Huzzab the ^l Queene ſhall be led away captive, and her maidens ſhall leade her as with the voyce of doves, ſmiting vpon their breasts.

^m But Nineueh is ⁿ of old like a poole of water: yet they ſhall flee away. Stand, ſtand, ^o ſhall they cry: but none ſhall looke backe.

^p Spoile ye the ſilver, ſpoyle the golde: for there is none ende of the ſtore, and glory of all the pleaſant veſſels.

^q Shee is emptye and voyde and waſte, and the heart melteth, and the knees ſmite together, and forow is in all loynes, and the faces ^r of them all gather blackeneſſe.

^s Where is the ^t dwelling of the Lyons, and the paſture of the Lyons whelpes? where the Lyon, and the Lyonette walked, and the Lyons whelp, and none made them afraid.

^u The Lyon did teare in pieces ynough for his whelpes, and wrought for his Lyonette, and filled his holes with praye, and his denmes with ſpoyle.

^v Beholde, I ^w come vnto thee, ſayth the Lord of hoſtes, and I will burne her charres in ^x ſmoke, and the ſword ſhall deuoure thy yong Lyons, and I will cut off thy ſpoyle from the earth, and the voyce of thy ^y meſſengers ſhall no more be heard.

^z I ſpoyle Nineueh, and promiſh them infinite riches and treaſures. ^a I thinke Nineueh, and the meſt thereof ſhall be after this ſort. ^b Reade Iſa. 4. 1. I haue ſing Nineueh, whoſe inhabitants are cruell like the Lyons, and giuen violence, and ſpared no violence or tyrannye to provide for their wines and children. ^c That is, as ſoon as my wrath beginneth to kindle. ^d Signifying the beſardes, which were accustomed to proclaim warre. Some reade of thy gnat teeth wherewith Nineueh was wont to braiſe the bones of the poore.

C H A P. III.

^a Of the fall of Nineueh. ^b No power can eſcape the hand of God.

Obloodie citie, it is all full of lies, and robbery: the praye departeth not:

^c The noyſe of the whippers, ^d and the noyſe of the mowing of the wheelies, and the beazing of the horſes, and the leaping of the charres.

^e The horſeman liſteth vp both the bright ſword, and the glittering ſpeare, and a multitude ^f ſhalne, and the dead bodies ^g are many: there is none ende of the corpes: they ſtumble vpon the corpes,

^h Becauſe of the multitude of the fornications of the ⁱ charlot that is beautiful, and is a miſtreſſe of witchcraft, & ſelleth the people through her beautie and ſubtiltie as liſteth yong men, and bringeth them to deſtruction.

That is, No burden-measur is in a readineſſe to deſtroy the Affyrians, as the Prophet denoth the enterpriſe of the Affyrians which prepared to reſiſt him.

^b Seeing God hath puniſhed his enemy people Iſaakob and Iſrael, he will now puniſh the enemies by whom he ſcouged them, ſtade Iſa. 10. 24.

^c Signifying that the liſtines were vtterly deſtroyed.

^d Both is ſame the enemy, and alſo that they them ſelues ſhould not ſoone eſcpe blood one of another to diſcouage them.

^e Meaning their ſcawres ſhould ſhake and caſt together.

^f Then the Affyrians ſhall ſeek by all meanes to gather their power, but all ſhall ſhake the earth.

^g The Affyrians will feare themſelues and ſay, that Nineueh is ſo ancient that it can neuer poſſeſſe, and is a ſtill poole, whole waters they ſhall walke on the bankes can not touch, but they ſhall be ſtrawed, and ſhall not looke backe, though men would call them.

^h God commaundeth the enemies to ſpoyle Nineueh, and promiſh them infinite riches and treaſures.

ⁱ I thinke Nineueh, and the meſt thereof ſhall be after this ſort.

^j Reade Iſa. 4. 1. I haue ſing Nineueh, whoſe inhabitants are cruell like the Lyons, and giuen violence, and ſpared no violence or tyrannye to provide for their wines and children.

^k That is, as ſoon as my wrath beginneth to kindle.

^l Signifying the beſardes, which were accustomed to proclaim warre.

^m Some reade of thy gnat teeth wherewith Nineueh was wont to braiſe the bones of the poore.

ⁿ It neuer ceſſeth to ſpoyle and robbe.

^o Hee ſheweth how the Caldeans ſhall halcy, and how conſortions their horſes ſhall be in beazing the ground when they come againſt the Affyrians.

^p He compareth Nineueh to a harlot, whoſe beautie and ſubtiltie as liſteth yong men, and bringeth them to deſtruction.

^q He compareth Nineueh to a harlot, whoſe beautie and ſubtiltie as liſteth yong men, and bringeth them to deſtruction.

^r He compareth Nineueh to a harlot, whoſe beautie and ſubtiltie as liſteth yong men, and bringeth them to deſtruction.

^s He compareth Nineueh to a harlot, whoſe beautie and ſubtiltie as liſteth yong men, and bringeth them to deſtruction.

^t He compareth Nineueh to a harlot, whoſe beautie and ſubtiltie as liſteth yong men, and bringeth them to deſtruction.

her whoredome, and the nations through her witchcraftes.

Beholde, I come vpon thee, saith the Lord of hostes, and will discouer thy skirtes vpon thy face, and will shew the nations thy filchinesse, and the kingdomes thy shame.

And I will call filth vpon thee, and make thee vile, and will set thee as a gasing stocke.

And it shall come to passe, that all they that looke vpon thee, shall seee from thee, and say, Nineueh is destroyed, who will haue pitie vpon her? where shall I seeke comforters for thee?

Art thou better then ^{d Meaning, Alexandria, which was besieged with so many nations and yet was now destroyed.} No, which was full of people? that lay in the riuers, and had the waters round about it? whose ditch was the sea, and her wall was from the sea?

Ethiopia and Egypt were her strength, and there was none made: Put and Lubim were her helpers.

Yet was shee carried away, and went into captiuitie: her young children also were dashed in pieces at the head of all the streetes: and they call lotter for her noble men, and all her mightie men were bound in chaines.

Also thou shalt be drunken: thou shalt hide thy selfe, & shalt seeke helpe because of thine enemy.

All thy strong cities shall be like figgetrees

with the first ripe figs: for if they be shaken, they fall into the mouth of the eater.

Beholde, thy people within thee are women: the gates of thy land shall be opened vnto thine enemies, & the fire shall deuoure thy barres.

Drawe thee waters for the siege: fortifie thy strong holdes: goe into the clay, and temper the mortar: make strong brickes.

There shall the fire deuoure thee: the sword shall cut thee off: it shall eate thee vp like the locusts, though thou be multiplied like the locusts, and multiplied like the grasshopper.

Thou hast multiplied thy marchants about the starres of heauen: the locust spoyled and stie away.

Thy princes are as the grasshoppers, and thy captaines as the great grasshoppers which remaine in the helges in the colde day: but when the sunne ariseth, they flee away and their place is not knowne where they are.

Thy shepherds do sleepe, O king of Assyria: thy strong men lie downe: thy people is scattered vpon the mountaines, & no man gathereth them.

There is no healing of thy wounde: the plague is grievous: all that heare the brate of thee, shall clap the handes ouer thee: for vpon whom hath not thy malice passed continually?

Signifying, that Gods iudgements should suddenly destroy the Assyrians, as their vengeance was with rain or charge of weather.

Thy princes and councilors.

Meaning, that there was no hope, so when the Assyrians had not done hurt.

HABAKKUK.

THE ARGUMENT.

The Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which endure all kinde of affliction and crueltie, and yet can see none end. Therefore he had this reuelation shewed him of God, that the Chaldeans should come & take them away captiues, so that they could looke for none end of their troubles as yet, because of their stubbornnesse and rebellion against the Lord. And lest the godly should despair, seeing this horrible confusion, he comforteth them by this, that God will punish the Chaldeans their enemies, when their pride and cruelty shall be as heighe: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, whereunto they should comfort themselves.

CHAP. I.

A complaint against the wicked that persecute the iust.



HE burden, which Habakkuk the Prophet did see.

O Lord, how long shall I cry, and thou wilt not heare? I will cry out vnto thee for violence, and thou wilt not helpe!

Why do'st thou shewe mee iniquitie, and cause me to beholde sorowful for spoyling and violence are before me: and there is no raise vp for iustice and contention.

Therefore the Law is dissolved, and iudgement doth neuer goe forth: for the wicked doeth compass about the righteous therefore wrong iudgement proceedeth.

Beholde among the heathen, and regarde, and wonder, and maruaile: for I will worke a worke in your dayes: & yet will not beleue it, though it be tolde you.

For loe, I raise vp the Chaldeans, that bitter and furious nation, which shall goe vpon the breadth of the land to possesse the dwelling places that are to be tolde you.

They are terrible & fearful: their iudgement & their dignitie shall proceed of themselves.

They themselves shall be your iudges in this cause, and none shall haue authoritie ouer them to controul them.

Their horses also are swifter then the Leopards, and are more fierce then the wolues in the evening: and their horsemen are many: and their horsemen shall come from farre: they shall flie as the eagle hasting to meate.

They come all to spoyle: before their faces shall be an Eastwinde, and they shall gather the captiuitie, & as the fand.

And they shall mocke the kings, and the princes shall be a skorne vnto them: they shall deride euery strong holde: for they shall gather dust and take it.

Then shall they take a courage, and transgresse and doe wickedly, imputing thus their power vnto their god.

Art thou not of olde, O Lord my God, mine holy one? we shall not die: O Lord, thou hast ordained them for iudgement, and O God, thou hast established them for correction.

Thou art of pure eyes, and canst not see euil: thou canst not beholde wickednesse: wherefore dost thou looke vpon the transgressors, and holdest thy tongue when the wicked deuoureth the man that is more righteous then he?

And makest men as the fishes of the sea, and as the creeping things, that haue no ruler ouer them.

Where required such a sharpe rod. So that the great deuiours (the king) and the Chaldeans destroy all the world.

24. 25.

For the Lord hath feared this world, because it hath tried their faith.

They shall be as men in number. They shall cast vp mountains against it.

The Prophet denounceth the iudgement that God will doo destroy the Babylonians, because they shall abuse this victorie and become proud and insolent, attributing the praise for euer to their deities.

He sheweth the godly of Gods power, shewing that the wicked can doe no more then God hath appointed, and so that their

m Meaning, that
they should not,
n Meaning, that
they should not,
o Meaning, that
they should not,

15 They take vp all with the angle: they catch
it in their net, and gather it in their yame, where-
of they reioyce and are glad.
16 Therefore they sacrifice vnto their m net,
and burne incense vnto their yame, because by
them their portion is fat & their meat pleteous.
17 Shall they therefore stretch out their net
and not spare continually to slay a the nations?

CHAP. II.

a *Against pride, contentment, and discontent,*
and *idolatry.*

a I will reuolue
mine owne iudge-
ment, and onely
depend on God: he
is iustified when I
shall accuse
them that accuse
my preaching, and
to be armed a-
gainst all tenta-
tions.
b Write in
great letters, that
he that readeth
may see it.
c Which con-
tained the defect
of the emine, and
the counsel of the
Church: which
thing though God
execute not accord-
ing to mans hasty
affections, yet the
issue of both is cre-
ation at his time
appointed.
d To trust in him-
self, or in any
worldly thing, is
never to be quiet
For the onely rest
is to lay vpon
God by faith, Rom.
8.7. gal. 3.1. heb.
3.7.6.

I Will stand vpon my watch, and let me vpon
the towre, and will looke & see what he would
say vnto mee, and what I shall answer to him
that rebuketh me.

2 And the Lord answered mee, and sayde,
Write the vision, and make it plaine vpon tables,
that he may runne b that readeth it.

3 For the vision is yet for an appointed time,
but at the c last it shall speake, and not lie: though
it tarie, waite: for it shall surely come, and shall
not fail.

4 Beholde, d hee that lifteth vp himselfe, his
minde is not vpright in him, but the iust shall liue
by his faith,

5 Yea, indeede the proude man is as e he that
transgresseth by wine: therefore shall he not en-
dure, because hee hath enlarged his desire as the
hell, and is as death, and can not be satisfied, but
gathereth vnto him all nations, and heapeth vnto
him all people.

6 Shall not all these take vp a parable against
him, and a taunting prouerbe against him, and say,
Ho, he that increaseth *that which is not his*: how
long? and he y laded himselfe with thicke clay?

7 Shall he not rise vp suddenly, that shall
bite thee? and awake, that shall strike thee? and
thou shalt be their prey?

8 Because thou hast spoiled many nations,
all the remnants of the people shall spoyle thee,
because of mens blood, and for the wrong done
in the land, in the citie, and vnto all that dwell
therein.

9 Ho, hee that coueteth an euill countrounse
to his house, that hee may set his nest on hie, to
escape from the power of euill.

10 Thou h halt consulted shame to thine owne
house, by destroying many people, and hast sinned
against thine owne soule.

11 For the i stone shall cry out of the wall,
and the beam out of the timber shall answer it.

12 Woe vnto him that buildeth a towne with
blood, and erecteth a citie by iniquitie.

13 Behold, is it not of the k Lord of hostes that
the people shall labour in the very fire: the people
shall euen wearie themselves for very vanitie.

14 For the earth shall l be filled with the
knowledge of the glory of the Lord, as the waters
couer the sea.

15 Woe vnto him, that giueth his neighbour
m drinke: thou ioydest thine heate, & makest him

drunken also, that thou maiest see their priuities.

16 Thou art filled with shame n for glorie:
drinke thou also, and be made naked: the cup of
the Lords right hand shall be turned vnto thee,
and thou shalt spue (balbe) for thy glorie.

17 For the o euellie of Lebanon shall couer
thee: so shall the spoyle of the beastes, which
made them afraid, because of mens blood, and
for the wrong done in the land, in the citie, and
vnto all that dwell therein.

18 What profiteth the p image? for the mar-
ker thereof hath made it an image, and a teacher
of lies, though hee that made it, trust therein,
when he maketh dum idoles.

19 Woe vnto him that faith to the wood a-
wake, and to the dumme stone, Rise vp, it shall
teach thee: q behold, it is laid ouer with golde
and silver, and there is no breath in it.

20 But the Lord is in his holy Temple: let all
the earth keepe silence before him.

For they were but blockes or stones, reade Iere 10.8. q If thou wilt con-
sider what it is, and how that it hath neither breath nor life, but is a dead thing.

CHAP. III.

a *A prayer for the faithfull.*

A Prayer of Habakkuk the Prophet for the
ignorances.

1 O Lord, I haue heard thy voyce, and was
afraide: O Lord, reuiue thy q worke in the mids
of the people, in the mids of the yeeres make it
known: in wrath remember mercie.

2 God cometh from r Teman, & the holy
one from mount Paran, Selah. His glory couereth
the heauens, and the earth is full of his praise,

3 And he b brightnesse was as the light: e hee
had homes coming out of his handes, and there
was the hiding of his power.

4 Before him went the pestilence, and burn-
ing coles went forth before his feete.

5 He stooode and measured the earth: he be-
held, and dislodged the nations, and the euerlast-
ing mountaines were broken, and the ancient
hilles did bowe: his f wayes are euerlasting.

6 For h his iniquitie I saw the tents of Cushan,
and the curtains of the lande of Midian did tremble.

7 Was the Lord angry against the h rulers?
or was thine anger against the floods? or was thy
wrath against the sea, that thou diddest ride i vpon
thine hoises? thy charters brought saluation.

8 Thy k bowe was manifestly reuolted, and
the i othes of the tribes were a fine worde, Selah.
thou m diddest cleaue the earth with riuers.

9 The y mountaines saw thee, and they trem-
bled: the frame of the water e passed by: the
deepe made a noyse, and lift vp his hand on hie.

10 The o sunne and moone stood still in their
habitation: p at the light of thine arrows they
went, and at the bright lining of thy speares.

11 Thou trodest downe the lande in anger,

his Church. g The iniquitie of this King at Syria in warring thy people had
made manifest by thy iudgement to the contempt of thy Church, Iudg. 7.1. and so
of the Midianites, which destroyed their cities, Iudg. 7.1. h Meaning, that
God was not angry with the waters, but that by this means he would destroy
his enemies and deliuer his Church. i And to diuice vnto all the elements in
struments for the destruction of thine enemies. k That is, thy power. l For
had not onely made a covenant with Abraham, but renewed it with his posses-
sion, m Reuie Nam. 24.11. n He aludeth to the red sea and Iordan, which
gode passed by Gods people, and shewed figures of their obedience, as it writ by
lifting vp of their hands. o As appeareth, Ioh. 1.9. p According to thy
commandment the sunne was directed by the weapons of thy people, as
saith in thy can. as though it durst not goe forward.

a Whereas thou
thoughtest to haue
glory of thine thy
doe, they shall
take to thee thy
thame: for thou
shalt drinke of the
same cup with o-
thers in thy case.
b Because the Na-
tions were cruell
not onely a-
gainst other an-
nions, but also a-
gainst the people
of God, which in-
ment by Lebanon,
& the beastes there-
in, he sheweth that
the like crueltie
shall execute
against them.
c If hee weath the
the Babylonians
gods could no-
thing anale them
doe.

a The Prophet
instructeth his
people to pray to
God not onely
for their greates
but also for com-
munitie of igno-
rants. b Thus the
people were afraide
when they heard
Gods threatenings,
and prayed. c
That is, the line
of thy Church
which is now in
the time to per-
ish, before it come
to halfe a perfec-
tion, which should be
under Christ.
d Teman and Pa-
ran were desert pla-
ces where the Law
was giuen, where
by is signified that
his deliuerance
was as prelus,
now as it was
then.

e Whereby it
meant a prayer
was to be made
for the brightnes-
s, which was hid to
the right of the
world, but was
reuealed in
mount Sinai to his
people, Psal. 136.
f Signifying that
God had wonder-
full meanes, and
euer had a wonder-
full power which
he would deliuer
his Church.

and diddest thresh the heathen in thy threshing.

23 Thou wastest forth for the saluation of thy people, *even* for saluation with thine *Anointed*: thou hast wounded the head of the house of the wicked, and discomfited the foundations vnto the necke. Selah.

24 Thou diddest strike thorow with his own signes the heads of the villages: they came out as a whirlwinde to scatterme: their reioicing was as to denoure the poore secretly.

25 Thou diddest walke in the sea with thine hories vpon the heape of great waters.

26 When I heard, my bellie trembled: my lips shooke at the voyce: rottennesse entred into my bones, & I trembled in my selfe, that I might

die, and sheweth how he was afraid of Gods iudgements.

rest in: the day of trouble: for when hee cometh vp vnto the people, he shall destroy them.

27 For the fig tree shall not flourish, neither shall frumpe in the vines: the labour of the olive shall faile, and the figgels shall yeelde no meate: the sheepe shall be cut off from the focke, and there shalbe no bullocke in the stables.

28 But I will reioyce in the Lord: I will ioy in the God of my saluation.

29 The Lord God: my strength: hee will make my feete like hinds feete, and he will make mee to walke vpon mine high places. To the chiefe finger on Neginoth.

30 The ioy of the faithfull, though they bee neuer to great affliction perswaded. 31 The chiefe finger vpon the isthmus of mulch shall haue occasion to praise God for this great deliuerance of his Church.

It sheweth that the faithfull can neuer haue a rest, except they feele before the weight of Gods iudgements.

That is, for them: but are godly: knowing that all things shall come to good vnto them.

He doth say, modern times, the comfort and perswaded. 31 The chiefe finger vpon the isthmus of mulch shall haue occasion to praise God for this great deliuerance of his Church.

ZEPHANIAH.

THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great iudgements of God vpon Iudah as at hand, shewing that their sinnes should be utterly destroyed, and they carried away captiues by the Babylonians. For the comfort of the faithfull he prophesied of Gods vengeance against their enemies, as the Philistines, Moabites, Assyrians, & others, so assure them that God had continuall care ouer them. And as the wicked should be punished for their former sad transgressions: so he exhorteth the godly to patience, and to wait vnto the fruit of Gods free promise of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that grace, whereby in the end they should be gathered vnto him, and counted as his people and children.

CHAP. I.

Threatnings against Iudah and Ierusalem, because of their idolatry.

E He word of the Lord, which came vnto Zephaniah, the sonne of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of Iosiah, the sonne of Amon King of Iudah.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the foules of the heauen, and the fishes of the sea, and ruines shall be to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand vpon Iudah, & vpon all the inhabitants of Ierusalem, & I will cut off the remnant of Baal from this place, & the name of the *Chemarims* with the Priests.

5 And then that worship the hoste of heauen vpon the house tops, and them that worship and sweare by the Lord, & sweare by Malcham.

6 And them that are turned backe from the Lord, and those that haue not fought the Loude, nor inquired for him.

7 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, & hath sanctified his guests.

8 And it shalbe in the day of I Lords sacrifice, that I will visite the princes & the Kings children, and all such as are clothed with strange apparel.

9 In the same day also will I visite all those that dance vpon the threshold so proudly, which fill their masters houses by crueltie and deceite.

10 And in that day, saith the Lord, there shall

be a noyse, and a crie from the fishgate, and an howling from the second gate, and a great destruction from the hills.

11 Howe theye inhabitants of the towne place: for the companie of the wicked is destroyed, all they that beare filthie load.

12 And at that time I will search Ierusalem with highes, and they which are are follen in their dreges, and they which are hid vnder their beaues. The Lord will neither be mercifull nor doe euill.

13 Therefore the goods shall be spoiled, and their houses waste: they shall all build houses, but not inhabit them, and they shall plant vineyardes, but not drinke the wine thereof.

14 The great day of the Lord is nere, & hee will be seene, and hee will be heard greatly, *even* the voyce of the day of the Lord: the strong man shall crie there bitterly.

15 That day is a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscuritie and darkenesse, a day of cloudes and blackenesse.

16 A day of the trumpet and alarme against the strong cities, and against the high towres.

17 And I will bring distress vpon men, that they shall walke like blind men, because they haue sinned against the Lord, and their blood shall be poured out as dust, and their flesh as the downe.

18 Neither their silver nor their gold shalbe able to deliuer them in the day of the Lords wrath, but the whole land shalbe deuoured by the fire of his iudgement: for hee shall make euen a speedy riddance of all them that dwell in the land.

CHAP. II.

He moueth to returne to God, & promyseth that he will against the Philistines, Moabites, and others.

After you haue, euen gather you, O Iudah: nor worthy to be loosed.

2 Before the decree come forth, and ye be as

into the helmes, and gather themselves to gether, till they be consumed like stubble.

signifying that all the comers of the citie of Ierusalem should be full of trouble, and distress. This is saying of the blood of the merchants which was lower then the rent of the place.

So they shall escape none. I by then they shall cry, and in their wisdom.

They that were in their strength, and command the Philistines of God.

They that were in their strength, and command the Philistines of God.

They that were in their strength, and command the Philistines of God.

They that were in their strength, and command the Philistines of God.

They that were in their strength, and command the Philistines of God.

They that were in their strength, and command the Philistines of God.

They that were in their strength, and command the Philistines of God.

They that were in their strength, and command the Philistines of God.

[illegible]

CHAP. III.

The vision of the golden candlestick, and the expiation thereof.

And the Angel that talked with mee, came againe and waked me, as a man that is rayised out of his sleepe,

And said vnto me, What seest thou? And I sayd, I haue looked, and behold, a candlestick all of golde with a bowle vpon the top of it, and his seuen lamps therein, and seuen pipes to the lamps which were vpon the top thereof.

And two olive trees out it, one vpon the right side of the bowle, and the other vpon the left side thereof.

So I answered, and spake to the Angel that talked with mee, saying, What are these, my Lord?

Then the Angel that talked with mee, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

Then he answered and spake vnto me, saying, This is the word of the Lord vnto Zerubbabel, saying, Neither by an armie nor strength, but by my spirit, saith the Lord of hostes.

Who art thou, O great mountaine, before Zerubbabel? thou shalt be a plaine, and he shall bring forth the head stone thereof, with shoutings, crying, Grace, grace vnto it.

Moreover, the word of the Lord came vnto me, saying,

The hands of Zerubbabel have layed the foundation of this house: his hands shall also finish it, and I shew that he knoweth that the Lord of hostes hath sent me vnto you.

For who hath despised the day of the small things? but they shall reioyce, and shall see the stone of I tinné in the hand of Zerubbabel: the seuen are the eyes of the Lord, which keepe thorow the whole world.

Then answered I, and said vnto him, What are these two olive trees vpon the right and vpon the left side thereof?

And I spake moreover, and said vnto him, What be these two olive branches, which throwe the two golden pipes emptic themselves into the golde?

And he answered mee, and sayd, I knowest thou not what they bee? And I sayde, No, my Lord.

Then said he, These are two olive branches, that stand with the ruler of the whole earth.

a Which was euer in the midst of the Temple, signifying that the euery of Gods spirit should shine there in most abundance, and in all perfection.
b Which conveyed the oyle that dropped from the trees into the lamp, so that the light should not be quenched, and this vision was to confirm the faithfull that God had sufficient power in himselfe to continue his grace, as to being his promises to passe, though he had no helpe of man.
c Who was a figure of Christ, and therefore this doctrine was directed to all the Church who are his body and members.
d He sheweth that Gods power only is sufficient to preserve his Church, though he be not assisted by them.
e He compareth the power of the aduersaries to a great mountaine, who thought the Jewes nothing in respect of them, and would have shakend Zerubbabel who represented Christ, who then comes daily labour to let in the building of his spiritual Temple, but all in vaine.
f Though this enemies think to stay this building, yet Zerubbabel shall lay the highest stone thereof, and being it to perfection, so that all the godly shall reioyce, and pray vnto God that hee would continue his grace and fauour toward the Temple.
g Meaning the Prophet, that I am Christ sent of my Father for the building & perfection of my spiritual temple.
h Signifying, that all were discouraged at the small and poore beginnings of the Temple.
i Whereby he signifieth the plummet and line, that is, Zerubbabel which represented Christ, should goe forward with his building to the ioy and comfort of the godly, though the world be against him, and though his foe a while be discouraged, because they see not things prevalent to the eye.
k That is, God hath seuen eyes: meaning, a continual presence, so that neither Satan nor any power in the world can goe about or bring any thing to passe to hinder his works, Clasp. 3. 1 Which were euer green and full of oyle, so that still they poured forth oyle into the lamps: signifying, that God will continually maintain and preserve his Church, and indue it with abundance and perfection of graces.

CHAP. V.

The vision of the flying book, signifying the curse of sinners and such as abuse the Name of God. By the vision of the measure is signified the bringing of Iudaea & Jerusalem into Babylon.

Then I turned me, and lifted vp mine eyes and looked, and beholde, a flying booke.

And he said vnto me, What seest thou? And I answered, I see a flying booke the length thereof a twentie cubites, and the breadth thereof ten cubites.

Then said he vnto me, This is the curse that goeth forth ouer the whole earth: for euery one that breaketh, shall be cut off aswell on this side, as on that: and euery one that sweareth, shall be cut off aswell on this side, as on that.

I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the thiefe, and into the house of him, that falsly sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

Then the Angel that talked with mee, went forth, and said vnto me, Lift vp now thine eyes, and see what is this that goeth forth.

And I sayde, What is it? And hee sayde, This is an Ephah that goeth forth. Hee sayde moreover, This is the sight of them through all the earth.

And beholde, there was lift vp a talent of lead: and this is a woman that sitteth in the middes of the Ephah.

And he said, This is wickednes, and he cast it into the middes of the Ephah, and he cast the weight of lead vpon the mouth thereof.

Then lift I vp mine eyes, and looked: and beholde, there came out two women, and the winde was in their wings (for they had wings like the wings of a stork) and they lift vp the Ephah betweene the earth and the heauen.

Then said I to the Angel that talked with mee, Whither doe these beare the Ephah?

And he said vnto me, To build it an house in the land of Shinar, and it shall be established and set there vpon her owne place.

as in the next verse. i Signifying, that Satan should not have such power against the Jewes to tempt them, as he had in time past, but that God would shew his iudgements by the means of weeke and infirme meanes. I To remove the iniquitie and afflictions that came for the same from Iudah, to place it firmer in Babylon.

CHAP. VI.

By the four chariots he describeth the four Monarchies.

Again I turned and lift vp mine eyes, and looked: and beholde, there came foure chariots out from betweene two mountaines, and the mountains were mountaines of brasie.

In the first chariot were red horses, and in the second chariot blacke horses.

In the third chariot white horses, and in the fourth chariot, horses of diuers colours, and reddith.

Then I answered, and sayde vnto the Angel that talked with mee, What are these? my Lord?

And the Angel answered, and sayde vnto mee, These are the foure spirits of the heauen, which goe forth from standing with the Lord of all the earth.

That with the blacke horse went forth in

alter. c Which signified the great crueltie and persecutions that the Church endured vnder diuers enemies. d Signifying that they had endured great afflictions vnder the Babylonians. e These represented their flane vnder the Persians which reformed them no liberitie. f Which signified that God would comfort his Church with, and powere his playmen vpon their enemies, as hee did in destroying Ninue and Babylon, and other their enemies. g Meaning all the sinners and motions of Gods Spirit, which according to his inchangeable counsaile canst to appeare through all the world.

a Because the Jewes had promised Gods plague, by contemning his word and calling off all iudgement and equitie, he sheweth that Gods curses written in this booke had iustly light vpon them, and that their fathers, nor now if they would repent, God would sende the same among the Caldeans, and their former enemies.
b That is, with a by inuirtue toward his neighbour.
c Meaning, wherefore hee is in the world.
d He that cutteth the stone, and setteth not Gods right, but abasheth Gods Name.
e Which was a measure in this things containing about tenne peeres.
f That is, all the wickednes of the world is in Gods light, which hee hereth in a measure, and canst it or open it at his pleasure.
g To cover the measure.
h Which representeth iniquitie.

i Signifying, that Satan should not have such power against the Jewes to tempt them, as he had in time past, but that God would shew his iudgements by the means of weeke and infirme meanes. I To remove the iniquitie and afflictions that came for the same from Iudah, to place it firmer in Babylon.

as in the next verse. i Signifying, that Satan should not have such power against the Jewes to tempt them, as he had in time past, but that God would shew his iudgements by the means of weeke and infirme meanes. I To remove the iniquitie and afflictions that came for the same from Iudah, to place it firmer in Babylon.

a By chariots, as by horses often, he meaneth the swift messengers of God to execute and declare his will.
b By the brazen mountains he meaneth the spiritual kingdoms and preeminence of God, whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter.

o So that their persons shall not be in vaine: for God will accomplish his promise, and the prosperitie shall be sure and stable.

I Let neither respect of your priuate commoditie, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which encourage you thereto.

g For God caried you weake, so that neither snare nor battail had power of their labours.

h Reade Ezek. 38. 32.

i Which declares that man can not come to God, will he change mans heart by the Spirit, and begin to do well, which is to sanctify his finnes and to give him his graces.

k Which fast was appointed when the cite was besieged, and was the fast fast of these four: and here the Prophet sheweth, that if the Jewes will repent, and turne wholly to God, they shall haue no more occasion of fast, or to shew signes of heauines: for God will make the fast day and glad day. l He declares that the great woe that God should give the Gentiles to enuie to his church and to ioyce with the Jewes in his true religion, which should be in the kingdom of Christ.

m Isa. 60. mitib. 1.

n Whereby he meaneth Syria. o Gods anger shall abide upon their chiefe citie, and so on upon so much sinners. p When the Jewes shall convert and repent, then God will destroy their enemies. q That is, by Damascus: meaning that Hamath or Antiochia should be under the same rod and yoke.

8 And I will bring them, & they shall dwell in the mids of Ierusalem, & they shall be my people, and I will bee their God in truth, and in righteousness.

9 Thus saith the Lord of hostes, Let your hands bee strong, yee that heare in these dayes these words by the mouth of the Prophets, which were in the day, that the foundation of the House of the Lord of hostes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for a man nor any hire for beast, neither was there any peace to him that went out: or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now, I will not increase the residue of this people as aforetime, saith the Lord of hostes.

12 For the seede shall be prosperous: the vine shall giue her fruit, and the ground shall giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O House of Iudah, and house of Israel, so will I deliuey you, and ye shall be a blessing: Feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish you, when your fathers provoked me vnto wrath, saith the Lord of hostes, and repented not,

15 So againe haue I determined in these daies to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall do. Speake ye euery man the truth vnto his neighbour: execute iudgement truly & vprightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and I loue no false othe: for all these are the things I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth month, and the fast of the fift, and the fast of the seuenth, & the fast of the tenth, shall be to the house of Iudah ioy & gladnesse & prosperous hie feastes: therefore loue the truth & peace.

20 Thus saith the Lord of hostes, That there shall yet come people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall go to another, saying, Vp let vs goe & pray before the Lord, and seeke the Lord of hostes: I will go also.

22 Yea, great people and mightie nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shall ten men take holde out of all languages of the nations, euen take holde of the skirt of him that is a Iewe, and say, We will goe with you: for we haue heard, that God is with you.

CHAP. IX.

1 The chastening of the Gentiles. 2 The coming of Christ.

THE burthen of the word of the Lord in the land of Hadram, and Damascus shall be this: when the eyes of man, euen of all the tribes of Israel, shall be toward the Lord.

2 And Hamath also shall border: & thereby:

3 When the Jewes shall convert and repent, then God will destroy their enemies. 4 That is, by Damascus: meaning that Hamath or Antiochia should be under the same rod and yoke.

Tyrus, and Zidon, though they be a very wife. 3 For Tyrus did build her selfe a strong holde, and heaped vp siluer as the dust, and gold as the myrre of the Itreets.

4 Behold, the Lord will spoyle her, and he will smite her power in the sea, and she shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very forsworn, and Ekron: for her countenance shall be alhamed, and the king shall perih from Azzah, and Ashkelon shall not bee inhabited.

6 And the s stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from between his breeth: but he that remaineth, euen he shall be for our God, and he shall be as a prince in Iudah, but Ekron shall be as a Iebusite.

8 And I will campe about mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now I haue I scene with mine eyes.

9 Reioyce greatly O daughter Zion: shoute for ioy: O daughter Ierusalem: behold, thy King cometh vnto thee: he is iust, and faued himselfe, poore and riding vpon an asse, and vpon a colt the foale of an asse.

10 And I will cut off the chariots from Ephraim, and the horse from Ierusalem: the bow of the battell shall be broken, & he shall speake peace vnto the heathen, & his dominion shall be from sea vnto sea, & from the Riuier to the end of the land.

11 Thou also shalt bee saved, through the blood of thy covenant. I haue loosed thy prisoners out of the pit wherein is no water.

12 Turne you to the strong holde, ye prisoners of hope: euen to day doe I declare, that I will render thee double vnto thee.

13 For Iudah haue I y bent as a bowe for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.

14 And the Lord shall beate ouer them, and his arrowe shall go forth as the lightning: and the Lord God shall blowe the trumpet, and shall come forth with the whirlewinds of the South.

15 The Lord of hostes shall defend them, and they shall deuoure them, & subdue them, with sling stones, and they shall drinke, and make a noyse as thorrowine, and they shall be filled like bowles, and as the hornes of the altar.

16 And the Lord their God shall deliuey them in that day as the flocke of his people: for they

man or creature shall be able to let this kingdom of Christ, and he shall peacably gouerne them by his word. p That is, from the red sea, to the sea called Syriacum: and by these places which the Jewes knew, he meant an infinite space and compass over the whole world. q That is, from Ephraim, & meaning Ierusalem or the Church, which is fued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the covenant of the Church, because God made it with his Church, and left it with them for the love that he bare vnto them. f God sheweth that he will deliuey his Church out of all dangers, from their enemies great. g That is, into the holy land, where the cite and the temple are, where God will defend you. h Meaning the factious which come to be in danger of their enemies on every side, & yet loued in hope that God would relieve them to liberty. i That is, double benefices & prosperitie in respect of that which your fathers inioyed from Dauids time to the captiuitie. j I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which heere meaneth by the Grecians. k He prometheth that the Jewes shall destroy their enemies and haue abundance, and extesse of all things, as there is abundance on the altar when the sacrifice is offered: Which things are now more than in comparison, but to be true, and a thankfull remembrance of Gods great liberality.

l He sheweth the cause of their destruction, because they decreed all euen by their craft and subtiltie, which they cloaked with this name of wisdom. m Though they of Tyrus thought themselves invincible by reason of the sea, that compasseth them round about, yet they shall not escape Gods iudgements. n Meaning, that all should be destroyed since a very few, that should remaine as strangers. h He prometheth to deliuey the Jewes when he shall take vengeance on their enemies, for their cruelty & wrongs done to them. i As the Iebusites had bin destroyed, so should Ekron & all the Philistims. k He sheweth that Gods power only shall be sufficient to defend his Church against all aduersities: be they neuer so cruel, or terrible their power neuer so often. l That is, God hath now issued the great iniuries and afflictions wherewith they haue bene afflicted by their enemies. m That is, hee hath righteousness, and salvation in himselfe for the vice and commoditie of his Church. n Which declares that they should not looke for such a King as should be glorious in the eyes of man, but should be poore, and yet in himselfe haue all power to deliuey him, and this is meant of Christ, as Math. 23. 5.

o No power of

shall

a The faithful
the prophet,
and comforted
of the very
people that he
was compelled
to comfort them
for Gods glorie
shall be in them,
as Ioseph declareth
of Alexander the great
when he met Iadi the high Priest.

shall be as the stones of his crown lifted up
on his land.

17 For how great is his goodness! and how
great is his beauty! come! make the young
men cheerefull, and new wine the maides.

C H A P. X.

a The vanity of Iudah. *b* The Lord promiseth to visit
and comfort the house of Israel.

A Ske you of the Lord raine in the time of
the latter raine: *so* shall the Lord make white
cloudes, and give you showers of raine, and to
every one graffe in the field.

2 Surely *b* the idoles have spoken vanitie, and
the fourthayers have sene a lie, and the dreamers
have tolde a vaine thing: they comfort in vaine:
therefore *c* they went away as sheepe: they were
troubled, because there was no shepheard.

3 My wrath was kindled against the shep-
heards, and I did visite the *d* goates: but the Lord
of hostes wil visite his flocke the house of Iudah,
and will make them as *e* his beautifull horse in
the battell.

4 Out of him shall the corner come forth:
out of him the nail, out of him the bowe of bar-
rell, and out of him every *f* appoiner of tribute
also.

5 And they shall be as the mightie men, which
trade downe their enemies in the myre of the
freeties in the battell, and they shall fight, because
the Lord *g* is with them, and the riders on horses
shall be confounded.

6 And I will strengthen the house of Iudah,
and I will preface the house *h* of Ioseph, and I
will bring them againe, for I pities them: and they
shall be as though I had not cast them off: for I am
the Lord their God, and wil heare them.

7 And they of Ephraim shall be as a gyant:
and their heart shall reioyce as through wine yea,
their children shall feele it, and be glad: *i* and their
heart shall reioyce in the Lord.

8 I will *j* hiffe for them, and gather them: for
I have redeemed them: and they shall encrease, as
they have increased.

9 And I will *k* bow them among the people, and
they shall remember me in farre countries: *l* and they
shall liue with their children and *m* turne againe.

10 I will bring them againe also out of the
land of Egypt, *n* and gather them out of Asshur: and
I will bring them into the land of Gilead, and Le-
banon, and place *o* shall not be found for them.

11 And he *p* shall goe into the sea with afflic-
tion, and shall smite the waves in the sea, and all
the depthes of the river shall dry vp: and the pride
of Asshur shall be cast downe, and the scepter of
Egypt shall depart away.

12 And I will strengthen them in the Lord,
and they shall walke in his Name, saith the Lord.

a The Prophet re-
membreth the Jewes
because by their
owne indolence they
put backe
Gods graces pro-
mise, and so Ioseph
came by
Gods iust iudge-
ment: therefore to
awake this plague
he willecth them to
trust to God, and
to pray in faith to
him, and so he will
give them abund-
ance.
b He calleth to
remembrance Gods
promises in times
past, because they
trulied not in
him, but in their
idols and force-
ners who ouer de-
seined them.
c That is, the
Jewes went into
captiuitie.
d Meaning the
cruel gouernours
which did oppress
the poore sheepe,
Exe. 34. 16, 17.
e He will be me-
riticall to his Church
and cherish them
as a King or Prince
do his best horse
which shall see
his owne vie in
the warre.
f Out of Iudah
shall the chiefe go-
uernour proceede,
who shall be as
a corner to vphold
the building, and
as a nail to fasten
it together.
g Out their ene-
mies.
h That is the ten
tribes, which
should be gather-
ed vnder Christ
to the rest of the
Church.
i Whereby he de-
clarerh the power
of God who neu-
ereth no great pre-
paration when he
will deliuer his
people: they shall
yet be scattered and
seeme to be lost, yet
it shall be profita-
ble vnto them: for
there they shall come
to the knowledge of
my Name, which
was accomplished
vnder the Gospel,
among whom it was
first preached. I Not
that they should re-
turne into their coun-
try, but be gathered
and ioyed in one
faith by the doctrine
of the Gospel. *m*
He alludeth to the
deliuerance of the
people out of Egypt,
where as the Angel
smote the floods and
siers.

C H A P. XI.

a The destruction of the Temple. *b* The care of the flock
is committed to Christ. *c* A grievous vision against Ierusa-
lem and Iudah.

O Jerusalem, Jerusalem, and the fire
shall deuoure thy cedars.

2 Houe, *a* the firs trees: for the cedar is fallen,
because all the mighty are destroyed: houe ye,
O oaks of Basith, for ye defended forest is cut downe.

3 There, *b* the voyce of the howling of the
shepheards: for their *c* glorie is destroyed: the
voyce of the roaring of Lyons whelpes: for the
pride of Iorden is destroyed.

4 Thus saith the Lord my God, Feede the
sheepe of *d* slaughter.

5 They that possesse them, slay them *e* and
sinne not: and they that sell them, say, *f* Blessed
be the Lord: for I am rich, and their owne shep-
heards spare them not.

6 Surely I will no more spare those that dwell
in the land, saith the Lord: but Ioe *h* I will deli-
uer the men euery one into his neighbour hand, and
into the hand of his *i* king: and they shall smite the
land, & out of their hands I will not deliuer them.

7 For I fed the sheepe of slaughter, euen the
poore of the flocke, and I tooke vnto me *k* two
flaues: the one I called Beautie, and the other I
called Bands, and I fed the sheepe.

8 *l* Three shepheards also I cut off in one mo-
neth, and my soule loathed *m* them, and their soule
abhorred me.

9 Then said I, I will not feede you: that
dieth, let it die: and that that perissheth, let it pe-
rish: and let the remnant eate, euery one the flesh
of his neighbour.

10 And I tooke my staffe, euen Beautie, and
brake it: that I might disauil my couenant, which
I had made with all people.

11 And it was broken in that day: and so the
poore of the sheepe that waited vpon me, knew
that it was the word of the Lord.

12 And I said vnto them, If ye thinke it good,
gule *n* my wages: and if no, leaue off: so they
weighed for my wages thirtie pieces of siluer.

13 And the Lord said vnto me, Cast it vnto the
pottor: a goodly price, that I was valued at of
them. And I tooke the thirtie pieces of siluer, and
cast them to the pottor in the house of the Lord.

14 Then brake I mine other staffe, euen
Bands, that I might dissolue the brotherhood be-
twene Iudah and Israel.

15 And the Lord sayd vnto me, Take to thee
yet *o* the instruments of a foolish shepheard.

16 For lo, I will raise vp a shepheard in *p* land,
which shall not look for the thing, that is lost, nor
seeke the tender lambes, nor heale that *q* is hurt,
nor feede that that standeth vp: but he shall eate
the flesh of the fat, & reare their clawes in pieces.

17 O Idoe shepheard that leaueth the flocke
the sword *r* shall vpon his arme, & vpon his right

by his most beautifull order of gouernment, neither continue in the hands of
brotherly vanitie, and therefore hee breakeh both the one and the other. Some
trade, for Baudes, Destroyers, but in the 14 verse the first reading is confirmed.
n Whereby he sheweth his care & diligence that he would suffer them to have
no will rulers, because they should consider his great love. A meaning the people
because they would not acknowledge their great benefites of God. *o* He
sheweth that the last part was past by Gods iudgements. *p* Besides that
ingratitude God accuseth them of malice and wickedness, which did not
so get his benefices, but hee merited their afflictions of people. *q* Shewing that
it was too little to pay his wages, which should haue beene to make a fower
for to couer the Temple. *r* Signifying that they should haue departed
of righteous, and euered of gouernment: but in effect it should haue
nothing: for they should haue molene, and deuouring bands in hand of
And in in leath and good. *s* By the arme he significth strength, as he doeth
with downe and indignation by the eye: that is, the people of God shall take
both strength and indignation.

eye. His arme shall bee cleane dried vp, and his right eye shalbe vterly darkened.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THe burden of the worde of the Lorde vpon ^a Israel, faith the Lorde, which fired the heavens, and laide the foundation of the earth, and formed the spirit of man within him.

^a Behold, I will make Ierusalem ^a cuppe of poyson vnto all the people round about: and also with Iudah will he be, in y^e siege against Ierusalem.

³ And in that day will I make Ierusalem an heauie stone for all people: all that lift it vp, shall be tome, though all the people of the earth bee gathered together against it.

⁴ In that day, faith the Lorde, I will finite e-very horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will finite eury horse of the people with blindnesse.

⁵ And the princes of Iudah shall say in their hearts, The ^c inhabitants of Ierusalem shall be my strength in the Lorde of hostes their God.

⁶ In that day will I make the princes of Iu-^{dah} like coles of fire among the wood, and like a fire brand in the sheafe, and they shall deuoure all the people round about on the right hand, and on the left: and Ierusalem shall be inhabited againe in her owne place, *even* in Ierusalem.

⁷ The Lorde also shall preferre the ^d tents of Iudah, as afore time: therefore the glory of the house of Dauid shall not boast, nor the glory of the inhabitants of Ierusalem against Iudah.

⁸ In that day shall the Lorde defend the inha-^bbitants of Ierusalem, and he that is feeble among them, in that day shall be as Dauid: and the house of Dauid shall be as Gods house, and as the Angel of the Lorde before them.

⁹ And in that day will I seeke to destroy all the nations that come against Ierusalem.

¹⁰ And I wil powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem the Spirit of ^e grace and of compassion, and they shall looke vpon me, whom they haue ^f peared, and they shall lament for ^g him, as one mourneth for his onely sonne, and bee sorie for him as one is sorie for his first borne.

¹¹ In that day shall there be a great mourning in Ierusalem, as the ^h mourning of Hadadrimmon in the valley of Megiddon.

¹² And the ⁱ Land shall bewaile eury familie apart, the familie of the ^j house of Dauid apart, and their viues apart: the familie of the house of Nathan apart, and their viues apart:

¹³ The familie of the house of Leui apart, and their viues apart: the familie of ^k Shemei apart, and their viues apart:

¹⁴ All the families that ^l remaine, eury fa-^milie apart, and their viues apart.

¹⁵ All the families that ^m remaine, eury fa-^milie apart, and their viues apart.

¹⁶ Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, *Chap. 3. 2. 3.* ⁿ That in, in all places where the ^o word shall remaine. ^p Signifying that this mourning or penitence should not be a vaine ceremony: but eury man mourned with his owne griefe that he

^q Vnder these carcase families he gouerneth all the tribes: and though that both the Kings and the Priests had by their finnes pierced Christ, a Cal-^rled sile Simon. ^s To wit, which were siled by grace, and preferred from the

^t common destruction.

CHAP. XIII.

¹ *Of the fountains of grace.* ² *Of the cleane ridles of Ierusalem.* ³ *The spirit of the gods against false prophets.*

¹ *Night* day there ^a shall be a fountain opened ^b to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vnclennesse.

² And in that day, faith the Lorde of hostes, I will cut off the ^c names of the idoles out of the land: and they shall no more be remembered: and I will cause the ^d prophets, and the vnclene spirit to depart out of the land.

³ And when any shall yet ^e prophesie, his fa-^{ther} and his mother that begate him, shall say vnto him, Thou shalt not liue: for thou speakest lies in the name of the Lorde: and his father and his mother that begate him, ^f shall thrust him thorow, when he prophesiech.

⁴ And in that day shall the prophets ^g bee as-^hhamed eury one of his vision, when hee hath prophesied: neither shall they weare a rough garment to decieue.

⁵ But hee shall say, I am no ⁱ Prophet: I am an husbandman: for man taught me to bee an heardman from my youth vp.

⁶ And one shall say vnto him, What are these ^j wounds in thine hands? Then hee shall answer, Thus was I wounded in the house of my friends.

⁷ ^k Arise, O sword, vpon my ^l shepheard, and vpon the man, *that is* my fellow, faith the Lorde of hostes: finite the shepheard, and the sheepe shall be scattered: and I will turne mine hand vpon the little one.

⁸ And in all the land, sayth the Lorde, ^m two partes therein shall bee cut off, and die: but the third shall be left therein.

⁹ And I will bring that third part thorow the fire, & will fine them as the siluer is fined, and will tryt as gold is tried: they shall call on my name, and I will heare them: I will say, It is my people, and they shall say, The Lorde ⁿ is my God.

¹⁰ Their doctrine seeme more holy. ^o They shall confesse their former ignorance, and be content to labour for their liuing. ^p Merely hee sheweth that though their parents and friends dealt more gently with them, and put them not to death, yet they would punish their children: that became false prophets, that the markes and signes should remaine for euer. ^q The Prophet saith the fewes, that before this great comfort should come vnder Christ, these should bee as horrible destruction among the people: for their gouernours and rulers should be destroyed, and the people should be as scattered sheepe: and the Empe-^rrell applieth this to Christ, because he was the head of all Pallours, *Matt. 26. 21.* ^r The greatest part shall haue no portion of their blessings, and yet they that shall enioy them shall be tryed with great afflictions, so that it shall be known that onely Gods power and his mercies doe preterse them.

CHAP. XIII.

¹ *Of the doctrine that shall proceed out of the Church, and of the restoration thereof.*

Behold, the day of the Lorde commeth, and ^a they spoyle shall be ^b diuided in the middes of thee.

² For I will gather all nations against Ierusalem to battel, and the cite shall be taken, and the houses spoyled, and the women defiled, and halfe of the cite shall goe into captiuitie, and the residue of the people shall not bee cut off from the cite.

³ Then shall the Lorde goe fourth, and fight against those nations, as when ^c he fought in the day of battel.

⁴ And his feete shall stande in that day vpon the ^d mount of oliues, which is before Ierusalem on the East side, & the mount of oliues shall cleaue in the mids thereof: toward the East and toward the West there shall be a very great valley, & halfe

neer his Church, and how he will as it were by miracle doe it. ^e So that out of all the parts of the world they shall see Ierusalem, which was before hid with this mountain: and this hee meaneth of the spiritual Ierusalem the Church.

^a *That* the word: when shall the faine of their ap-^bpearance, to wit, remission of sinnes, by the blood of Christ, which shall be a continual running fountaine, and purge them from all vnclennesse.

^c Hee prometh that God will al-^dso purge them from all superstition, and that their religion shall be pure.

^e Meaning, the false prophets and teachers, who are the corruptors of all religion, whom the Prophet here saith shall be cut off.

^f That is, when they shall prophesie lies, and make God, who is the author of truth, a cloke thereunto.

^g Hee sheweth what shall the godly shall haue vnder the king-^hdom of Christ, *Deut. 19. 16.*

ⁱ God shall make them ashamed of their errors and lies, and bring them to repentance, and they shall no more weare Prophets apparell to make

^j their doctrine seeme more holy. ^k Merely hee sheweth that though their parents and friends dealt more gently with them, and put them not to death, yet they would punish their children: that became false prophets, that the markes and signes should remaine for euer.

^l The Prophet saith the fewes, that before this great comfort should come vnder Christ, these should bee as horrible destruction among the people: for their gouernours and rulers should be destroyed, and the people should be as scattered sheepe: and the Empe-^mrell applieth this to Christ, because he was the head of all Pallours, *Matt. 26. 21.*

ⁿ The greatest part shall haue no portion of their blessings, and yet they that shall enioy them shall be tryed with great afflictions, so that it shall be known that onely Gods power and his mercies doe preterse them.

^o He armeth the godly against the great tearations that should come, before they enioyed this prosperous estate promised vnder Christ: thus when their dangers should come, they might knowe y^e they were war-^pned of their slou-^qch.

^r At your fathers, and you haue had experience both at the red sea, and at all other times.

^s By this manner of speech the Prophet beweth Gods power and care ouer his Church.

^t So that out of all the parts of the world they shall see Ierusalem, which was before hid with this mountain: and this hee meaneth of the spiritual Ierusalem the Church.

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e He speaketh of the hypocrites, which could not abide Gods presence, but should see into all places, where they might hide themselves among the mountains.

f Read Amos 2. 1. 5 Rememb' they did an anathema. The Prophets words be search to God, and comforteth himself in that they knew that these things should come, and faith, Thom. O God, with our Angels will come to performe their great thing. h Signifying, that there should be great troubles in the Church, & that the time hereof is in y^e Lords hands, yet at length (which is here meant) by the evening God would send comfort.

i That is the spiritual graces of God, which should ever continue in most abundance. k All idolatry & superstition shall be abolished, and there shall be one God, one faith and one religion.

l This new Ierusalem shall be seen through all the world, and shall excell the first in excellencie, wealth and greatness.

of the mountain shall remove toward the North, and halfe of the mountain toward the South.

5 And ye shall flee vnto the valley of the mountains: for the valley of the mountains shall reach vnto Azaz: yea, yee shall flee like as yee fled from the earthquake in y^e dayes of Vzziah King of Iudah: and the Lord s my God shall come, and all the Saints with thee.

6 And in that day shall there bee no cleare light, but darke.

7 And there shall be a day (it is knowne to the Lord) neither day nor night, but about the evening time it shall be light.

8 And in that day shall there i waters of life go out from Ierusalem, halfe of them toward the East sea, and halfe of them toward the vttermoſt sea, and shall be both in sommer and winter.

9 And the Lord shall be King ouer all the earth: in that day shall there be one Lord, and his Name shall be one.

10 All the land shall be turned as a plaine from Geba to Rimmon, toward the South of Ierusalem, and it shall be lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the towre of Hanaan, vnto the Kings winepresses.

11 And men shall dwell in it, and there shall be no more destruction, but Ierusalem it shall be safely inhabited.

12 And this shall be the plague, wherewith the Lord will smite all people, that have fought against Ierusalem: their flesh shall consume away, though they stand vpon their feete, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 And men shall dwell in it, and there shall be no more destruction, but Ierusalem it shall be safely inhabited.

13 But in that day shall be a great tumult of y^e Lord shall be among them, and every one shall take a the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

14 And Iudah shall fight also against Ierusalem, and the arme of all the heathen shall be gathered round about, with golde and silver, and great abundance of apparell.

15 Yet this shall be the plague of the horse, of the mule, of the camel and of the asse and of all the beasts that be in these tents as this plague.

16 But it shall come to passe that every one that is left of all the nations, which came against Ierusalem, shall go vp from yeere to yeere to worship the King the Lord of hostes, and to keepe the feast of Tabernacles.

17 And who so will not come vp of all the families of the earth vnto Ierusalem to worship the King the Lord of hostes, euen vpon them shall come no raine.

18 And if the familie of y^e Egypt goe not vp, and come not, it shall not raine vpon them. This shall be the plague wherewith the Lord will smite all the heathen, that come not vp to keepe the feast of Tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.

20 In that day shall there be written vpon the bristles of the horses. The holiness vnto the Lord, and the spurs in the Lords house shall bee like the bowles before the altar.

21 Yea, every pot in Ierusalem and Iudah shall be holy vnto the Lord of hostes: and all that they sacrifice, shall come and take of them, and feede therein: and in that day there shall be no more the Canaanite in the House of the Lord of hostes.

n God will not only smite y^e wicked with his sword, but also will make them to be a curse to all that see them. o The manner is rich, and therefore shall not come for a praye, but to destroy, and that blood.

p As the men should be destroyed, of verse 22.

q By the Egyptians, which were great enemies to the religion: he meaneth all the Gentiles.

r Signifying, that to what seruice they were put now (whether to labour, or to warre) they were now holy, because the Lord had sanctified them. s As prescient that one who when he sawe they shall be justified.

t As all shall be pure, and cleane, and there shall not be any more that be hypocrites, nor any that shall corrupt the doctrine of God.

MALACHI.

THE ARGUMENT.

This Prophet was one of the three, which God raised up for the comfort of his Church after the captivity, and after him there was no more untill Iohn Baptist was sent, which was onely a token of Gods wrath, or an admonition that they should with more seruent desire looke for the coming of Messiah. Hee confirmeth the same doctrine, that the two former doe, but chiefly hee reprehendeth the Priests for their countenances, and for that they serued God after their owne fantasies, and not according to the prescript of his word. He also noteth certaine peculiar sinnes, which were then among them, as marrying of idolatrous and many wives, murmuring against God, impatience, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promise made vnto their fathers, that he would send Christ his messenger, in whom the covenant should be accomplished, whose coming should be terrible to the wicked, and bring all consolation and joy vnto the godly.

CHAP. I.

A complaint against the Priests, and chiefly the High Priest.

He burden of the worde of the Lord to Israel by the ministerie of Malachi.

1 I haue loued you, saith the Lord: yet ye say, Wherein haue thou loued vs? Was not Eliaz Iakobs brother, saith the Lord? yet I loued Iakob.

2 And I hated Esau, and made his mountains waste, and his heritage a wilderness for dragons.

4 Though Edom say, We are impow'ered, but we will returne and build the desolate places, yet saith the Lord of hostes, They shall build, but I will destroy it, and they shall call them, The border of wickednes, and the people, with whom the Lord is angry for euer.

5 And your eyes shall see it, and yee shall say, The Lord will be magnified vpon the border of Israel.

6 A fonne honoureth his father, and a seruant his master. If then I be a father, where is mine honour? and if I be a master, where is my feare, saith the Lord of hostes vnto you, O Priests, that despise my Name? and ye say, Wherein haue we despised thy Name?

which would not be their fault, but most impudently covered them, and so

a Read 1sa 1. 2. b Which declareth their great ingratitude that did not acknowledge this loan which was so euident, in that he chose Abraham from out of all the world, & next chose Iakob

the younger brother of whom they came, and left Esau the Elder. c For besides that the signes of mine hatred appeared euen when hee was made seruant vnto his younger brother, being yet in his mothers belly, and also afterward in that hee was put from his birthright, yet euen now before your eyes the signes hereof are euident, in that his country lieth waste, and hee hath neuer returned to inhabit it, whereas yet my people, whom the mercie hated more then them, are by my grace and love toward you diuined, reads Rom 9. 13.

d Besides the rest of the people he condemneth the Priests chiefly, because they should haue reprocured others for their hypocrisy, and obſtinacy against God, and not haue hardened them by their example in greater wickednes.

e His words thinke goodly hypocrites.

f Ye raise all
maist offerings for
your owne prie-
dies, and I do not
examine whether
they be according
to my Law or no.
g Nor that they
said thus, but by
their deings they
declared no leffe.
h Ye make it no
fault: whereby he
considereth them,
that thinke it in-
fidelie to serve God
partly as he hath
commanded, and
partly after mans
tradition, & to come
not to that pure-
tie of religion,
which he requi-
reth, and therefore
in reproch he the
worsh them that
a mortal sin would
not be content to
be so served.

i I view deride
the Priests who
have the people
in hand that they
payed for them,
and this was the
occasion, that these
males came upon
the people.

k Will God con-
sider your office
and state, seeing
you are so coun-
sumed and wicked?
l Because the Le-
uites, who kept
the statutes, did not

know whether the sacrifices that came in, were according to the Lawe. God witheth
that they would rather that the doores, then to receive such as were not puffed.
m God sheweth their ingratitude, and neglect of his true service shall be the
cause of the calling of the Gentiles: & here the Prophet that was under the
law framed his wordes to the capacite of the people, and by the altar and sacri-
fice he meaneth the spiritual service of God, which should be vnder the Gospell,
wherein an ende should be made to all these legall ceremonies by Christes onely
service. n Both the Priests and the people were infected with this error,
that they pulled not what they offered: for they thought that God was as we con-
tinue with the lease as with the fate, but in the meane season they shewed not
that obedience to God, which he required, and so committed both impietie, and
also shewed their contempt of God, and countervailing. o The Priests and
people were both wearie with serving God, and pulled not what matter of sacri-
fice and service they gave to God for now which was least profitable, was thought
good enough for the Lord. p That is, hath ability to serve the Lord according
to his word, and yet will serve him according to his covetous minde.

CHAP. II.

Threatnings against the Priests, being instructors of the people.

And now, O ye ^a Priests, this commandment
is for you.

3 If yee will not heare it, nor consider it in
your heart, to give glory ^b vnto my Name, saith
the Lord of hostes, I will censure a curse vpon
you, and will curse your ^c blessings: yea, I have
curfed them already, because ye do not consider
it in your heart.

3 Behold, I will corrupt ^d your seede, and cast
down vpon your faces, even the ^e dawning of your
solemne feastes, and you shall be like vnto it.

4 And yee shall knowe, that I have ^f sent this
commandment vnto you, that my covenant,
which I made with Leui, might stand, saith the

q We speake
vnto them chiefly,
but vnder them
we censure the
people also.

r To serve me
according to
my word.

s That is, the
abundance of
Gods benefites.

t Your deeds
whereby shall come
to no profit.

u You shall
of your holinesse,
sacrifices and feasts,
but they shall turne
to your shame, and
be as vile as dogges.

v The Priests offered against the Pro-
phet that he could not reprove them, but he must speake against the Priests who
and the office established of God by promise, but he sheweth, that the office is no
long flattered when these vaines and dogges are called by their owne names.

Lord of hostes.

5 My ^a covenant was with him of life and
peace, and I ^b gaue him feare, and hee feared me,
and was afraid before ^c my Name.

6 The law ^d of ^e truth was in his mouth, and
there was no iniquitie found in his lips: hee wal-
ked with me in peace and equitie, and did urne
many away from iniquitie.

7 For the Priests ^f lippest should prefe-
re knowledge, and they should seeke the Law at his
mouth: for hee is the ^g messenger of the Lord
of hostes.

8 But yee are gone out of the way: ye have
caused many to fall by the Lawe: ye have broken
the covenant of Leui, saith the Lord of hostes.

9 Therefore have I also made you to be de-
spised, and vile before all the people, because ye
kept not my wayes, but have bene partiall in the
Lawe.

10 Have we not all one ^a father? hath not one
God made vs? why doe we transgresse euery one
against his brother, and breake the covenant of
^b our fathers?

11 Iudah hath transgressed, and an abomi-
nation is committed in Irael and in Ierusalem: for
Iudah hath defiled the holinesse of the Lorde,
which he loued, and hath married the ^c daughter
of a strange God.

12 The Lord will cut off the man that doeth
this: both the malter and the sennet out of the
Tabernacle of Iacob, and him that ^d offereth an
offering vnto the Lord of hostes.

13 And this have yee done againe, and ^e coue-
red the altar of the Lord with teares, with we-
eping and with mourning: because the offering is
no more regarded, neither receiued acceptably at
your hands.

14 Yet yee say, ^f Wherein? Because the Lord
hath bene witness betweene thee and the wife
of thy youth, against whom thou hast transgre-
sed: yet is shee thy ^g companion, and the wife
of thy ^h covenant.

15 And did not ^a he make one? yet had hee
y abundance of spirit: and wherefore one? because
he sought a godly ^b feede: therefore keepe your
selues in your ^c spirit, & let none trespasse against
the wife of his youth.

16 If thou hatest her, put her away, saith
the Lord God of Irael, yet be courteous: ^d the iniurie
vnder his garment, saith the Lord of hostes: there-
fore keepe your selues in your spirit, and trans-
gresse not.

17 Yee have ^e wearied the Lorde with your
wordes: yet ye say, Wherein have we wearied
him? When ye say, Euery one that ^f doeth euill, is
good in the sight of the Lord, and hee delighteth
in them. Or where is the God of ^g iudgement?

because that God doth not regard their sacrifices, so that they forme so
sacrifice in vaine. f This is another fault, whereof hee speaketh them, so is
that they breake the lawes of marriage. i At the one halfe of this felle, a God
that was ioynt to thee by a soleme covenant, and by the innocency of Gods
name. x Did not God make man and woman as one flesh and not many

y By his power and vertue hee could haue made many women for one man.
z Such as should be borne in lawfull and moderate marriage, wherein is
no excess of lust. a Couaine your selues within your bounde, and bee lo-
ber in minde, and bridle your affections. b Not that hee doth allowe di-
uorcement, but of the two fautes hee sheweth, which is the lesse. c Hee
thinke it sufficient to keepe his wife still, altho hee take others, and so as
it were courteous his fault. d Yee censure against God, because hee haue
not you as Ioues as ye should. e In thinking that God knoweth the wicked,
and hath no respect to them that serve him. f Thus they blaspheme God in
condemning his power and lustice, because hee iudgeth not according to their
fantasies.

g He sheweth
what were the
two conditions
of the cove-
nant made with
the tribe of Leui:
Gods part, that he
would giue them
long life and felici-
tie, and on their
part that they
should faithfully
serve him accord-
ing to his words.

h I preferred
Leui a ceremo-
niall lawe to serue
me, for hee serued
me for foure hun-
dred year with his
miltice and sub-
mission.

k He sheweth that
the Priest ought
to haue know-
ledge to instruct
other in the word
of the Lord.

l He is as the
treasure house of
Gods word, and
ought to giue to
euery one accord-
ing to their ne-
cessitie, and not to
refuse it for his
felle.

m Shewing that
whosoever doth
not declare Gods
will, is not his
messenger, and
Priest.

n The Prophet
accuseth the in-
gratitude of the
Iewes towards
the Lorde and man:
for they were
loving that were
all borne of one
father Abraham,
and God had ele-
cted them to be
his holy people,

o Whether they
had bound them-
selves to God to
be an holy peo-
ple.

p They haue iop-
ed and themselves
in ioyning with
them that are of
another religion.

q That is, the
Priests.

r Ye curse the
people to labour,
and yet curse
the people to labour,
and yet curse
the people to labour.

s Ye curse the
people to labour,
and yet curse
the people to labour,
and yet curse
the people to labour.

t Ye curse the
people to labour,
and yet curse
the people to labour,
and yet curse
the people to labour.

u Ye curse the
people to labour,
and yet curse
the people to labour,
and yet curse
the people to labour.

v Ye curse the
people to labour,
and yet curse
the people to labour,
and yet curse
the people to labour.

w Ye curse the
people to labour,
and yet curse
the people to labour,
and yet curse
the people to labour.

x Ye curse the
people to labour,
and yet curse
the people to labour,
and yet curse
the people to labour.

y Ye curse the
people to labour,
and yet curse
the people to labour,
and yet curse
the people to labour.

z Ye curse the
people to labour,
and yet curse
the people to labour,
and yet curse
the people to labour.

CHAP. III.

1 Of the messenger of the Lord, Iohn Baptist, and of Christes office.

BEhold, I will send my ^a messenger, and he shall prepare the way before mee: and ^b the Lord whom ye seeke, shall speedily come to his Temple: euen the ^c messenger of the couenant whom ye desire: behold, he shall come, saith the Lord of hostes.

³ But who ^d may abide the day of his coming? and who shall endure, when he appeareth? for he is like a purging fire, and like fullers sope.

³ And he shall sit downe to trie and fine the siluer: he shall euen fine the sonnes of ^e Leui, and purifie them as golde and siluer, that they may bring offerings vnto the Lord in righteousnesse.

⁴ Then shall the offerings of Iudah and Ierusalem be acceptable vnto the Lord, as in old time and in the yeeres afore.

⁵ And I will come neere to you to iudgement, and I will be a swift witness against the foolish swearers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirlings wages, and vex the widow, and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hostes.

⁶ For I am the Lord: I change not, and yee sonnes of Iacob ^f are not confounded.

⁷ From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: ⁸ returne vnto me, and I will returne vnto you, saith the Lord of hostes: but ye said, Wherein shall we returne?

⁸ Will a ^h man spoile his gods? yet haue yee spoiled me: but ye say, Wherein haue we spoiled thee? In ⁱ tithes, and offerings.

⁹ Ye are cursed with a curse: for ye haue spoiled me, euen this whole nation.

¹⁰ Bring ye all the tithes into the store-house that there may be meat in mine house, and proue me now herewith, saith the Lord of hostes, if I will not open the windowes of heauen vnto you, and powre you out a blessing ^k without measure.

¹¹ And I will rebuke the ^l deuourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine be barren in the field, saith the Lord of hostes.

¹² And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hostes.

¹³ Your words haue bene stout ^m against me, saith the Lord: yet ye say, What haue we spoken against thee?

¹⁴ Ye haue sayd, It is in vaine to serue God: and what profit is it that we haue kept his com-

mandement, and that we walked humbly before the Lord of hostes?

¹⁵ Therefore wee count the proud blessed: euen they that worke wickednesse, are set vp and they that tempe God, yea, they are ⁿ deliuered.

¹⁶ ^o Then spake they that feared the Lord, eury one to his neighbor, and the Lord hearkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

¹⁷ And they shall be to me, saith the Lord of hostes, in that day that I shall doe ^p this, for a stocke, and I will ^q spare them, as a man spareth his owne sonne that serueth him.

¹⁸ Then shall you returne, and discern betweene the righteous and wicked, betweene him that serueth God, and him that serueth him not.

¹⁹ ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

CHAP. IIIII.

The day of the Lord, before the which Iacob should come.

FOR behold, the day cometh that shall burne as an ouen, and all the proud, yea, and all that doe wickedly, shall be stubble, and the day that cometh, shall burne them vp, saith the Lord of hostes, and shall leaue them neither root nor branch.

² But vnto you that feare my Name, shall the ^b sunne of righteousness arise, and health shall be vnder his wings, and ye shall ^c go forth, and grow vp as fat calves.

³ And ye shall tread downe the wicked: for they shall be dust vnder the soles of your feet in the day that I shall doe ^d this, sayth the Lord of hostes.

⁴ Remember the law of Moses my seruant, which I commanded vnto him in Horeb for all Israel with the statutes and iudgements.

⁵ Beholde, I will send you ^e Elijah the Prophet before the coming of the great and ^f feared full day of the Lord.

⁶ And he shall ^g turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come ^h & smite the earth with cursing.

⁷ ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

¶ The end of the Prophets.



The first of the new year is a day of great rejoicing and festivity. The people are all dressed in their best and are out in the streets, dancing and singing. The children are playing in the parks and the old people are sitting on the benches, watching the young people. The air is filled with the sound of music and the smell of flowers. It is a day of happiness and joy for all.

The second of the new year is a day of great rejoicing and festivity. The people are all dressed in their best and are out in the streets, dancing and singing. The children are playing in the parks and the old people are sitting on the benches, watching the young people. The air is filled with the sound of music and the smell of flowers. It is a day of happiness and joy for all.

The third of the new year is a day of great rejoicing and festivity. The people are all dressed in their best and are out in the streets, dancing and singing. The children are playing in the parks and the old people are sitting on the benches, watching the young people. The air is filled with the sound of music and the smell of flowers. It is a day of happiness and joy for all.

The end of the year





APOCRYPHA.

THE ARGUMENT.

THese books that follow in order after the Prophets unto the New Testament, are called *Apocrypha*, that is, books, which were not received by a common consent to be read and expounded publicly in the Church, neither yet served to prove any point of Christian religion, *inasmuch* as they had the consent of the other Scriptures called Canonical to confirm the same, or rather whereon they were grounded: but as books proceeding from godly men, were received to be read for the advancement and furtherance of the knowledge of the historie, & for the instruction of godly manners: which books declare that as all times God had an especial care of his Church, and left them not utterly destitute of teachers and means to confirm them in the hope of the promised Messiah, and also witness that these calamities that God sent to his Church, were according to his providence, who had both so threatened by his Prophets, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

1. Iudas appointeth Priests, and keepeth the Passouer. 2. Of service for the Priests and the people. 3. The order of the Levites. 4. The upright life of Iudas. 5. His death and the occasion thereof, and the lamentation for him. 6. Iudas appointed King. 7. The destruction of Ierusalem.

8. King 22. 21. 22. 23. 24.



And Iudas kept the *Passouer to his Lord in Ierusalem, and offered the Passouer in the fourteenth day of the first month,

2 And appointed the Priests according to their daily courses, being clothed with long garments in the Temple of the Lord.

3 And hee spake to the Levites the holy Ministers of Israel, that they should sanctifie themselves to the Lorde, to set the holy Arke of the Lorde in the House, which Salomon the sonne of King Dauid had built,

4 And saide, Ye shall no more beare the Arke vpon your shoulders: now therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid King of Israel, and according to the Maiestie of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Levites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passouer, and make ready the sacrifices for your brethren, and keepe the Passouer after the Lords commandement given to Moyses.

7 And Iudas gaue to the people that was present, thirtie thousand lambs and kids with three

thousand calves.

8 These were given of the Kings possessions according to the promise to the people, and to the Priests, and to the Levites. Then gaue Helkias and Zacharias, and || Syelus the gouernours of the Temple, to the Priests for the Passouer two thousand six hundred sheepe, and three hundred calves.

9 Furthermore, Iechonias, and Samaias, and Nathanael his brother, and || Sabias and || Chelchus, and || Ioram captaines, gaue to the Levites for the Passouer five thousand sheepe, and seven hundred calves.

10 And when these things were done, the Priests and the Levites stood in order, having vnteaueued bread according to the tribes.

11 And after the order of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the books of Moyses: and thus they did in the morning.

12 And they roasted the Passouer with fire as *appertained, and they fodde their offerings with perfumes in caldrons and pots.

13 And set it before all them that were of the people, and afterward they prepared for themselves: and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the sacrifice vnto the Fueling, and the Levites did make ready for themselves, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers, the sonnes of Asaph, were in their orders, according to the appointed ordinances of Dauid, to wit, Asaph, and Azarias, and || Edin, which was of the kings appointment.

16 And the porters were at every gate, to the

Job, 1. 1.

Job, 1. 1. 2. 1. 3. 1.

Job, 1. 1.

Job, 1. 1.

it was not lawfull, that any should passe his ordinance watch: for their brethren the Eſcutes made ready for them.

17 And in that day those things which appertained to the sacrifice of the Leode, were accomplished, that they might offer the Pascheouer.

18 And offer sacrifices vpon the altar of the Lord, according to the comendement of King Iosias.

19 So the children of Israel, which were present at that time kept the Pascheouer, and the feast of unleavened bread seven dayes.

20 And these was not such a Pascheouer kept in Israel since the time of Samuel the Prophet.

21 And all the Kings of Israel did not offer such a Pascheouer, as did Iosias, and the Priests, and the Leuites, and the Iewes, and all Israel, which were found to remaine in Ierusalem.

22 In the eighteenth yere of the reigne of Iosias was this Pascheouer kept.

23 The workes of Iosias were vpright before his Lord with a heart full of godlinesse.

24 And concerning the things which came to passe in his time, they are written before, so wit of those that sinned and did wickedly against the Lord, about euery nation and kingdome, and grieved him with il sensible things, so that the wordes of the Lord stood vp against Israel.

25 ¶ Nowe after all these acts of Iosias, it came to passe, that when Pharaoh King of Egypt came to moue warre against Carchamis vpon Euphrates, Iosias went out against him.

26 But the King of Egypt sent to him, saying, What haue I to doe with thee, O King of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and nowe the Lord is with me, and the Lord halfteneth me forward: depart from me, and bee not against the Lord.

28 But Iosias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.

29 But he set himselfe in battell aray against him in the field of Megiddo, and the Princes came downe to King Iosias.

30 And the King saide to his seruants, Conuey me out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So he gat vp on his second chariot, and being come againe to Ierusalem he changed his life, and was buried in his fathers graue.

32 And in all Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, and the gouernours and their wiues did lament him vnto this day: and this was ordeined in all the kindred of Israel, to be done continually.

33 But these things are written in the booke of the stories of the Kings of Iudea, and euery one of the acts that Iosias did, and his glory, and his knowledge in the Law of the Lord, and the things which he did before, and the things nowe rehearsed, are registred in the booke of the Kings of Israel and Iudea.

34 Then they of the nation tooke Ioaſchaz, the sonne of Iosias, and made him King in steede of his father Iosias, when hee was three and twentie yere olde.

35 And hee reigned in Iudea and Ierusalem three moneths: for the King of Egypt deposed him from reigning in Ierusalem.

36 He taxed also the people of an hundred talents of silver, and one talent of gold.

37 And the King of Egypt made Ioaſchaz his brother King of Iudea and Ierusalem.

38 And he bound Ioaſchaz, and his gouernours: but when he had taken Zaracaz his brother, he led him away into Egypt.

39 Twentie and foue yere olde was Ioaſchaz, when he reigned in Iudea and Ierusalem, and hee did euill in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor King of Babylon, who when hee had bound him with a chaine of brasie, lead him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and caried them away, and set them in his Temple at Babylon.

42 But all his acts, and his prophonation, and his reproch are written in the booke of the Chronicles of the Kings.

43 And Ioaſchaz his sonne reigned for him: and when hee was made King, hee was eightene yere olde.

44 And he reigned three moneths and tenne dayes in Ierusalem, and he did euill in the sight of the Lord.

45 ¶ So a yere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And hee made Sedecias King of Iuden and Ierusalem, when hee was one and twentie yere olde, and he reigned eleuen yeres.

47 And hee did euill in the sight of the Lord: neither did hee feare the words spoken * by Ieremias the Prophet from the mouth of the Lord.

48 For after that he was sworn to King Nabuchodonosor, he forswore himselfe by the Name of the Lord, and fell away, and hardened his necke and his heart, and transgressed the lawes of the Lord God of Israel.

49 Also the gouernours of the people, and the Priests committed many things against the Lawes and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Neuer thelesse the God of their fathers sent his messengers to call them backe, because he spared them and his owne Tabernacle.

51 But they derided his messengers, and in the day, that the Lord spake vnto them, they mocked his Prophets.

52 So that he, being moued to anger against his people for their great wickednesse, commanded the Kings of the Caldians to iuuade them.

53 These killed their young men with the sword round about their holy Temple, neither did they spare young man, nor mayden, neither olde man, nor childe among them.

54 But hee deliuered them all into their hands, and all the holy vessels of the Lord, both great and small with the vessels of the Arke of God: and they tooke, and caried away the Kings treasures into Babylon.

55 And they set fire in the House of the Lord, and brake downe the walles of Ierusalem, and burnt their towres with fire.

56 They consumed also all the precious things thereof.

¶ Or, by warship.
þing sensible
creatures.
* ad. lxxv. 35. 20.

Jer. 38. 20.

* 2. King. 23. 30.
ad. lxxv. 36. 1.

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thereof, and brought them to bough, and those that were left by the sword hee carryed away into Babylon.

¶ 17. 35. 11.
and 19. 10.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfil the word of the Lord by the mouth of * Jeremias,

58 And that the land might enioy her Sabbaths all the time, that it was desolate, till seauentie yeeres were accomplished.

CHAP. II.

1 Cyrus came hane to the Jewes to returne, 10 He sent the holy vessels, 12 The names of them that returned, 16 There are verses did let their building, and the Kings letters for the same.

¶ 1. 17. 35. 12.
¶ 1. 1. 1. 1.

IN * the first yeere of the reigne of Cyrus King of the Persians, to fulfill the word of the Lorde by the mouth of Jeremias,

2 The Lord raised vp the spirit of Cyrus King of the Persians, & he made proclamation through out all his kingdom, euen by expresse letters,

3 Saying, Thus saith Cyrus king of the Persians, The Lord of Israel, euen the most high Lord, hath made me King ouer the whole world,

4 And he hath commanded me to build him an house in Ierusalem, which is in Iudea.

5 If there be any therefore of you of his people, let the Lord, euen his Lord be with him, and let him goe vp to Ierusalem, which is in Iudea, and builde the house of the Lord of Israel: hee is the Lord which dwelleth in Ierusalem.

6 All they then that dwell in the places round about, those, I say, that are in his place, let them helpe him with gold and silver,

7 With gifts, with horses and cattell, and other things, which shall be brought according to the vovves into the Temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chiefe of the Families of Iudea, and of the tribe of Benjamin, and the Priests and Leuites, and all whose minde the Lorde had mooued to go vp, and build an house to the Lord in Ierusalem,

9 And those that were about them, helped them in all things with silver and gold, horses, and cattell, and with diuers vovves of many whose mindes were stirred vp.

10 Also King Cyrus brought out the holy vessels of the Lord, which Nabuchodonosor had carried out of Ierusalem, and had consecrated them in the temple of his idoles.

11 Nowe when Cyrus King of the Persians had brought them out, hee deliuered them to Mithridates his treasurer,

12 By whom they were giuen to ¶ Abaslar the gouernour of Iudea.

13 Whereof this was the number: a thousand golden cups, and a thousand silver cups, basins of silver for the sacrifices nine and twentie, vioules of gold thirty, and of silver two thousand, foure hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and silver, which they carryed away, were five thousand, foure hundred, three score and nine.

15 They were brought by Sarabassar with them of the captiuitie of Babylon to Ierusalem.

16 ¶ But * in the time of Artaxerxes King of the Persians, ¶ Belemus, and Mithridates, and Tabelius, and Rathumus, and Beelcthrus, and ¶ Semellius the secretearie, & others which were ioyued to those, dwelling in Samaria and in other places,

wrote vnto him this Epistle here following against them, that dwelt in Iudea & Ierusalem, TO THE KING ARTAXERXES OVR LORD,

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretearie, and the rest of thy counsell, and the iudges which are in Coelosyria and Phenice,

18 Be it now therefore knowne to our Lord the King, that the Jewes which came vp from you, are come to vs into Ierusalem, that rebellious and wicked citie, and builde the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this citie be built, and the walles be finished, they will not onely not indure to pay tribute, but will also resist Kings.

20 And because the things pertaining to the Temple, go forward, we thought it not meete to passe ouer such a thing,

21 But to declare it to our Lorde the King, that if it bee thy pleasure, it may bee sought out in the bookees of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt knowe that this citie did alwayes rebell, and did trouble both Kings and cities,

23 And that the Jewes are rebellious, raising alwayes warres therein: for the which cause also this citie was made desolate.

24 Now therefore, O lorde the King, we declare it, that if this citie bee built, and the walles thereof repaired, you shall haue no more passage into Coelosyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, & to Beelcthrus, and to Semellius the secretearie, and to the rest of those that were ioyued with them, and to the dwellers of Samaria, Syria and Phenice, these things that follow.

26 I haue read the Epistle, which you sent to me: therefore I commanded, that it should be sought out, and it was found, that this citie hath alwayes practised against Kings.

27 And that the men thereof were giuen to rebellion and warres, and howe that angharie kings and fierce haue reigned in Ierusalem, which tooke tribute of Coelosyria, and Phenice.

28 Nowe therefore I haue commanded to forbid these men to build vp the citie, and that it be taken heed that no more be done,

29 And that those wicked things, which should molest the king, go not forward.

30 Then when Rathumus, and Semellius the secretearie and the rest, which were ioyued with them, had read the things, which king Artaxerxes had written, they moued their tents with speed to Ierusalem with horses and men in aray.

31 And began to let them which built, so that the building of the Temple in Ierusalem ceased vnto the second yeere of the reigne of Darius King of the Persians.

CHAP. III.

1 The fall of Darius, 10 The death with Semellius

NOWE when Darius reigned, hee made a great feast to all his subiects and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernours and capitaines, and lieutenants that were with him, from India vnto

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Ethiopia of an hundred and threuen and twencie prouinces.

3 And when they had eaten and drunke, and were fatished, they departed, & King Darius went into his chamber, & slept, till he wakened againe.

4 In the meane time three yong men of the gard, keepers of the Kings body, said one to another,

5 Let every one of vs speake a sentence, & he that shall ouercome, and whose sentence shall appeare wiser then the others, Darius the King shall giue him great giftes, and great things in token of victorie,

6 As to weare apparel, & to drinke in gold, & to sleepe in gold, & a chariot with bridles of gold, an head tyre of fine linnen, & a chaine about his necke,

7 And hee shall sit next to Darius for his wisdom, and shalbe called Darius cousin.

8 Then euery man wrote his sentence and sealed it, and put it vnder the pillowe of King Darius.

9 And said, when the King rose, they would giue him the writing, and whose sentence the King and the three Princes of Persia should iudge to be wisest, to him should the victorie bee giuen as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The King is strongest.

12 The other wrote, Women are strongest, but truth ouercometh all things.

13 And when the King rose, they tooke the writings, and gaue them to him, and he read them.

14 And sent and called all the noble men of Persia and of Media, and the gouernours and the captaines, and lieutenants, and the consuls,

15 And sate him downe in the counsell, and the writing was read before them.

16 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,

18 And said on this manner, O yee men, howe strong is wine! it deceiueh all men that drinke it.

19 It maketh the minde of the king and of the fatherlesse both one, of the bonde man and of the free man, of the poore man, and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no maner of sorowe, nor det.

21 It maketh euery heart rich, so that one remembreth neither King nor gouernour, and causeth to speake all things by talents.

22 When men haue drunke, they haue no mind to loue either friends or brethren, and a litle after they draw out swordes.

23 But when they are from the wine, they doe not remember what they haue done.

24 O yee men, is not wine strongest, which compelleth to doe such things? and he helde his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a King. 15 Of the strength of women. 24 Of the strength of truth, which sentence is approved. 47 And his prission granted.

Then the seconde which had spoken of the strength of the King, began to say,

2 O yee men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the King is yet greater: for he ruleth all things, and is lord of them, so that they do all things which he commandeth them.

4 If he bid them make warre one against another, they doe it: if he send them out against the enemies, they goe and breake downe mountaines, and wallies, and towres.

5 They kill, and are killed, and doe not passe the commaundement of the King: if they ouercome, they bring all to the King, as well the spoiles as all other things.

6 And those also which goe not to warre & battell, but til the earth: for when they haue sowed it againe, they reape it, and bring it to the King, and compell one another to pay tribute to the King.

7 Yet he is but one man: if he bid, Kill, they kill: if he say, Spare, they spare.

8 If he bid, Smite, they smite: if he bid them, Make desolate, they make desolate: if he bid, Build, they build.

9 If he bid, Cut off, they cut off: if he bid, Plant, they plant.

10 So all his people and all his armies obey one man: in the meane while he sitteth downe, he eateth, and drinketh, and sleepeh.

11 For these keepe him round about: neither can any one goe and doe his owne businesse, neither are they disobedient vnto him.

12 O yee men, howe should not the King bee strongest, seeing he is thus obeyed! So he helde his tongue.

13 Then the third which had spoken of women and of the truth (this was Zorobabel) began to speake,

14 O yee men, neither the mightie King, nor many men, nor wine is strongest: who then ruleth them or hath dominion ouer them? are they not women?

15 Women haue borne the King, and all the people which beare rule by sea and by land.

16 Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.

17 They also make mens garments, & make men honourable, neither can men be without women.

18 And if they haue gathered together golde and silver, or any goodly thing, doe they not loue a faire and beautifull woman?

19 Doe they not leaue all those things and giue themselves wholly vnto her, and gape, and gaze vpon her, and all men desire her more then golde, or silver, or any precious thing?

20 A man leaueh his owne father, which hath nourished him, and his owne cuntry, and is ioyned with his wife.

21 And for the woman he jeopardeth his life, & neither remembreth father nor mother nor cuntry.

22 Therefore by this ye may knowe that the women beare rule ouer you: do ye not labour and traucell, and giue and bring all to the women?

23 Yea, a man taketh his sword & goeth forth to kill and to steale, and to saile vpon the sea, and vpon riuers,

24 And he feedeth a Lion, and goeth in darkenesse, and when he hath stolen, rauished, and spoyled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea, many haue runne mad for women, and haue bene seruants for them.

¶ Or pounds.

27 Many also haue perished and haue erred and sinned for women.

28 Nowe therefore doe you not beleue me? is not the King great in his power? do not al regions feare to touch him?

29 *Yes* I saw him and Apame, the Kings concubine, the daughter of the famous Bactarus, sitting on the right hand of the King.

30 And shee tooke the crowne off the Kings head, and put it vpon her owne, and strooke the King with her left hand.

31 Yet in the meane season the King gaped and gazed on her: and if he laughed at him, hee laughed: and if she were angrie with him, hee did flatter her that he might be reconciled with her.

32 Howe then, O ye men, are not women more strong, seeing they do thus?

33 ¶ Then the King, and the Princes looked one vpon another, and hee beganne to speake of the truth.

34 O ye men, are not women stronger? great is the earth, & the heauen is he, and the sunne is swift in his course: for he turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not hee great that maketh these things? therefore the truth is greater and stronger then al.

36 All the earth calleth for truth, and the heauen blesteth it: and all things are shaken and tremble, neither is there any vniust thing with it.

37 The wine is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked workes are such, and there is no truth in them, and they perish in their iniquitie.

38 But truth doeth abide, & is strong for euer, and lieth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but shee doeth the things which are iust, and abstaineth from vnjust and wicked things, and all men fauour her workes.

40 Neither is there any vniust thing in her iudgment, and she is the strength and the kingdome and the power, and maiestie of all ages. Blessed bee the God of truth.

41 So he ceased to speake, and then al the people cried and said, Truth is great and strong.

42 Then the King sayde vnto him, Aske what thou wilt besides that which is appointed, and wee will giue it thee, because thou art founde the wisest, and thou shalt haue libertie to sit by mee, and shalt be called my cousin.

43 ¶ Then hee saide to the King, remember the vow that thou hast vowed to builde Ierusalem, in the day that thou tookest the kingdome,

44 And to sende againe all the vessels that were taken out of Ierusalem, which Cyrus set a part when hee made a vow to cut off Babylon and vowed to send them hither.

45 Thou also hast vowed to build the Temple, which the Idumeans burnt when Iudea was destroyed by the Caldeans.

46 And now, O lord the King, this is that which I desire and require of thee, and this is the magnificence, which I require of thee: I require therefore that thou wouldest accomplish the vow which thou hast vowed with thine owne mouth to doe to the King of heauen.

47 Then King Darius rising vp, kissed him, and wrote him letters to all the stewards & lieutenants, and captaines, and gouernours, & they should bring

on the way with him, and all that were with him, which went vp to builde Ierusalem.

48 And he wrote letters to all the lieutenants in Coelosyria and Phinice, and to them that were in Libanus, that they should bring cedar wood from Libanus to Ierusalem, and build the citie with him.

49 And hee wrote for all the Iewes, which went vp out of his kingdome vnto Iudea, concerning their libertie, that no Prince, nor lieutenant, nor gouernour, nor steward should enter into their doores,

50 And that al the region which they kept, should pay no tribute, and that the Idumeans should let go the villages of the Iewes which they held,

51 And that euery yere there should bee giuen for the building of the Temple twentie talents vntill it were built,

52 And to maintaine the burnt offerings vpon the altar euery day (as they had a commaundment to offer seuentene) other ten talents euery yere.

53 And that all they which went from Babylon to builde the citie, should haue libertie, as well they as their posteritie, and all the Priestes that went away.

54 He wrote also touching the charges and the Priestes garments, wherein they should minister.

55 And hee wrote that they should giue the Leuitics their charges vntill the house were finished, and Ierusalem built.

56 Also he wrote that they should giue pensions and wages to them that kept the citie.

57 And he sent away all the vessels which Cyrus had set apart out of Babylon, and whatsoever Cyrus had commaunded to doe, hee also commaunded to do it, and to send to Ierusalem.

58 And when the young man was gone forth, hee lift vp his face to heauen towards Ierusalem, and gaue thanks to the King of heauen.

59 Saying, Of thee is the victorie, and of thee is wisdom, and of thee is glory, and I am thy servant.

60 Blessed bee thou which hast giuen mee wisdom: for vnto thee I acknowledge it, O Lord of our fathers.

61 ¶ So hee tooke the letters and went out and came to Babylon, and telled all his brethren.

62 And they blessed the God of their fathers, because hee had giuen them freedome and libertie.

63 To goe vp and to builde Ierusalem, and the Temple, where his Name is renowned, and they reioiced with instruments of musick and ioy, seven dayes.

CHAP. V.

1 The number of them that returned from the captivity. 43 Their houses and sacrifices. 52 The Temple is begunne to be build, 64 Their enemies would craftily reioice with them.

After these things, the chiefe of the houses of their fathers were chosen after their tribes, and their wiues, & their sonnes, & their daughters, and their seruantes, and their maydes, and their cattell.

2 And Darius sent with them a thousand horsemen, til they were restored to Ierusalem in safetie, and with musickall instruments, with tabrets and flutes.

3 And all their brethren played: thus hee caused them to goe vp together with them.

4 ¶ And these are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

5 The Priests. The sonnes of Phinees, the sonne of Aaron, Iesus sonne of Ioseph, sonne of Saraias, & Ioachim sonne of Zorobabel, the sonne of Salathiel

of the house of David, of the kindred of Phares, of the tribe of Iuda.

¶ *Or, Zorobabel.*

6 ¶ Who spake wife words to Darius the King of the Persians in the second yeere of his reigne, in the moneth of Nisan, which is the first moneth.

7 ¶ And these are they of Iuda, which came out of the captiuitie where they dwelt, whome Nabuchodonosor King of Babylon had caried away into Babylon,

¶ *Or, Saria.*

8 And returned vnto Ierusalem & to the rest of Iuda, euery one into his owne city: which came of Zorobabel, and Iesai, Nchemias, ¶ Zacharias, Reclaias, Eneuius, Mardocheus, Beclarus, Aspharaius, Reclius, Roimus and Baara their guides.

9 The number of them of the nation and their gouernours: the sonnes of Phares two thousand an hundred seuentie and two, the sonnes of Saphat foure hundred, seuentie and two.

¶ *Or, Arch.*

10 The sonnes of ¶ Ares seuen hundred, fiftie and fixe.

11 The sonnes of Phaath Moab, two thousand, eight hundred and twelue.

12 The sonnes of Elam, a thousand, two hundred, fiftie and foure: the sonnes of Zachai nine hundred fourtie and fife: the sonnes of Corbe seuen hundred and fife: the sonnes of Bani fixe hundred fourtie and eight.

¶ *Or, Sibai.*

¶ *Or, Aged.*

13 The sonnes of ¶ Bibe fixe hundred, twentie and three: the sonnes of ¶ Sadas three thousand, two hundred, twentie and two.

14 The sonnes of Adonikan, fixe hundred fixtie and seuen: the sonnes of Bagoi, two thousand, fixtie and fixe: the sonnes of Adinu, foure hundred fiftie and foure.

¶ *Or, Aterbre-*
¶ *cia.*

15 The sonnes of ¶ Aterfius, ninetie and two: the sonnes of Seilan and Azocius, fixtie and seuen: the sonnes of Azucan foure hundred, thirtie and two.

¶ *Or, the sonnes of*

¶ *Anania an hundred,*

¶ *the sonnes of*

¶ *Adram one,*

¶ *the sonnes of Ba-*

¶ *ai three hun-*

¶ *dred, twentie*

¶ *and thore.*

¶ *Or, Bethlehem.*

¶ *Or, Netophah.*

¶ *Or, Anathoth.*

¶ *Or, Kethiah-*

¶ *rim.*

¶ *Or, Pirah.*

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miel, Banna, and Sui, seuentie and foure.

27 ¶ The sonnes which were holy fingers. The sonnes of Alaph, an hundred, fourtie and eight.

28 ¶ The porters. The sonnes of Salum, the sonnes of Iatal, the sonnes of ¶ Tolman, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Sami: all were an hundred, thirtie and nine.

29 The ministers of the Temple. The sonnes of Esau, the sonnes of Alaph, the sonnes of Tabaoth, the sonnes of Ceras, the sonnes of ¶ Sud, the sonnes of Phaleu, the sonnes of Labana, the sonnes of ¶ Agraba.

30 The sonnes of ¶ Acrua, the sonnes of ¶ Outa, the sonnes of Ceta, the sonnes of ¶ Agaba, the sonnes of ¶ Subai, the sonnes of Aruan, the sonnes of Cathua, the sonnes of ¶ Geddiur.

31 The sonnes of ¶ Aius, the sonnes of Daifan, the sonnes of ¶ Nocba, the sonnes of Chafaba, the sonnes of ¶ Gazera, the sonnes of Azias, the sonnes of Phinces, the sonnes of Aara, the sonnes of ¶ East-bai, the sonnes of Aana, the sonnes of ¶ Meani, the sonnes of ¶ Naphisi, the sonnes of ¶ Acub, the sonnes of ¶ Acipha, the sonnes of ¶ Afur, the sonnes of Pharam, the sonnes of ¶ Basoloth.

32 The sonnes of ¶ Meeda, the sonnes of Coutha, the sonnes of ¶ Corea, the sonnes of ¶ Charcus, the sonnes of Aferar, the sonnes of ¶ Thomo, the sonnes of ¶ Nafith the sonnes of Atpba.

33 The sonnes of the seruants of Salomon. The sonnes of ¶ Asphion, the sonnes of ¶ Pharia, the sonnes of ¶ Iceti, the sonnes of Lozon, the sonnes of Ildael, the sonnes of ¶ Sapheth.

34 The sonnes of Agia, the sonnes of ¶ Phacheth, the sonnes of Sabie, the sonnes of ¶ Sarothie, the sonnes of Masias, the sonnes of Gar, the sonnes of ¶ Addus, the sonnes of ¶ Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allom.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon, were three hundred, seuentie and two.

36 These came vp from ¶ Themeleth and Thelarias: Carath: It and Aalar leading them.

37 Neither could they shewe their families, nor their stocke howe they were of Israel, the sonnes of ¶ Ladan the sonne of ¶ Ban, the sonnes of ¶ Necodan, fixe hundred fiftie and two.

38 And of the Priests those which exercised the office of Priests, and were not found, the sonnes of ¶ Obdia, the sonnes of ¶ Accos, the sonnes of Addus, which had taken for wife Augia, one of the daughters of Berzelaius.

39 And was called after his name: and when the description of the kindred of these men had bene fought in the register, and could not be found, they were set apart from the office of Priests.

40 For ¶ Necemias and Atharias said to them, that they should not be partakers of the holy things, till there arose an high Priest clothed with doctrine and truth.

41 So all they of Israel from them of twelue were olde and litle children, were ¶ fourtie thousand besides men seruants and women seruants, two thousand, three hundred and fixtie.

42 Their seruants and handraides were seuen thousand, three hundred, fourtie and seuen: the singing men and women, two hundred, fourtie and fife.

43 Camels, foure hundred thirtie and fife: and horses, seuen hundred, thirtie and fixe: mules,

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two hundred, fourtie and five: || Beastes that bare the yoke, five thousand, five hundred, twentie and five.

44 And *there were* of the gouernours after their families, which when they were come to the Temple in Ierusalem, vowed to build the house in his owne place according to their power.

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45 And to giue to the treasure of the works, || a thousand pound in gold, and five thousand pound in siluer, and an hundred Priestly garments.

46 And the Priestes and the Leuites and the people dwelt in Ierusalem, and in the country, and the holy villages and the porters and all Israel in their villages.

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10. 150. 12.

47 ¶ But when the seventh month was nere, and when the children of Israel were euery one at home, they were all gathered together with one accord into the open place of the first gate, which is toward the East.

48 Then Iesus the sonne of Ioseph and his brethren the Priestes, with Zorobabel the sonne of Salathiel and his brethren, rising vp, made readie the altar of the God of Israel,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyses the man of God.

50 Whither also there were gathered against them of all nations of the land: but they dressed the altar in his owne place, although all the nations of the land were their enemies & vexed them, and they offered sacrifices according to the season, and burnt offerings to the Lorde, morning and evening.

10. 150. 12.

51 They kept also the feast of Tabernacles, as it is ordered in the Lawe, and offered sacrifices euery day, as was requirde.

52 And afterward, the continuall oblations and offerings of the Sabbath, and of the new moeths and of all holy feastes.

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53 ¶ And all they which had made any vowe to God, began to offer sacrifice vnto God in the first day of the seventh month, although the Temple of God was not yet built.

54 They gaue also money to the masons and to the workemen, and meate and drinke with gladnesse.

55 And thare to the Sidonians and to those of Tyne to bring cedar wood out of Libanus, which should be brought by shotes to the haven of Ioppe according to the commandement giuen vnto them by Cyrus King of Persia.

56 And in the second yere and second month came into the Temple of God in Ierusalem, Zorobabel the sonne of Salathiel, and Iesus the sonne of Ioseph, and their brethren, and the Priestes and Leuites, and all they that came out of captiuitie into Ierusalem.

10. 150. 12.

57 And laid the foundation of the house of God in the first day of the second month of the second yere after their returne into Iudea and Ierusalem.

58 And they appointed the Leuites from twentie yere old ouer the works of the Lord, and Iesus and his sonne, and his brethren, and his brother Cadmiel, and the sonnes of Madiabon with the sonnes of Iuda, the sonne of Heliadon, with their sonnes, and brethren, euery all the Leuites with one accord did followe after the worke, calling vpon the workers in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priestes hooded clothed with their long garments with musickall instruments & trumpets, and the Leuites the sonnes of Alaph with cymbals,

60 Singing and blessing the Lord according to the ordinance of David King of Israel.

61 And they sing with loude voyce songs to the praise of the Lord, because his mercie and glorie is for euer in all Israel.

62 Then all the people blew trumpets, and cryed with a loud voyce, praying the Lord for the raising vp of the house of the Lord.

63 Also some of the Priestes and Leuites, and chiefe men, to wit, the Ancients which had scene the former house.

64 Came to see the building of this with weeping and great crying, and many with trumpets, and ioy cryed with loud voyce.

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blew trumpets, so that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes of Iuda and Benjamin heard that they came to know what noyse of trumpets it was,

67 And they knewe that they of the captiuitie built the Temple to the Lord God of Israel.

68 Wherefore they cominge to Zorobabel, and Iesus, and the chiefe of the families, said vnto them, Let vs build also with you.

69 For we obey your Lord, as you doe, and sacrifice vnto him since the dayes of Abiathreth King of the Assyrians, which brought vs hither.

70 Then Zorobabel, and Iesus, and the chiefe of the families of Israel said to them, It doeth not appertaine to vs, and to you to build an house to the Lord our God.

71 For we alone will build it to the Lord God of Israel, as it becommeth vs, and as Cyrus the King of the Persians haue vs.

72 Howbeit the people of the land made them sluggish that were in Iudea, and letted them to build the worke, and by their enuylments and seditions and confusions hindered the building of the building.

73 All the time of king Cyrys life: so that they were let from the building two yere, vntill the reigne of Darius.

CHAP. vi.

1. Of Aggeus and Zacharias: 2. The building of the Temple. 3. The building of the Temple. 4. The building of the Temple.

¶ In the second yere of the reigne of Darius, Aggeus and Zacharias the sonne of Addo the Prophets prophecied to the Iewes, euery vnto them that were in Iudea and Ierusalem, in the name of the Lord God of Israel, which they called vpon.

2 Then Zorobabel sonne of Salathiel, and Iesus the sonne of Ioseph stood vp, and beganne to build the house of the Lord, which is in Ierusalem, the Prophets of the Lord being with them, and helping them.

3 ¶ In that time Sisinnes the gouernor of Syria, and Phenice, & Sathrabouanes with his companions came vnto them.

4 And said vnto them, By whose commandement build you this house and this building, and enterprise all these other things? and who are the builders that enterprise such things?

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10. 150. 12.

5 But the Ancients of the Iewes had grace of the Lord, after that he had visited the captiuitie.

6 That they were not letted to build, vntill it was signified vnto Darius of these matters, and an answer was receiued.

7 ¶ The copie of the Epistle, which hee did write and send to Darius: S I S I N N E S gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, presidents in Syria and Phenice, salute King Darius.

8 It may please the King our master plainly to vnderstand, that when we came to the countrey of Iudea, and entred into the citie of Ierusalem, wee found in the citie of Ierusalem the Ancients of the Iewes that were of the captiuitie.

9 Building an house to the Lord, great and newe, of hewen stones, and of great price, and the timber alreadie laid vpon the walles.

10 And these works are done with great speed, yea, and the worke hath good successe in their handes, so that it will bee haulted with all glorie and diligence.

11 Then we asked their Ancients, saying, By whose commandement build you this house, and lay the foundation of these workes?

12 We asked them these things to the intent to notifie them so thee, and to write so thee the men that gouerned it: therefore wee demanded the names of the gouernours in writing.

13 But they answered, saying, We are the seruants of the Lord, which hath created the heauen and the earth.

14 And this house was built vp many yeeres agoe by a King of Israel great and strong, and was finished.

15 But when our fathers promoking God to wrath, sinned against the Lord of Israel, which is in heauen, he deliuered them into the hands of Nabuchodonosor king of Babylon of the Chaldeans.

16 Who brake downe the house, and burnt it, and caryed the people captiue to Babylon.

17 But in the first yere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this house should be build vp.

18 And the holy vessels of gold and of silver, which Nabuchodonosor had caryed out of the house at Ierusalem, and had dedicated them in his owne Temple, Cyrus the King tooke out of the Temple at Babylon, and they were given to Zorobabel, and to Sanabassar ruler.

19 And a commandement was given vnto him, that he should carrie away those vessels, and put them in the Temple at Ierusalem, and that this Temple of the Lords should be built in this place.

20 Then the same Sanabassar, being come hither, laid the foundations of the house of the Lord at Ierusalem, and since that time till now, it is in building, and is not finished.

21 Now therefore if it please the King, let it be sought vp in the Kings libraries concerning Cyrus.

22 And if it bee found that the building of the house of the Lord at Ierusalem hath bene done by the consent of King Cyrus, and if it seeme good to our lord the King, let him make vs answer concerning these things.

23 Then King Darius commanded to search in the Kings libraries that were in Babylon, and there was found in Ecbatane, which is a tower in the re-

gion of Media, a place where such things were laid vp for memorie.

24 In the first yere of the reigne of Cyrus, king Cyrus commanded the house of the Lord at Ierusalem to be builded, where they did sacrifice with the continual fire.

25 Of the which the height should be of threescore cubites, the breadth of threescore cubites with three rowes of hewen stones, and one rowe of newe wood of that countrey, and that the costes should be payde out of the house of King Cyrus.

26 And that the holy vessels of the house of the Lord, aswell those of gold as of silver, which Nabuchodonosor had caryed out of the house in Ierusalem, and brought into Babylon, should be restored to the house, which is in Ierusalem, and set in the place where they were asore.

27 Also hee commanded that Sisinnus, gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, and those which were constitute captaines in Syria and Phenice, should take heed to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Iudea, and the Elders of the Iewes to build that house of the Lord in that place.

28 And I also haue commanded to build it cleane vp againe, & that they be diligent to helpe them of the captiuitie of the Iewes, till the house of the Lord be finished.

29 And that some part of the tribute of Coelosyria and Phenice, should be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes, and lambs.

30 Also corne, and salt, and wine, and oyle continually euery yeere without faile, as the Priests, which are in Ierusalem, shall testifie to bee spent euery day.

31 That offerings may bee made to the high God for the King, and his children, and that they may pray for their liues.

32 Furthermore he commanded that whosoever should transgresse any thing asore spoken or written, or derogate any thing thereof, that a tree should be taken out of his possession, and he be hanged thereon, and that his goods should bee the Kings.

33 And therefore let the Lord whose Name is there called vpon, destroy euery King and nation, which stretcheth out his hand to hinder or doe quill to that House of the Lords, which is in Ierusalem.

34 ¶ I Darius the King haue ordeined that it should bee diligently executed according to these things.

CHAP. VII.

Sisinnus and his companions followeth the Kings commandment, and helpe the Iewes to build the Temple, & the time that it was built. 10 They keepe the Passouer.

¶ Then Sisinnus the gouernour of Coelosyria and Phenice, and Sathrabouzanes, and their companions, obeying King Darius commandements,

1 Assisted diligently the holy workes working with the Ancients and gouernours of the Sanctuarie.

2 And the holy workes prospered by Aggeus and Zacharias the Prophets which prophesied.

3 So they finished all things by the commandment

* I. Esdr. 4.1.

* I. Esdr. 4.1.

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* I. Esdr. 4.1.

* I. Esdr. 4.1.

dement of the Lorde God of Israel, and with the content of Cyrus and Darius, and Artaxerxes Kings of the Persians.

5 Thus the holy House was finished in the three and twentieth day of the month Adar in the sixt yeere of Darius King of the Persians.

6 ¶ And the children of Israel, and the Priestes and the Leuites, and the rest, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyfes.

7 And they offered for the dedication of the Temple of the Lorde, an hundred bulles, two hundred rammes, foure hundred lambes,

8 And twelue goates for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priestes, and the Leuites stood according to their kinreds clothed with long robes in the works of the Lorde God of Israel, according to the booke of Moyfes, & also the porters in euery gate.

10 And the children of Israel offered the Pascheouer together with them of the captiuitie, in the fourteenth day of the first month, after that the Priestes and Leuites were sanctified.

11 But all the children of the captiuitie, were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Pascheouer for all the children of the captiuitie, and for their brethren the Priestes, and for themselves.

13 Then all the children of Israel which were of the captiuitie did care, *euen* all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of vnleavened bread seven daies, reioycing before the Lord,

15 Because hee had named the counsell of the King of the Assyrians towards them to strengthen their hands in the works of the Lord God of Israel.

CHAP. VIII.

1 *Eldras cometh from Babylon to Ierusalem.* 2 *The copie of the commission, giuen by Artaxerxes.* 3 *Eldras giueth thanks to the Lorde.* 4 *The number of the heads of the people that came with him.* 5 *His prayer and confession.*

And after these things, when Artaxerxes King of the Persians reigned, Eldras the sonne of Issarais, the sonne of Ezerias, the sonne of Helcias, the sonne of Salum,

¶ The sonne of Sadoc, the sonne of Achitab, the sonne of Amarias, the sonne of Ezias, the sonne of Micmeroth, the sonne of Zazarias, the sonne of Sanius, the sonne of Boccas, the sonne of Abilum, the sonne of Phinees, the sonne of Eleasar, the sonne of Aaron was the high Priest.

3 This Eldras went out of Babylon, and was a Scribe well taught in the lawe of Moyfes, giuen by the Lord God of Israel.

4 Also the King gaue him great honour, and he found grace in his sight in all his requestes.

5 With him also there departed some of the children of Israel, and of the Priestes and Leuites, and of the holy fingers, and of the porters, and of the ministers of the Temple vnto Ierusalem.

6 In the seventh yeere of the reigne of Artaxerxes, and in the fifth moneth: this was the seventh yeere of the King (for they went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue them speede in their iourney)

8 For Eldras had gotten great knowledge, so that he would let nothing passe that was in the lawe of the Lorde, and in the commandements, and hee taught all Israel all the ordinances and iudgements.

9 So the commission written by King Artaxerxes was giuen Eldras the Priest and reader of the Lawe of the Lord: the copie thereof followeth.

10 King Artaxerxes to Eldras the Priest, and reader of the Lawe of the Lord, Salutation.

11 Forasmuch as I consider things with picie, I haue commaunded that they that will and desire of the nation of the Iewes, and of the Priestes and Leuites which are in our kingdome, should goe with thee vnto Israel.

12 Therefore as many as be willing, let them depart together, as it hath seemed good to me and my seuen friends the counsellers.

13 That they may visite the things that are in Iudea and Ierusalem diligently, as it is contein'd in the Lawe of the Lord.

14 And cary the gifts to the Lorde of Israel in Ierusalem, which I and my friendes haue vowed: also all the gold and siluer, which shall bee found in the country of Babylon *apperteyning* to the Lord in Ierusalem.

15 With that which is giuen of the people to the Temple of the Lorde their God, that it might be brought to Ierusalem, as well siluer as golde, for bulles, and rammes, and lambes, and things thereunto pertaining.

16 That they may offer sacrifices to the Lorde vpon the altar of the Lord their God, which is in Ierusalem.

17 And whatsoever thou and thy brethren will doe with the golde or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the Lorde, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

19 And what other things soeuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the Kings treasure.

20 And I also King Artaxerxes haue commaunded the treasurers of Syria and Phoenicia, that whatsoever Eldras the Priest and reader of the Lawe of the highest God, shall sende thee, thou should giue it him with all speede, *euen to the summe* of an hundred talents of siluer,

21 And likewise vnto an hundred cores of corne, and an hundred pieces of wine and other things in abundance.

22 Let all things bee done, to the highest God according to the Lawe of God, with diligence, that wrath come not vpon the kingdome of the King and of his sonnes.

23 Also to you it is commaunded, that of none of the Priestes or Leuites, or holy fingers, or porters or ministers of the Temple, or of the workemen of this Temple, no tribute nor taxe be taken, nor that any haue power to taxe them in any thing.

24 Thou also, Eldras, according to the wisdom of God, ordeine Iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Lawe of thy God, and teach those, which are not instructed.

25 And let all those which shall transgresse the Lawe of God and the King, be diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

101. Arius.

101. Arius.
101. Arius.
101. Arius.
101. Arius.

26 ¶ Then Esdras the scribe said, Blessed be the only Lord God of my fathers, which hath put this in the heart of the King to glorifie his house which is in Ierusalem,

27 And hath honoured me before the King and the counsellors, and all his friends and gourdours.

28 ¶ Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to goe vp with me.

29 These are the guides after their families and order of dignities, which came vp with mee out of Babylon in the reigne of Artaxerxes the King.

30 Of the sonnes of Phinees, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid, ¶ Leui.

31. Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundredth and fiftie men.

32. Of the sonnes of ¶ Salomon, Abeliacnis the sonne of Zacharias, and with him two hundredth men.

33. Of the sonnes of Zathoe, Sechenias the sonne of ¶ Iezobias, and with him three hundredth men: of the sonnes of Adin, ¶ Obeth sonne of Ionathas, and with him two hundredth and fiftie men.

34. Of the sonnes of Elam, ¶ Iefias sonne of Getholias, and with him seutient men.

35. Of the sonnes of Saphatias, Zarias sonne of ¶ Machael, and with him seutient men.

36. Of the sonnes of Ioab, ¶ Badias sonne of Iezelus, and with him two hundredth and twelue men.

37. Of the sonnes of ¶ Barid, Aslamoth sonne of Iosaphias, and with him an hundredth, and thre score men.

38. Of the sonnes of Babi, Zacharias sonne of Beba, and with him twentie and eight men.

39. Of the sonnes of ¶ Aflath, Iohannes sonne of Acatan, and with him an hundredth and ten.

40. Of the sonnes of Adoniam the last: and these are the names of them, Elphalet, ¶ Ieouel and ¶ Maia, and with him seutient men: of the sonnes of ¶ Bagouthi sonne of Iliconius, and with him seutient men.

41 ¶ And I gathered them together to the flood called ¶ Therax, and pitched our tentes there three dayes, and thus began.

42 But when we had sounded there none of the Priests nor Leuites.

43 I sent to Eleazar, and beholde, there came ¶ Maasfen, and Alnachan, and Samaias, and ¶ Iorion, and Nathan, Ennatan, Zachariam, and Mosolam the chiefe, and best learned.

44 And I bade them to go to Daddens the captaine, which was in the place of the treasure,

45 With charge to bid Daddens and his brethren and the treasures that were there, to sende to vs them, which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mightie hande of our Lorde, learned men of the sonnes of Moth, the sonne of Leui, the sonne of Israel, to wit, ¶ Cileobran and his sonnes and his brethren beinge seutene.

47 And Aftibin, and ¶ Annon, and Ofaian his brethren of the sonnes of Cananius with their sonnes, twentie persons.

48 And of the ministers of the Temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple, two hundredth and twentie, of whome all the names were registred.

49 ¶ And there I proclaimed a faste for the young men before the Lorde to alike of him a good journey both for vs, and for them that were with vs, for our children, and for our cattell.

50 For I was ashamed to aske the King foote-men, or horse-men, or conduct for safegarde against our enemies.

51 Because we had faile to the King, that the power of our Lorde should be with them that fought him, to direct them in all things.

52 Wherefore we prayed our Lorde againe, according to these things, who we found fauourable.

53 Then I chose from among the chiefe of the tribes, and of the Priestes, twelue men, to wit, ¶ Efebrius and Aslanias, and with them ten of their brethren.

54 And I weighed them the siluer and the gold, and the holy vessels of the house of our Lorde, which the King and his counsellors, and his princes, and all Israel had giuen.

55 And I weighed them, fixe hundred and fiftie talents of siluer, and siluer vessels of an hundredth talents, and an hundredth talents of golde,

56 And twentie golden basins, and twelue vessels of brasie, of fine brasie (thing like golde).

57 And I saide to them, You are also holy to the Lorde, and the vessels are holy, and the golde, and the siluer is a vow to the Lorde of our Fathers.

58 Watch & keepe them, till that you giue them to the heades of the families of the Priestes and Leuites, and captaines of the families of Israel in Ierusalem in the chambers of the house of our God.

59 So the Priestes and Leuites tooke the siluer and the golde, and the vessels, and caried them to Ierusalem to the Temple of the Lorde.

60 And wee departed from the good Thera, in the twelfth day of the first month, and came to Ierusalem, according to the mightie power of our Lorde with vs: and the Lorde deliuered vs from the beginning of our iourney from all enemies. So we came to Ierusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the gold was deliuered in the House of our Lorde to ¶ Maxmoth the Priest, the sonne of Iouri.

62 And with him to Eleazar the sonne of Phinees: and there were with them, Iosabab the sonne of Iesue, and ¶ Moeth sonne of Sabbanus, Leuites: all was deliuered them by number and weight.

63 And all the weight of them was written that same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lorde God of Israel, euen twelue bulles for all Israel, rammes foure-score and sixtene.

65 Lambes thre-score and twelue, twelue goates for saluation, all in sacrifice to the Lorde.

66 And they presented the commandements of the King to the Kings stewards, and to the gouernours of Coelosyria & Phinice who honoured the people, and the Temple of God.

67 ¶ When these things were done, the gouernour came to me, saying, The people Israel, the Princes and the Priestes, and the Leuites haue not separated from them the strange people of the land,

68 Nor the pollutions of the Gentiles, to wit, of the Cananites & Chetites, and Pheresites, and Iebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seede is mixed

¶ Esdras. 1.

¶ Hattin.

¶ Pe'asab
Maab, Eldonai.

¶ Jiziel.

¶ Obad.

¶ Jozabai.

¶ Jozabai.

¶ Michael.

¶ Obadiah.

sonne of Iezobai.

¶ Barid.

Aslamoth.

¶ Aflath.

Iohannes sonne

of Acetanus.

¶ Iosabab.

¶ Iosabab.

¶ Iosabab.

sonne of Iosabab.

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minged with the strange people of the land, and the gouernours and rulers haue bene partakers of this wickednesse from the beginning of the thing.

70 And as soon as I had heard these things, I rent my clothes, and the holy garment, and I pulled the haire off mine head, and off my bread, and fate me downe sorrowfull and very sad.

71 Then also they that were moued with the word of the Lord God of Israel, came to me whiles I wept for the iniquitie, but I fate very sad till the evening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holy garment, and bowed my knees and stretched forth mine hands to the Lord,

73 And said, O Lord, I am ashamed, and confounded before thy face.

74 For our finnes are increased about our heads, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers wee are in great sinne vnto this day.

76 For our finnes therefore, and our fathers, we with our brethen, with our Kings and Priests haue bene giuen vp to the kings of the earth, to the sword and to captiuitie, & for a pray with all shame vnto this day.

77 And now how great hath thy mercie bene, O Lord, that *there* should be left vs a roote, and name in the place of thine holinesse!

78 And that thou shouldst reueale to vs a light in the house of the Lord our God, and giue vs meat in the time of our seruitude!

79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the Kings of the Persians, that they should giue vs meat,

80 And that they should honour the Temple of our Lord, and raise vp Sion that is desolate, & giue vs assurance in Iudea and Ierusalem.

81 And now, O Lord, what shall we say, hauing these things? for we haue transgressed thy commandments, which thou hast giuen by the hands of thy seruants the Prophets, saying,

82 * Because the land, which ye go to inherit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthines,

83 Therefore now yee shall not ioine *their* daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shall you desire to haue peace with them for euer, that ye may be made strong, and eat the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked works, and for our great finnes: yet, Lord, thou hast forborne our finnes,

86 And hast giuen vs such a roote: *but* wee againe haue turned backe to transgresse thy Law, and to mixe vs with the vncleannesse of the people of the land.

87 Mightest thou not be angry with vs to destroy vs, so that thou shouldst neither leaue vs root nor feed nor name?

88 *But*, O Lord of Israel, thou art true: for there is a roote left, *euen* vnto this day.

89 Beholde, we are now before thee with our iniquities, neither can we indure before thee for these things.

90 ¶ And * as Efdras prayed and confessed and wept, and lay vpon the ground before the Temple, a very great multitude was gathered vnto him out

of Ierusalem, of men and women, and yong children: for there was great lamentation among the multitude.

91 Then Iechonias the sonne of ¶ Iecl of the sonnes of Israel, crying out, said, O Efdras, we haue sinned against the Lord God: wee haue taken in mariage strange women of the nations of the land.

92 And now all Israel is doubtfull: therefore let vs make an othe concerning this to the Lord to put away all our wiuces, which are strangers, with their children.

93 If it seeme good to thee, & to all them that obey the Law of the Lord, rise vp and put it in execution.

94 For to thee doeth it apperteyne, and wee are with thee to make thee strong.

95 Then Efdras arose, and made all the chiefe of the families of the Priests & Leuites of all Israel to sweare, that they would do this: and they sware.

CHAP. IX.

¶ After Efdras had read the Law for the strange wiuces, so they promised to put them away.

¶ Then * Efdras rose from the court of the Temple, and went to the chamber of Iouanan the sonne of Eliafih,

2 And being lodged there, he did eat no bread nor dranke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ierusalem, to all them that were of the captiuitie, that they should be gathered to Ierusalem,

4 And that all they which should not meet there within two or three dayes, according to the ordinance of the Elders, which haue rule, should haue their cattell confiscate to the Temple, and be cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Benjamin, came together within three dayes into Ierusalem: this was the ninth moneth, and twentieth day of the moneth.

6 And all the multitude fate in the broad place of the Temple shanking, because of the extreme winter.

7 Then Efdras arose and said to them, Ye haue sinned: for yee haue married strange wiuces, so that ye haue augmented the finnes of Israel.

8 Now therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selves from the people of the land, and from the strange wiuces.

10 Then all the multitude cried out and said with a loud voice, We will do as thou hast said,

11 But because the multitude is great, and the time is winter, so that we cannot stand without, and the worke is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and all they which haue strange wiuces of our families, tary:

13 And let the Priests and Iudges come out of all places at the day appointed, till they haue appeased the wrath of the Lord against vs for this matter.

14 Then Ionathas Alsels sonne, and ¶ Ercius sonne of ¶ Ithean were appointed concerning these things, and Mosollam and Sabbatens did helpe them.

15 And they which were of the captiuitie, did after all these things.

16 Eſdras the Prieſt alſo choſe him certaine men, chiefe of their families, all by name : and they ſate together in the firſt day of the tenth moneth to examine this matter.

17 And they made an end of the things pertaining to them that had married ſtrange wiues in the firſt day of the firſt moneth.

18 And there were found of the Prieſts, which had married ſtrange wiues,

19 Of the ſonnes of Ieſus, the ſonne of Ioſedec, and of his brethren, || Mathelas, and Eleazar, and Ioribus, and || Ionadan,

20 Who alſo gaue their hands to caſt out their wiues, and offered a ramme for their reconciliation in their purgation.

21 And of the ſonnes of Emmer, || Ananias, and Zabdeus, and Canes, and Sameius, and Hieruel, and Azarias.

22 And of the ſonnes of || Phaſiu, Ellionas, Maſias, Elmacus, and Nathanael, and || Ocidelus, and Talſas.

23 And of the Leuites, || Iorabadus, and Semis, and Colius, who was called || Calitas, and Padueus, and Oudas, and Ionas.

24 Of the holy fingers, || Eliazurus, Bacchurus.

25 Of the Porters, || Sallumus, and Tolbanes.

26 Of them of Iſrael, of the ſonnes of Phorus, || Hiernas, and Eddias, and Melchias, and Maclis, and Eleazar, and Aſbias, and || Banaias.

27 Of the ſonnes of || Ela, Mathanias, Zacharias, and || Hierielas, and || Hieremoth, and Aedias.

28 And of the ſonnes of || Zamoth, Eliadas, Eliſimus, Othonias, Iarimoth, and || Sabatus, and Sarcus.

29 Of the ſonnes of || Behai, Ioannes, and Ananias, and || Ioſabad, and Ematheas.

30 Of the ſonnes of || Mani, Olamus, Mamuchus, Iedaſias, Iaſubus, Iaſael, and Ieremoth.

31 And of the ſonnes of || Addi, Naathus, Moofias, Lacumpus, and Naidus, and Mathanias, and || Seſchel, and Balnius, and Manafieas.

32 And of the ſonnes of Annas, Elionas, and Aſeas, and Melchias, and Sabbeus, and Simon a Chomaſite.

33 And of the ſonnes of || Aſom, Altaneus, and || Matthias, and Bannaſas, Eliphalaſ, and Manafas, and Semei.

34 And of the ſonnes of || Maani, Ieremias, Mondis, Omaius, Inel, Mamai, and Paclias, and Amos, Carabaſion and Euſiſubus, and Mamminatanaius, Eliſiaſis, Vamus, Eliali, Samis, Selemias, Nathanas, and of the ſonnes of Ozoras, Seſis, Eſfil, Azaius, Samatas, Sambis, Ioſiphus.

35 And of the ſonnes of Ethna, Nazitias, Zabadias, Ethes, Inel, Ranaſas.

36 All theſe married ſtrange wiues, & put them away with their children.

37 And the Prieſts and the Leuites dwelt in Ieruſalem, and in the country, the firſt day of the ſeuenth moneth, and the children of Iſrael in their owne houſes.

38 ¶ * Then all the multitude aſſembled together with one conſent into the broad place before the gate of the Temple toward the Eaſt,

39 And ſpake to Eſdras the Prieſt, and reader, that he ſhould bring the Law of Moſyes, which had bene giuen by the Lord God of Iſrael.

40 Then brought Eſdras the chiefe Prieſt, the Law to all the multitude, both man and woman, and to all the Prieſts, that they might heare the Law the firſt day of the ſeuenth moneth.

41 And hee read in the firſt broad place of the gate of the Temple, from morning to mid-day, before the men and the women, and all the multitude hearkened to the law.

42 So Eſdras the Prieſt and reader of the Law, ſtood vpon a pulpit of wood that was prepared.

43 And there ſtood by him || Mattheias, Sammus, Ananias, Azarias, Ouiras, Eſecias, Balafanus at his right hand,

44 And at his left hand || Phalzaius, & Saſi, Melchias, Aothaſaphus, Nabarias.

45 Then Eſdras tooke the booke of the Law before the multitude (for hee ſate honourably before them all)

46 And they all ſtood vpright when he expounded the Law, and Eſdras bleſſed the Lord the moſt high God, the moſt mightie God of hoſts.

47 And the whole multitude cried, Amen.

48 Then Ieſus and || Anus, and Sarabias, and Adirus, and Iacobus, Sabataſias, Autarias, Maianias, and Calitas, Azarias, and Ioan abduſus, and Ananias, and Biatas the Leuites liſt vp their hands, & fell downe on the ground, & worſhipped the Lord,

49 And taught the Law of the Lord, and ſtood alſo earneſtly vpon the reading.

50 Then ſaid || Achatharates to Eſdras the chiefe Prieſt and Reader, and to the Leuites, that taught the multitude in all things, This day is holy vnto the Lord, and all haue wept in hearing of the Law.

51 Goe therefore and eate the ſat meates, and drinke the ſweet drinks, and ſend praſents to them that haue not.

52 For this day is holy to the Lord, and benot ſorie : for the Lord God will gloriſie you.

53 So the Leuites commanded all theſe things to the people, ſaying, This day is holy to the Lord: be not ſad.

54 Then they departed all to eate, and drinke, and to reioyce, and to giue preſents to them that had not, and to make good theare.

55 For they were yet filled with the wordes wherewith they were inſtructed, when they were aſſembled together.

II. ESDRAS.

CHAP. I.

8 The people is reprimanded for their unſubſtantiall. 30 God will haue another people if theſe will not be reformed.



THE ſecond booke of the Prophet * Eſdras, the ſonne of Saraias, the ſonne of Azarias, the ſonne of Helcias, the ſonne of Sadanias, the ſonne of Saſoc, the ſonne of Achitob,

a The ſonne of Achias, the ſonne

of Phinces, the ſonne of Heli, the ſonne of Amerias, the ſonne of Aſie, the ſonne of Marimoth, the ſonne of Anas, the ſonne of Ozias, the ſonne of Borith, the ſonne of Abiſi, the ſonne of Phinces, the ſonne of Eleazar,

3 The ſonne of Aaron (of the tribe of Leui) which Eſdras was priſoner in the land of Medes, in the reigne of Artaxerxes King of Perſia.

4 * And ¶ word of ¶ Lord came vnto me, ſaying,

5 Goe

5 Goe, and shewe my people their finnes, and their children their wickednesse, which they haue committed againt mee, that they may tell their childrens children.

6 For the finnes of their fathers are increased in them, because they haue forgotten me, and haue offred vnto strange gods.

7 Haue not I brought them out of the land of Egypt from the house of bondage? but they haue prouoked me vnto wrath, & despised my counsels.

8 Pull thou off then the haire of thine head, and cast all cuill vpon them: for they haue not bene obedient vnto my Lawe, but they are rebellious people.

9 How long shall I forbear them, vnto whom I haue done so much good?

10 * Many Kings haue I destroyed for their sakes: Pharao with his seruants and all his armie haue I smitten downe.

11 All the nations haue I destroyed before them: * I haue destroyed the East, the people of the two countreys Tyrys and Sydon, & haue slaine all their enemies.

12 Speake thou therefore vnto them, saying, Thus saith the Lord,

13 * I haue led you thorow the Sea, and haue giuen you a sure way, since the beginning: * I gaue you Moyses for a guide, and Aaron for a Priest.

14 * I gaue you light in a pillar of fire, & great wonders haue I done among you: yet haue ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The qualles * were a token vnto you: I gaue you tentes for safeguard, wherein ye murmured:

16 And ye triumphed not in my Name for the destruction of your enemies, but ye yet murmur still.

17 Where are the benefites that I haue done for you? when ye were hungrie in the wilderness, * did ye not crie vnto me?

18 Saying, Why hast thou brought vs into this wilderness, to kill vs? It had bene better for vs to haue serued the Egyptians, then to dye in the wilderness.

19 I had pitie vpon your mournings, and gaue you Manna to eat: * so ye did eat Angels food.

20 * When ye were thirstie, did not I cleaue the stone, and waters did flowe out to satisfie you? from the hear I couered you with the leaues of the trees,

21 And I gaue you fat countreys: I cast out the Canaanites, the Pherezites, & Philistims before you:

22 * what shall I doe more for you, saith the Lord? 23 Thus saith the Almighty Lorde, * When ye were in the wilderness at the bitter waters, being a thirst, and blaspheming my Name,

24 I gaue you not hire for the blasphemies, but cast a tree into the water, and made the water sweet.

25 What shall I doe vnto thee, O Iacob? thou * Iuda wouldst not obey: I will turne me to other nations, and vnto those will I giue my Name, that they may keepe my Lawes.

26 Seeing ye haue forsaken mee, I will also forsake you: when ye aske mercie of mee, I will not haue pitie vpon you.

27 * When ye call vpon me, I will not heare you: for ye haue defiled your hands with blood, and your feete are swift to commit murder.

28 Although ye haue not forsaken me, but your owne selues, saith the Lord.

29 Thus saith the Almighty Lorde, Haue I not

prayed you, as a father his sonnes, and as a mother her daughters, and as a nurse her young babes,

29 That yee would be my people, as I am your God, and that yee would bee my children, as I am your Father?

30 * I gathered you together as a henne gathereth her chickens vnder her wings: but now we shall I do vnto you? I will cast you out fro my sight.

31 * When you bring gifts vnto mee, I will turne my face from you: for your solemne feast dayes, your newe moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Propheters, whom ye haue taken and slaine, and torne their bodies in pieces, whose blood I will reuenge, saith the Lord.

33 Thus saith the Almighty Lorde, Your house shall be desolate: I will cast you out as the wind doth the stubble.

34 Your children shall not haue generation: for they haue despised my commandments, and done the thing that I hate, before me.

35 Your houses will I giue vnto a people to come, who shall beleue me though they heare mee not, and they, vnto whom I neuer shewed miracle, shall do the things that I command them.

36 Though they see no Prophets, yet shall they hate their iniquities.

37 ¶ I will declare the grace that I will doe for the people to come, whose children reioyce in gladnesse, and though they haue not seene me with bodily eyes, yet in heart they beleue the things that I say.

38 Now therefore brother, beholde what great glory, and see the people that come from the East.

39 Vnto whom I will giue for leaders, Abraham, Isaac, Iacob, Oseas, Amos, Micheas, Joel, Abdias, Ionas.

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the * messenger of the Lord.)

CHAP. II.

The Synagogue spaketh thus with her sonnes children, 18 The Gentiles are called.

Thus saith the Lord, I brought this people out of bondage: I gaue them also my commandments by my seruants the Prophets, whom they would not heare, but despised my counsels.

2 The mother that bare them, saith vnto them, Goe you away, O children: for I am a widow and forsaken.

3 I brought you vp with gladnesse, but with sorow and heavinesse haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shall I now doe vnto you? I am a widow and forsaken: goe ye, O my children, and aske mercie of the Lord.

5 And thee, O father, I call for a witnesse for the mother of these children, which would not keepe my couenant.

6 That thou bring them to confusion, and their mother to a spoyle, that their kindred be not continued.

7 Let their names be scattered among the heathen: let them be put out of the earth, for they haue despised my couenant.

8 Woe vnto thee, Assur: for thou hidest the vnrightrous in thee: O wicked people, remember * what I did vnto Sodom and Gomorah.

* Ezech. 16. 18.

* 2 Sam. 11. 24.
* 10. 3. 11.

* 1 Ezech. 14. 24.
* 10. 3. 11.
* Ezech. 1. 10.
* 4. 14.
* Ezech. 13. 25.

* Ezech. 16. 13.
* 10. 3. 11.

* Num. 14. 3.

* 2 Sam. 16. 20.
* 10. 3. 11.
* 10. 11. 4.

* 1. 1. 9.
* Ezech. 15. 23.

* Ezech. 13. 28.

* 1. 1. 11.

* Mal. 3. 37.

* 2. 1. 11.

* Mal. 3. 11.

* Gen. 19. 24.

9 Whose land is mixed with cloudes of pitch and heapes of ashes: so will I do vnto them, that heare me not, saith the Almighty Lord.

10 Thus saith the Lord vnto Eſdras, Tell my people, that I will giue them the kingdome of Ierusalem, which I would haue giuen vnto Israel.

11 And I will get me glorie by them, and giue them the euermolting tabernacles, which I had prepared for those.

12 They shall haue at will the tree of life, smelling of oymment: they shall neither labour nor be wearie.

13 Go ye, and ye shall receiue it: pray that the time, which is long, may be shortened: the kingdome is already prepared for you: watch.

14 Take heauen and earth to witnesse: for I haue abolished the euill, and created the good: for I liue, saith the Lord.

15 Mother, embrace thy children, and bring them vp with gladnesse: make their feete as fast as a pillar: for I haue chosen thee, saith the Lord.

16 And those that be dead, will I raise vp from their places, and bring them out of the graues: for I haue known my Name in Israel.

17 Feare not, thou mother of the children: for I haue chosen thee, saith the Lord.

18 I will send thee my seruants Esay and Ieremie to helpe thee, by whose counsell I haue sanctified and prepared for thee twelue trees laden with diuers frutes,

19 And as many fountaines flowing with milke and honie, and seven mightie mountaines, whereupon there grow roses and lilies, whereby I will fill thy children with ioy.

20 Execute iustice for the widowe: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked.

21 Heale the wounded, and sicke: laugh not a lame man to scorne: defend the creeple, and let the blinde come into the light of my cleerenesse.

22 Keepe the olde and the yong that are within thy walles.

* 76. l. 17, 18, 19.

23 * Whereforesoeuer thou findest the dead, take them and bury them, and I will giue thee the first place in my resurrection.

24 Abide still, O my people, and rest: for thy quietnesse shall come.

25 Nourish thy children, O thou good nourse: stablish their feete.

26 None of the seruants that I haue giuen thee, shall perishe: for I will seeke them from among thy number.

27 Bee not weary: for when the day of trouble and heauinesse cometh, other shall weepe and be sorrowfull, but thou shalt bee merry and haue abundance.

28 The heathen shall enuie thee, and shall doe nothing against thee, saith the Lord.

29 Mine hands shall couer thee, so that thy children shall not see hell.

30 Be ioyfull, O thou mother, with thy children: for I will deliuer thee, saith the Lord.

31 Remember thy children that sleepe: for I will bring them out of the sides of the earth, and will shewe mercie vnto them: For I am mercifull, saith the Lord Almighty.

32 Embrace thy children, until I come and shew mercie vnto them: for my fountaines runne out, and my grace shall not faile.

33 I Eſdras receiued a charge of the Lord vpon

the mount Horeb, that I shoulde goe vnto them of Israel, but when I came to them, they cast mee off, and despised the commandement of the Lord.

34 And therefore I say vnto you, O ye shepherds, that heare and vnderstand, Waite for your shepheard, who shall giue you euermolting rest: for hee is neere at hand, that shall come in the ende of the world.

35 Be ready to the reward of the kingdome: for the euermolting light shall shine vpon you for euermore.

36 Flee the shadowe of this worlde: receiue the ioy of your glory: I testifie my Sauour openly.

37 Receiue the gift that is giuen you, and bee glad, giuing thanks vnto him, that hath called you to the heauenly kingdome.

38 Arise, and stand vp, and behold the number of those that are sealed for the feast of the Lord.

39 Which are departed from the shadowe of the worlde, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The number of thy children whom thou longest for, is fulfilled: befech the power of the Lord, that thy people which haue bene called from the beginning, may be sanctified.

42 * I Eſdras saw vpon mount Sion a great people whom I could not number, and they all prayed the Lord with songs.

43 And in the middes of them there was a yong man higher in stature then them all, and vpon euery one of their heads he set crownes, & was higher then the others, which I much marvelled at.

44 So I asked the Angel, and sayd, Who are these, my Lord?

45 Who answered, and sayd vnto me, These be they, that haue put off the mortall clothing, and haue put on the immortall, and haue confessed the Name of God: now are they crowned, and receiue the palmes.

46 Then sayd I vnto the Angel, What yong man is it, that setteth crownes on them, and giueth them the palmes in their hands?

47 And he answered and sayd vnto me, It is the Some of God, whom they haue confessed in the world. Then began I greatly to commend them, that had stood so strongly for the Name of the Lord.

48 Then the Angel sayd vnto me, Go thy way, and tell my people, what, and how great wonders of the Lord God thou hast seene:

CHAP. III.

4 The wonderful works, which God did for the people, are recited.
5 Eſdras maruaileth that God suffereth the Babylonians to haue rule over his people, which yet are famous as of old.

IN the thirtieth yeere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vnto my heart,

6 Because I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

7 So my spirit was fore moued, so that I began to speake fearfull words to the most High, and sayd,

8 O Lord, Lord, thou spakest at the beginning when thou alone plantedst the earth, and gaucst commandement vnto the people,

9 * And a bodie vnto Adam, without soule, who

* Gen. 1. 2.

who was also the workmanship of thine hands, and hast created in him the breath of life, so that he liued before thee.

6 And leadest him into Paradise, which thy right hand had planted out of euer the earth [brought forth].

7 Euen then thou gauest him commandement to loue thy way : but he transgressed it, and immediately thou appointedst death to him and his generation, of whom came nations, tribes, people and kindreds out of number.

8 * And euery people walked after their owne will, and did wonderfull things before thee, and despised thy commandments.

9 * But at the time appointed thou broughtest the flood vpon those that dwelt in the world, and destroyedst them.

10 So that by the flood, that came to euery one of them which came by death vnto Adam,

11 Yet thou ledest one, *euē* * Noe, which his houtholde, of whom came all righteous men.

12 And when they that dwelt vpon the earth, began to multiply, and the number of the children, people, and many nations were increased, they began to be more vngodly then the first.

13 Now when they liued wickedly before thee, *thou diddest chuse thee a man from among them, whose name was * Abraham,

14 Whom thou loudest, and vnto whom onely thou shewdest thy will,

15 And maddest an euertlasting couenant with him, promising him that thou wouldest neuer forsake his seed.

16 * And vnto him thou gauest Isaac, * vnto Isaac also thou gauest Jacob and Esau, * and diddest chuse Jacob, and cast off Esau, and so Jacob became a great multitude.

17 And when thou leddest his seed out of Egypt, * thou broughtest them vp to mount Sina,

18 And encinctst the heauens and bowedst downe the earth, and diddest moue the ground, and cause the depths to shake, and diddest astonish the world.

19 And thy glorie went thorow foure gates of fire, with earthquakes, winde and colde, that thou mightest giue the Law vnto the seed of Jacob, and that which the generation of Israel should diligently observe.

20 Yet tokest thou not away from them the wicked heart, that the Law might bring forth fruit in them.

21 For * Adam first hauing a wicked heart, was overcome and vanquished ; and all they that are borne of him.

22 Thus remained weaknesse ioyned with the Law in the hearts of the people, with the wickednesse of the roote : so that the good departed away, and the euill abode still.

23 So the times passed away, and the yeres were brought to an end, * till thou diddest raise thee vp a servant called David,

24 * Whom thou commandedst to build a citie vnto thy Name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeres, the inhabitants forsooke thee,

26 Following the wayes of Adam & all his generation : for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies :

28 But dost they that dwell at Babylon any better, that they should haue the dominion of Sion?

29 For when I came thither, and saw their wicked deeds without number (for this is the thirtieth yere that I see many trespassing) I was discouraged.

30 For I saw, howe thou sufferest them that sinne, and sparest the wicked doers, where as thou hast destroyed thine owne people, and persecuted thine enemies, and thou hast not shewed it.

31 I can not perceiue how this cometh to passe. Are the deeds of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath beleued thy testimonies, as Jacob?

33 And yet their reward appeareth not, & their labour hath no fruit : for I haue gone heere and there thorowout the heathen, and I see them flourish, and thinke not vpon thy commandments.

34 Weigh thou therefore our wickednesse now in the ballance, and theirs also that dwell in the world, and no mention of thee shall be found bit in Israel.

35 Or when is it that they that dwell on the earth, haue not sinned in thy sight : or what people hath kept thy commandments?

36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

CHAP. III.

1 The Angel is appointed, *Israhel* as heaue has promised, to see into the prebowed indignities of Gode.

And the Angel that was sent vnto mee, whose name was *Yiel*, answered
2 And sayd, Thine heart hath asked too much vpon it in this world, and thou thinkest to comprehend the wayes of the Highest.

3 Then sayd I, Yea, my Lord. And he answered me, and sayd, I am sent to shew thee three wayes, and to set forth three similitudes before thee.

4 Whereof if thou canst declare me one, I will shew thee also the way ; that thou desirest to see, and I will shew thee from whence the wicked heart cometh.

5 And I sayd, Tell on, my Lord. Then sayd hee vnto me, Go thy way : weigh me the weight of the fire, or measure me the blast of the winde, or call me againe the day that is past.

6 Then answered I, and sayd, What man is borne, that can do that, which thou requirest mee, concerning these things?

7 And he sayd vnto mee, If I should aske thee how deepe dwellings are in the middes of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peraduenture thou wouldest say vnto mee, I neuer went downe to the deepe, nor yet to the hell, neither did I euer clime vp to heauen.

9 But now haue I asked thee bit of fire and winde, & of the day, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou giue me none answer of them.

10 Hee sayd moreover vnto mee, Thine owne things, and such as are growen vp with thee, canst thou not know?

11 Howe should thy vessel then be a le to comprehend the wayes of the Highest, and moue ourwardly in the corner world, to vnderstand the

10. w. 1. f. 1. w. 1.

Gen. 1. 1.

Gen. 7. 10.

1. Pet. 3. 10.

Gen. 12. 1.

Gen. 27. 1.

Gen. 1. 1.

Gen. 3. 1. 2. 3.

Mal. 1. 2. 3.

Gen. 9. 1.

Isa. 19. 1.

Isa. 4. 1.

Gen. 3. 6.

1. Sam. 16. 1.

1. Sam. 5. 1.

Isa. 7. 1. 2.

corruption, that is euident in my sight?

12 Then said I vnto him, It were better that we were not at all, then that we should liue in wickednesse, and to suffer, and not to know wherefore.

13 And he answered me, and sayd, * I came to a forest in the plaine where the trees held a counsell,

14 And sayd, Come, let vs goe fight against the sea, that it may giue place to vs, and that wee may make vs more woods.

15 Likewise the floods of the sea tooke counsell, and sayd, Come, let vs goe vp and fight against the trees of the wood, that we may get another countrey for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the sand flood vp and stopped them.

18 If thou were iudge betwene these two, whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered, & said, Verely it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, & the sea hath his place to beare his floods.

20 Then answered he mee, and sayd, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the ground is appointed for the wood, & the sea for his floods, so * they that dwell vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are about the height of the heauens.

22 Then answered I, and sayd, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to inquire of thing he things, but of such as wee dayly meddle withall, namely, wherefore Istaël is made a reproch to the heathen, and for what cause the people whom thou hast loued, is giuen ouer to wicked nations, & why the Law of our fathers is abolished, and the written ceremonies are come to none effect.

24 Why wee are tossed to and fro thorow the world, as the grasshoppers; and our life is a verie feare, and we are not thought worthie to obtayne mercie.

25 But what will he doe to his Name, which is called vpon vs? Of these things haue I asked the question.

26 Then answered he me, and sayd, The more thou searchest, the more thou shalt maruell: for the world hasteth fast to passe away.

27 And cannot comprehend the things, that are promised to the righteous in time to come: for this world is full of vniuersal couensence and weaknesse.

28 But to declare thee the things whereof thou askest, the euill is sowne, but the destruction thereof is not yet come.

29 If the euill now that is sowne, be not turned upside downe, and if the place where the euill is sowne, passe not away, then cannot the thing come that is sowne with good.

30 For the come of euill seed hath bene sowne in the heart of Adam from the beginning, and how much vngodlinesse hath hee brought vp vnto this time? and how much shall he bring forth vntil the harvest come?

31 Ponder with thy selfe, how much fruit of wickednesse the come of euill seed bringeth forth.

32 And when the flakkes shall be cut downe, which are without number, how great an harvest

must be prepared.

33 Then I answered, and sayd, How, and when shall these things come to passe? wherefore are our yeeres few and euill?

34 And he answered me, saying, Hast not to be about the most High: for thou labourst in vaine to be about him, though thou in deuour neuer so much.

35 Did not the foules also of the righteous aske question of these things in their chambers, saying, How long shall I thus hope? and when commeth the fruit of my barme and our wages?

36 And vpon this Ieremiel the Archangel answered, and sayd, When the number of the seeds is filled in you: for he hath weighed the world in the balance.

37 The measure of the times is measured: the ages are counted by number, and they shall not be moued or shaken, till the measure thereof be fulfilled.

38 Then answered I, and said, O Lord, Lord, we are all euen full of sinne,

39 And for our sake peraduenture the harvest of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So he answered me, and sayd, Goe, and aske a woman with childe, when shee hath fulfilled her nine moneths, if her wombe may keep the birth any longer within her.

41 Then sayd I, No, Lord, she can not. And he sayd vnto me, In the graue the places of foules are like the wombe.

42 For as shee that is with childe, hasteth to escape the necessities of the travell, so doe these places haste to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shall be shewed thee from the beginning.

44 Then answered I, and sayd, If I haue found grace in thy sight, and if it be possible, and if I be meet therefore,

45 Shew mee whether there be more to come then is past, or more things past, then are to come.

46 What is past, I know, but what is to come, I know not.

47 And he said vnto me, Stand on the right side, and I will expound thee this by example.

48 So I stoode and beholde, a hote burning oven passed before mee: and when the flame was gone by, I looked, and beholde, the smoke had the vpper hand.

49 After this there passed before mee a watric cloud, and sent downe much raine with a storme: and when the stormie raine was past, the droppes came after.

50 Then sayd hee vnto mee, Consider with thy selfe, as the raine is more then the droppes, and as fire exceedeth the smoake, so the portion that is past, hath the vpper hand. And the droppes, and the smoake were much.

51 Then I prayed, and said, May I liue, thinkest thou, vntill that time? or what shall come to passe in those dayes?

52 Hee answered me, and sayd, Of the tokens whereof thou askest me, I can tell thee a part: but I am not sent to shew thee of thy life: for I do not know it.

CHAP. V.

In the latter times crush flouer bid. 10 Vniuersal harvest, and all wickednesse, shall be cut in the world. 23 The end is now, and God deliuereth them. 33 God doth all things, hee will.

Neuertheless

* Iud. 9.8.
2. Chron. 25. 18.

* Isa. 55. 8. 9. John
3. 3. 1. Cor. 2. 13.
14.

N Euertheless concerning the tokens, beholde, the times shall come, that they which dwell vpon earth, shall be taken in a great number, and the way of the truth shall be hid, and the land shall be barren from faith.

Math. 24. 14.

3 And * iniquitie shall be increased more then thou hast seene now, or hast heard in time past.

4 And it shall come to passe, that one shall set in foot, and thou shalt see the land desolate, which now reigneth.

5 Yea, if God graunt thee to liue, thou shalt see after the third trumpet, that the sunne shall suddenly shine againe in the night, and the moone three times a day.

6 Blood shall drop out of y wood, & the sloop shall giue his voice, & the people shall be moued.

7 And he shall rule, of whome they hope not, that dwell vpon earth, and the fowles shall change place.

8 And the sea of Sodom shall cast out fish, and make a noyse in the night, which many shall not know, but they shall heare the voyce thereof.

9 There shall be a confusion in many places, and the fire shall oft breake forth, and the wilde beastes shall change their places, and monstrous women shall beare monsters.

10 And salt waters shall be found in the sweete, and all friends shall fight one against another: then shall wit hide it selfe, and vnderstanding depart into his secret chamber.

11 It shall be fought of many, and yet not bee found: then shall vniuersitinesse and voluptuousnesse haue the vpper hand vpon earth.

12 One land also shall aske another, and say, Is righteous iustice gone through thee? And it shall say, No.

13 At the same time shall men hope, but not obtaine: they shall labour, but their enterprises shall not prosper.

14 To shewe thee such tokens I haue leaue, and if thou wilt pray againe and weepe as now, and fast seuen dayes, thou shalt heare yet greater things then these.

15 ¶ Then I awaked, and a fearfulness went thorow all my body, and my n inde was feeble and fainted.

16 But the Angel that was come to talke with me, held mee, comforted mee, and set me vp vpon my seate.

17 And in the second night, Salathiel the captaine of the people came vnto me, saying, Where hast thou bene? and why is thy countenance so heauie?

18 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie.

19 Vp then and care, and forsake vs not, as the shepheard that leaueh his flocke in the hands of the cruell wolves.

20 Then said I vnto him, Goe thy wayes from me, and come not neare me: and when he heard it, he went from me.

21 And I fasted seuen dayes, mourning & weeping, as Vriel the Angel had commanded me.

22 And after seuen dayes the thoughtes of mine heart were very grievous vnto me againe.

23 And I had a desire to reason againe, and I began to talke with the most High againe.

24 And said, O Lord, Lord: of euery forest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyard.

25 And of all lands of the world thou hast chosen thee one vine, and of all the flowers of the ground, thou hast chosen thee one lillie.

26 And of all the depthes of the sea thou hast filled thee one iurer, and of all builded cities thou hast sanctified Sion vnto thy selfe.

27 And of all the soules that are created, thou hast named thee one doue, & of all the cattel that are made, thou hast appointed thee one sheepe.

28 And among all the multitude of people thou hast gotten thee one people, and vnto this people, whom thou louedst, thou gauest a Lawe that is proued of all.

29 And now, O Lord, why hast thou giuen this, one people ouer vnto many, and vpon one roote thou hast set others, and hast scattered thine onely people among many.

30 They treade them downe, which haue without thy promises, & beleaue not thy testimonties.

31 And if thou diddest so much hate thy people, they shoulde haue bene punished with thine owne handes.

32 ¶ Now when I had spoken these wordes, the Angel that came to mee the night afore, was sent vnto me.

33 And said vnto me, Heare me, and I will teach thee, and hearken that I may instruct thee further.

34 And I said, Speake on, my Lord. Then said he vnto me, Thou art sore vexed and troubled for Israels sake. Louest thou them better, then hee doth that made them?

35 And I said, No, Lord: but of very sorrow haue I spoken for my reines paine me euery houre, while I labour to comprehend the way of the most High, and to seeke out part of this iudgement.

36 And he said vnto me, Thou canst not. And I sayd, Wherefore, Lord, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not seene the trouble of Jacob, and the griefe of the flocke of Israel.

37 And he layd vnto me, Number vnto me the things that are not yet come, or rather mee the drops that are scattered, or make me the withered flowers greene againe.

38 Open me the places that are closed, & bring mee forth the windes, that are shut vp therein: shew me the image of a voyce, and then will I declare thee the thing that thou askest and labourst to know.

39 And I sayd, O Lord, Lord, who can know these things, but he that hath not hindwelling with men?

40 But I that am ignorant, how can I speake of these things, whereof thou askest me?

41 Then said he vnto me, Like as thou canst doe none of these things, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefit, that I haue promised vnto my people.

42 Then I said, Behold, O Lord, the last things are present vnto thee, and what shall they doe that haue bene before mee, or what shall be now, or they that shall come after vs?

43 And hee sayd vnto me, I will compare my iudgement vnto a ring: as there is no slacknesse of the last, so there is no slacknesse of the first.

44 Then I answered, and sayd, Couldst thou not make at once those that haue bene, those that are now, & those that shall come, that thou mightest shew thy iudgement the sooner?

45 Then

44 Then answered hee, The creature, said he, cannot prevent the Creator, neither can the world hold them at once, that shall be created therein.

45 And I said, As thou hast taught thy servant, that thou which givest strength to all, hast given life at once to all the worke created by thee, and hast sustained it, so might it now also containe all men at once.

46 And he said vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest forth? require her to bring forth tennue at once.

47 And I said, Surely she cannot, but by distance of time.

48 Then said hee vnto me, So haue I diuided the number of the earth by times when seede is sown vpon it.

49 For as a yong childe begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.

50 ¶ I talked againe, and said, Seeing thou hast now shewed me the way, I will proceed to speake before thee: for our mother, whom thou hast told me is yong, draweth thee neere vnto age?

51 He answered me, and said, Aske a woman that travaileth, and shee will tell thee.

52 Say vnto her, Wherefore are not they (whom thou hast now brought forth) like those that were before thee, but lesse of stature?

53 And shee shall answer thee, Some were borne in the flower of youth, others were borne in the time of age, when the wombe faileth.

54 Consider now why thisse, howe that ye are lesse of stature, then those that were before you.

55 And so are they that come after you, lesse then ye, as the stature which now begetteth to be olde, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseech thee, if I haue found fauour in thy sight, shewe thy servant by whome doest thou gouerne thy workmanship?

CHAP. VI.

God hath foretold all things in his secret counsell, and is without shadow, and hath created them for his children. 15 The first day of the age is come.

And he said vnto mee, In the beginning when the round world was made, and before the borders of the world were set, and before the winds blew one against another.

1 Before the boyes of thunders sounded, before the bright lightning did shine forth, before the foundations of Paradise were layde.

2 Before the faire flowers did appeare, before the moouable powers were stablished, before the innumerable armies of Angels were gathered.

3 Before the Heights of the aire were lifted vp, before the measures of the heauens were named, before the chimpes in Sion were hore.

4 Before the present yeres were fought out, and before the afflictions of them that now linne, were timed away, and they that haue layde vp the treasure of faith, were sealed.

5 Then did I purpose these things, and they were made by mee alone, and by none other: by me also they shall be ended, and by none other.

6 Then answered I, and said, What shall be the duration of times? or when shall be the end of the first, and the beginning of it that followeth?

7 And he sayde vnto mee, From Abraham vnto Isaac, when Iacob and Esau were borne of him, * Ia-

cobs hand held fast the heele of Esau.

8 For Esau is the end of this world, and Iacob is the beginning of it that followeth.

9 The hand of man is betwixt the heele and the hand. Other things, Ecdas, aske thou not.

10 ¶ I answered then, and said, O Lord, Lord, if I haue found fauour in thy sight,

11 I beseeche thee, make an ende to shewe thy servant thy tokens, whereof thou shewdest mee part the last night.

12 So he answered mee and said, Stand vp vpon thy feete, and heare a mightie sounding voyce.

13 There shall come as an earthquake, but the place where thou standest, shall not be mooued.

14 And therefore when hee speaketh, be not afraid: for of the ende shall be the word, and of the foundation of the earth shall it be understood.

15 Therefore while one speaketh of them, it trembleth and is mooued: for it knoweth, that it must be changed at the ende.

16 And when I had heard it, I stoode vp vpon my feete, and hearkened, and beholde, there was a voyce that spake, and the sound of it was like the sound of many waters.

17 And it sayd, Beholde, the dayes come, that I will come and inquire of them that dwell vpon the earth,

18 And when I beginne to inquire of them, who by their vnrighteousnesse haue hurt others, & when the affliction of Sion shall be fulfilled,

19 And the world, that shall vanish away, shall be sealed, then will I shew these signes: the books shall be opened before the heauen, and they shall see all it together.

20 And the children of a yere olde shall speake with their voices: the women with child shall bring forth vntimely children of three or foure moneths olde, and they shall lue that are raised vp.

21 Then suddenly shall the fowen places appeare as the vnfowen, and the full store houses shall suddenly be found emptye.

22 And the trumpet shall sound, and all they that heare it, shall be suddenly afraid.

23 At that time shall friends fight with friends, as with enemies, and the earth shall feare with them: the springs of the welles shall stand still, and in three houres they shall not runne.

24 Whosoever remaineth from all these things that I haue tolde thee, shall be saved, and see my saluation, and the end of our world.

25 And the men that are receaved, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shall be changed, and turned to another meaning.

26 For euill shall be put out, and deceit shall be quenched.

27 But frith shall flourish: corruption shall be overcome, and the truth which hath bene so long without fruit, shall come forth.

28 ¶ And when he talked with me, beholde, I looked a litle vpon him before whom I stood.

29 And these words said he vnto me, I am come to shew thee the time of the night to come.

30 If thou wilt pray againe, and fast seven dayes more, I will tell thee more things, and greater then these, which I haue heard in the day.

31 For thy voyce is heard before the Highest: surely the mighty hath seene thy righteous dealing: hee hath seene also thy chastitie, which thou hast kept since thy youth.

33 Therefore hath he sent me to shewe thee all these things, and to say vnto thee, Bee of good comfort, and feare not.

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe and fasted seuen dayes in like maner, that I might fulfill the three weekes, which he had appointed me.

36 And in the eight night was mine heart vexed within me againe, and I began to speake before the most High.

37 For my spirit was greatly set on fire, and my soule was in distresse,

38 And I said, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst * that the heauen and the earth should be made, and the worke followed thy word.

39 And then was there the spirit, and the darkness was on euery side with silence: there was no mans voyce as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heavenly ayre, and commandedst it, that going betwene, it should make a diuision betwene the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commandedst, that the waters should be gathered together in the seventh part of the earth: fixe partes diddest thou drie, & kept them to the intent that of these there should be that should serue thee, being sowed of God and tilled.

43 Alasone as thy word went forth, the worke was incontinently made.

44 For immediately great and innumerable fruit did spring vp, and many diuers pleasures for the taste, and floures of vchangeable colour, and odours of a most wonderfull smell, and these things were created the third day.

45 * Vpon the fourth day thou createdst the light of the Sunne, and of the Moone, and the order of the starres.

46 And gauest them a charge, to doe * seruice euen vnto man that was for to be made.

47 And vpon the fift day thou saidest vnto the seventh part * where the waters were gathered, that it should bring forth beastes, as foules and fishes: and it was so.

48 For the dumbe waters, and without life brought forth liuing things at the commandment of God, that the nations might praise thy wonderous workes.

49 Then didst thou prepare two liuing things: the one thou callest || Behemoth, and the other thou callest Leviathan,

50 And diddest separate the one from the other: for the seventh part, where the water was gathered, could not hold them.

51 Vnto Behemoth thou gauest one part, which was dryed vp the third day, that he should dwell in the same part, wherein are a thousand hilles.

52 But vnto Leviathan thou gauest the seventh part, that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the fixe day thou gauest commandment vnto the earth, that before thee it should bring forth beastes, cattell and creeping things.

54 And besides this Adam, whom thou madest lord ouer all the workes, which thou hast created, of him come we all, and the people also whome thou hast chosen.

55 All this haue I spoken before thee, O Lord, because thou hast created the world for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a droppe that falleth from a vessell.

57 And now, O Lorde, behold these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And we thy people (whom thou hast called the first borne, the only begotten, and thy seruent loue) are giuen into their hands.

59 If the world then be created for our sakes, why haue we not the inheritance thereof in possession? or how long shall we suffer these things?

CHAP. VII.

5 Without tribulation none can come to felicitie. 25 God aduersify all in iustice. 28 The coming and death of Christ. 32 The resurrection and last iudgement. 33 After the which all corruption shall cease. 38 All fall in Adam. 39 The true life. 42 The mercies and goodness of God.

And when I had made an end of these wordes, there was sent vnto me an Angel, which had benel ent downe to me the nights afore.

2 And he said vnto me, Vp, Eldras, and heare the wordis that I am come to tell thee.

3 And I said, Speake on, my God. Then sayde he vnto me, The sea is set in a wide place, that it might be deepe and great.

4 But presuppose that the entrance thereof were narrowe, and like the riuers.

5 Who could go into the sea to looke vpon it, and to rule it, if he went not thorow the narrowe, howe could he come into the broad?

6 There is also another thing: a citie is builded and set vpon a broad field, and is full of all good things:

7 The entrance thereof is narrowe and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left.

8 And there is but one path betwixt them, euen betwene the fire and the water, so that there could but one man goe there.

9 If this citie were giuen vnto a man for an inheritance, if he neuer went thorow the perill before it, howe could he receive his inheritance?

10 And I said, It is so, Lord. Then said he, So is the portion of Israel.

11 Surely for their sakes haue I made the world: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the world made narrow, full of sorrowe and trauaile: they are but fewe, and cull, and full of perils, and very painfull.

13 For the entrances of the fore world were wide and fire, and brought immortal fruite.

14 If then they that are liuing, labour not to enter by these straites, and brittle things, they can not attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? and why art thou moued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

Gen. 1. 1.

Gen. 1. 14.

Gen. 1. 14. and 15. Gen. 4. 19.

Gen. 1. 20.

Job. 40.

* Dan. 3.

17 Then said I O Lord, Lord, * seeing thou hast ordered in thy Law, that the righteous should inherit these things, and that the vngodly should perish,

18 Should the righteous suffer straitnesse in hoping for large things? yet they that haue liued vngodly and suffered straitnesse, shall not see the large things.

19 Then he said vnto me, There is no iudge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they despise the Law of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they should doe to haue life, and what they should obserue, to a voyd punishment.

22 Neuertheless, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceiued themselves by their wicked deedes, and denied the power of the most High, and regarded not his wayes.

24 But they despised his Lawe, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his workes.

25 And therefore, Eldras, vnto the emptie are emptie things, and to the full, full things.

26 Beholde, the time shall come, that these tokens which I haue tolde thee, shall come to passe, and the bride shall appeare, and she shall come fourth, and be seene that now is vnder the earth.

27 And whosoever shall escape these euils, he shall see my wonders.

28 For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce within foure hundred yeres.

29 After these same yeres, shall my sonne Christ die, and all men that haue life.

30 And the world shall be turned into the olde silence for seuen dayes, as in the fore iudgements, so that no man shall remaine.

31 But after seuen dayes, the world that is yet asleepe, shall be raised vp: and that shall die that is corrupt.

32 Then the earth shall restore those that haue slept in her, and so shall the dust those that dwell therein silence, and the secret places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seate of iudgement, and miseries shall vanish away, and long suffering shall haue an ende.

34 Iustice onely shall continue: the trueth shall remaine, and faith shall be strong.

35 The worke shall follow, and the reward shall be shewed: the good deedes shall be of force, and vnrigheteousnesse shall beare no more rule.

36 Then said I, * Abraham prayed first for the Sodomiters, and * Moyses for the fathers that sinned in the wilderness,

37 And they that came after him, for Israel in the time of Achaz, and Samuel,

38 And * Dauid for the destruction, and * Salomon for them that came into the Sanctuary,

39 * And Elias for those that receiued raine, & for the dead that he might liue,

40 * And Ezechias for the people in the time Sennacherib, and diuers others for many.

41 Euen so now, seeing vice is increased, & wickednesse aboundeth, and the righteous haue pray-

ed for the vngodly, wherefore shall not the same effect follow also now?

42 Then he answered me, and said, This present life is not the end: oft times honour is retained in it: therefore haue they prayed for the weak.

43 But the day of iudgement shall be the end of this world, and the beginning of the immortality to come, wherein all corruption shall cease.

44 Intemperancie shall passe away: infidelitie shall be cut off: righteousnesse shall grow vp, and the veritie shall spring vp.

45 Then shall no man be able to saue him that is destroyed, nor oppress him that hath gotten the victorie.

46 I answered then, and said, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that hee should not haue sinned.

47 For what profite is it for men in this present life to be in heauinesse, and after death to fare punishment?

48 O Adam, what hast thou done? * For in that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee.

49 For what profite is it vnto vs, if there bee promised an immortall life, when we do the workes that bring death?

50 And that an euertlasting hope should be promised vs, seeing that we betyde our selues to deadly vanitie?

51 And that there should bee appointed vs dwellings of health and safetie, if we haue liued wickedly?

52 And that the glorie of the most High should be kept to defend them which haue led a patient life, if we haue walked in the wicked wayes?

53 And that an eternal Paradise should be shewed, whose fruite remaineth incorruptible, wherein is safetie and health, if we will not enter into it?

54 (For we haue bene conuersat in vnpleasant places)

55 And there the faces of them, which haue abstained, should shine more then starres, if our faces be blacker then darkenesse?

56 For while we liued, we did not remember when we did vnrighteously, that we should suffer after death.

57 Then answered he me, and said, This is the manner of the battell, which man, that is borne in the earth, shall fight,

58 That if he be ouercome, he should suffer as thou hast said: but if he get the victorie, he should receive the thing that I said.

59 For this is the life, whereof Moyses spake vnto the people, while he liued, saying, * Chuse thee life, that thou mayest liue.

60 Neuertheles, they beleueed him not, neither the Prophets after him, nor me also which haue said vnto them,

61 That heauinesse should not so be to their destruction, as ioy should come vnto them, to whome saluation is perswaded.

62 I answered then, and said, I knowe, Lorde, that the most High is called mercifull, in that hee hath mercie vpon them, which are not yet come to that world.

63 And that he hath pitie on those that walke in his Lawe,

* Gen. 22. 13.
* Exod. 32. 32.

* 2. Sam. 7. 4. 17.
* 2. Chr. 6. 1. 4.
* 1. King. 17. 21.
and 18. 41. 45.
* 2. King. 19. 1. 5.

*Rom. 1.1.

64 And that: he is patient: for he long suffereth those that haue sinned as his creatures,

65 And that he is liberal: for he will giue as much as needeth.

66 And that he is of great mercy: for hee ouercommeth in mercy those that are present, and that are past, and them which are to come.

67 For if he were not abundant in his mercies, the worlde could not continue, nor they that haue the possesion thereof.

68 Hee pardoneth also: for if he gaue not of his goodnesse, that they that haue done euill, might bee relished from their wickednesse, the ten thousand part of men should not remaine aloue.

69 And if he, being iudge, forgaueth not those that be healed with his worde, and tooke away the multitude of sinnes,

70 There should peradventure be very few left in an innumerable multitude.

CHAP. VIII.

1 The number of the gaily is small. 6 The workers of God are excellent. 20 Efdras prayeth for him and for his people. 29 The promise of saluation to the iust. 53 The destruction of the vniuersal.

And he answered mee, saying, The most High made this worlde for many, but the worlde to come for fewe.

2 I will tell thee a similitude, O Efdras. As when thou askest the earth, it shall say vnto thee, that it giueth much earthly matter to make pottes, but little dust that golde cometh of, so is it with the worke of this world.

3 * There be many created, but few shalbe saved.

4 Then answered I, and saide, Then swallowe vp the wit, O my soule, and deuoure vnderstanding.

5 For thou hast promised to heare, & thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou sufferest not thy seruant, that we may intreate thee, that thou mayest giue seede vnto our heart, & prepare our vnderstanding, that there may come fruite of it, whereby euery one which is corrupt, may liue, who can set himselfe for man?

7 For thou art alone, and wee all are the workmanship of thine handes, as thou hast said.

8 For when the body is fashioned nowe in the wombe, and thou hast giuen it members, thy creature is preferred by fire and water, and the worke created by thee, doth suffer nine moneths the creature, which is fashioned in it.

9 But the thing that containeth, and that which is contained, shall both be preferred, and when time is come, the wombe, being preferred, deliuereth the things that grew in it.

10 For thou hast commanded the members, cuen the breasts, to giue milke vnto the fruite appointed to the breasts,

11 That the thing, which is created, may be nourished for a time, til thou disposest it to thy mercie.

12 Thou bringest it vp with thy righteousness, nourishest it in thy lawe, and reformest it with thy iudgement.

13 Thou stayest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroyest him, which with so great labours is fashioned, it is an easie thing to appoint by thy commandement, that the thing also which is made, might be preferred.

15 Now therefore, O Lord, I will speake (as touching men in general thou shalt rather prouide) but concerning thy people, for whose sake I am sorry,

16 And for thine inheritance for whose cause I mourne: for Israel, for whom I am wofull, and for Jacob, for whose sake I am grieved.

17 For them will I pray before thee, as well for my selfe, as for them: for I see our faults that dwell in the land.

18 ¶ But I haue heard the sudden coming of the iudge, which is to come.

19 Therefore heare my voyce, and vnderstande my wordes which I will speake before thee. The beginning of the wordes of Efdras, before hee was taken vp.

20 O Lord, that liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,

21 Whose throne is indimable, and his glory incomprehensible, before whom the hoste of the Angels stand with trembling,

22 Whose keeping is turned in winde and fire, whose word is true, & sayings stedfast: whose commandement is strong, and gouernment terrible,

23 Whose looke drieth vp the depeths, & wrath maketh the mountaines to melt away as the thing beareth witness.

24 Heare the prayer of thy seruants, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will auer.

26 Look not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked faintly before thee, but remember them that reuerence thy will.

29 Let it not be thy will to destroy them, which haue liued like beastes, but looke vpon them that haue clearly taught thy Lawe.

30 Take not displeasure with them, which appeare worse then beastes, but loue them that alway put their trust in thy righteousness and glory.

31 For wee and our fathers haue all the same sicknesse: but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercie vpon vs, thou shalt bee called mercifull towards vs which haue no workes of righteousness.

33 For the righteous, which haue layde vp many good workes, let them receiue the rewarde of their owne deedes.

34 But what is man, that thou shouldest take displeasure at him? or what is this mortall generation, that thou shouldest be so grieved towards it?

35 * For verely there is no man among them that be borne, but hee hath done wickedly, nor any that doth confesse thee, which hath not done amisse.

36 For in this, O Lord, thy righteousness and thy goodnesse shall be praised, if thou bee mercifull vnto them, which haue not the substance of good workes.

37 ¶ Then answered hee mee, and sayde, Some things hast thou spoken aright, and according vnto thy wordes it shall be.

38 For I will not verely consider the workes of them, before the death, before the iudgement, before destruction:

39 But * I will reioyce in the wayes of the righteous, and I will remember the pilgrimage, the saluation and the rewarde that they shall haue.

40 Like as I haue spoken nowe, so shall it come to passe.

* King 8. 46.
2. Cor. 8. 39.

* Gen. 44.

41 For as the husbandman soweth much seede vpon the ground, and planteth many trees, and yet alway the thing that is sowed, cometh not vp in time, neither yet doth all that is planted, take roote: so neither shall they all that are brought into the world, be saved.

42 I answered then and sayde, If I haue founde grace, let me speake.

43 Like as the husbandmans seede perisheth, if it come not vp, and receiue not raie in due season, or if it be destroyed with too much raie:

44 So perishest man, which is created with thine hands, and thou art called his paterne, because hee is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.

45 Bee not wroth with vs, O Lorde, but spare thy people, and haue mercie vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered hee me, and saide, The things present are for the present, and the things to come for such as be to come.

47 For thou art farre off that thou shouldest loue my creature about mee: but I haue oft times drawn nere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also thou art maruailous before the Highest:

49 In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries & calamities remaine for them that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plenteousness made ready: the citie is builded, and rest is prepared, perfect goodnes and absolute wisdom.

53 The roote of euill is sealed vp from you: the weaknesse and moth is destroyed from you, and into hell fleeth corruption to be forgotten.

54 Sorowes are vanished away, and in the ende is shewed the treasure of immortallitie.

55 Therefore aske thou no more questions concerning the multitude of them that perish.

56 For when they had libertie, they despised the most High: they contemned his lawe and forsooke his wayes.

57 Moreover, they haue troden downe his righteous,

58 *Saying in their heart, that there was no God, though they knew that they should die.

59 For as the thing I haue spoken of, is made ready for you: so is thirst and paine prepared for them: for God would not that man should perish:

60 But they, after that they were created, haue defiled the Name of him I made them, and are vnthankfull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered, and said,

63 Beholde now, O Lord: thou hast shewed me the many wonders, which thou hast determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this world haue a beginning and an ende, &c. Psal.

10 For the wicked after this sort. 11 The number of the wicked is more then of the good. 12 The living ingratefull. 13 Therefore they perish. 14 The wisdom of a woman learning.

HE answered mee then, and sayde, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand that it is the time wherein the most High will beginne to visite the world which he made.

3 Therefore when there shall seene an * earthquake in the world, and an vprore of the people,

4 Then shalt thou vnderstande that the most High spake of those things from the daies that were before thee, euen from the beginning.

5 For all that is made in the worlde, hath a beginning and an ende, and the ende is manifest.

6 So the times also of the most High haue plaine beginnings in wonders, and signes, and ende in effect and miracles.

7 And euerie one that shall escape safe, and shall be deliuered by his workes, and by the faith wherein ye haue beleued,

8 Shall be preferred from the said perils, and shall see my saluation in my lande, & within my borders: for I haue kept me holy from the world.

9 Then shall they haue picie of themselves, which nowe haue abused my wayes: and they that haue cast them out despitefully, shall dwell in paines.

10 For such as in their life haue receiued benefites, and haue not knowne me,

11 But haue abhorred my lawe, while they were yet in libertie, and when they had yet leysure of amendment, and would not vnderstande but despised it,

12 They must bee taught it after death by paine.

13 And therefore bee thou no more carefull to knowe how the vngodly shall bee punished, but inquire howe the righteous shall be saved, and whose the world is, for whom it is, and when.

14 Then answered I and said,

15 I haue afore said that which I say now & will speake it hereafter, that there be many moe of them which perish, then of them that shall be * saved,

16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the seed: as the flowers be, so are the colours also: such as the workman is such is the worke: and as the husbandman is, so is his husbandry: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that now liue, no man spake against me.

19 For then euerie one obeyed, but now the manners of them that are created in this worlde, that is made, are corrupted by a perpetuall seede, and by a Lawe, whereout they cannot ridde themselves.

20 So I considered the deuil, and behold, there was perill, because of the deuils, that were sprung vp into it.

21 Yet when I sawe it, I spared it greatly, and haue kept mee one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape bee kept, and my plant, which I haue dressed with great labour.

23 ¶ Nevertheless, if thou wilt cease seuen daies moe, but thou shalt not fast in them,

24 But shalt goe into a faire fildes, where no house is builded, and shalt eate onely of the flowers

* Math. 24.

* [chap. 9.]
math. 20. 16

* psalms 14. 1.
and 53. 1.

men are brought in bondage, and our strong men
are become weak.

23 And, which is the greatest of all, Sion the
strong hath lost her worship: for she is deliuered in-
to the hands of them that hate vs.

24 And therefore shake off thy great heauines,
and put away the multitude of sorowes, that the
Almightie may be mercifull vnto thee, and that
the most High may giue thee rest and ease from
thy labour.

25 And when I was talking with her, her face
and beautie shined suddenly, and her countenance
was bright, so that I was afraid of her, and mused
what it might be.

26 And behold immediately she cast out a great
voyce, very fearefull, so that the earth shooke at
the noyse of the woman.

27 And I looked, and beholde, the woman ap-
peared vnto me no more: but there was a citie
builded, and a place was shewed from the ground
and foundation. Then was I afraid, and cryed with
a loud voyce, and said,

28 Where is Vriel the Angel * which came to
me at the first? for he hath caused me to come into
many and deepe considerations, and mine ende is
turned into corruption, and my prayer to rebuke.

29 And as I was speaking these wordes, behold,
he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnder-
standing was altered, and he tooke me by the right
hand and comforted me, and set me vpon my
feete, and said vnto me,

31 What ayleth thee? and why is thine vnder-
standing vexed? and the vnderstanding of thine
heart? and wherefore art thou sorie?

32 And I said, Because thou hast forsaken me, &
I haue done * according vnto thy wordes: I went
into the field, and there haue I seene things, and see
that I am not able to expresse.

33 Then said he vnto me, Stand vp manly, and
I will giue thee exhortation.

34 Then said I, Speake vnto me, my Lord, and
for sake me not, lest I die through rashnesse.

35 For I haue seene that I knowe not, and heare
that I doe not knowe.

36 Or is mine vnderstanding deceiued, or doth
my minde being hauncie, erre?

37 Now therefore I beseech thee that thou wilt
shew thy seruant of this wonder.

38 Then he answered me, and said, Heare mee,
and I will informe thee, and tell thee wherefore
thou art afraid: for the most High hath reuelled
many secret things vnto thee.

39 He hath seene thy good purpose that thou
art sory continually for thy people, and makest
great lamentation for Sion.

40 This therefore is the vnderstanding of the
vision, which appeared vnto thee a litle while ago.

41 Thou sawest a woman mourning, and thou
beganest to comfort her:

42 But now seest thou the likenesse of the wo-
man no more, but there appeared vnto thee a citie
builded.

43 And whereas she tolde thee of the death of
her sonne, this is the solution,

44 This woman, which thou sawest, she is Sion:
and whereas she tolde thee (euen thee which thou
seest now as a citie builded)

45 And as touching that she sayde vnto thee,
that she was barren thirtie yeeres, this was concer-

ning that there was euen thirtie yeeres wherein
there was no offering offered in her.

46 But after thirtie yeeres, Salomon build the citie,
& offered offerings: then bare the barren a sonne.

47 And whereas she tolde thee, she nourished
him w labours, that was the inhabiting of Ierusalem.

48 But whereas she tolde thee that her sonne,
as his chance was, dyed when she came into her
chamber, that is the fall that is come to Ierusalem.

49 And when thou sawest her like one that
mourned for her sonne, thou beganest to com-
fort her: of these things which haue chanced thee
are to be opened vnto thee.

50 For now the most High seeth, that thou art
sory in thy minde, and because thou sufferest with
all thine heart for her, he shewed thee the cleare-
nesse of her glory, & the fairness of her beautie.

51 And therefore I bade thee remaine in the
field where no house was builded.

52 For I knew that the most High would shew
these things vnto thee.

53 Therefore I commanded thee to goe into
the field, where no foundation nor building is.

54 For the worke of mans building cannot
stand in that place where the city of the most High
should be shewed.

55 And therefore feare not, neither let thine
heart be afraid, but go in, and see the beautie and
greatnesse of the building as much as thou art able
to see with thine eyes.

56 And after this shalt thou heare, as much as
thine eares may comprehend.

57 For thou art blessed among many, and art
called with the most High among the few.

58 But to morow at night thou shalt remaine here,

59 And the most High shall shew thee visions
of high things, which the most High will doe vnto
them that dwell vpon earth, in the last dayes. So I
slept the same night: and another day he had com-
manded me.

CHAP. XL.

The vision of an Eagle coming forth of the desert after his
labours. 27. Of a lion coming out of the forest.

Then sawe I a dream, and beholde, there came
vp from the sea an Eagle, which had twelue fea-
thered wings, and thret heads.

1 And I sawe and beholde, the spred her wings
ouer all the earth, and all the windes of the ayre
blew on her, and gathered them in.

2 And I beheld, and out of her feathers grew
out other contrary feathers, and they became litle
feathers and small.

3 But her heads remained still, and the head in
the middes was greater then the other heads, yet
rested it with them.

4 Moreouer, I sawe that the Eagle flew with
his feathers and reigned vpon earth, and ouer them
that dwell therein.

5 And I saw that all things vnder heauen were
subiect vnto her, and no man spake against her, no
not one creature vpon earth.

6 I sawe also that the Eagle stood vp vpon her
clawes, and spake to her feathers, saying,

7 Watch not all together: sleepe euery one
in his owne place, and watch by course.

8 But let the heads be preiured for the last.

9 Neuertheles, I saw that the voyce went out
of her heads, but from the middes of her body.

10 Then I numbred her contrary feathers, and
behold, there were eight of them.

15 And I looked, and behelde when the right side thereof arose feathers, and reigned ouer all the earth.

16 And when it had reigned, the end of it came, and the place thereof appeared no more. So the next stood vp, & reigned: it continued a long time.

17 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

18 Then there came a voyce vnto it, and sayde, 19 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more.

20 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

21 Then arose the third and reigned as the other afore, and it appeared no more also.

22 So came it to all foules one after another, so that every one reigned, & then appeared no more.

23 Then I looked, and behelde, in proceesse of time, the feathers followed stood vp on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

24 For some of them were set vp, but ruled not. 25 After this I looked, and behelde, the twelue feathers appeared no more, nor the two wings.

26 And there was no more vpon the eagles body, but two heads that rested, and fixe wings.

27 Then saw I also that two wings diuided themselves from the fixe, and remained vnder the head, that was vpon the right side: for the fixe continued in their place.

28 So I looked, and behelde, the vnderwings thought to set vp themselves, and to haue the rule.

29 Then there was one set vp, but shortly it appeared no more.

30 And the second were sooner gone theny first.

31 Then I behelde, and loe, the two that remained thought also in themselves to reigne.

32 And when they so thought, behelde, there awoke one of the heads that were at rest, which was in the middle: for that was greater then the two.

33 And then I saw, that the two heades were joynted therewith.

34 And behold, the head was turned with them that were with it, and did cate vp the two vnderwings that would haue reigned.

35 But this head put the whole earth in feare & bare rule in it, ouer all those that dwelt vpon earth with much labour, and it had the gouernance of the world more then all the wings that had bene.

36 After this I looked, and beheld, the head that was in the middle suddenly appeared no more, as did the wings.

37 But the two heades remained, which also ruled likewise vpon earth, and ouer those that dwelt therein.

38 And I beheld, and loe the head vpon the right side deuoured it that was vpon the left side.

39 Then I heard a voyce which said vnto me, Looke before thee, and consider the thing that thou seest.

40 So I saw, and behelde, as it were a lyon that roareth, running hastily out of the wood, and I saw that hee first, out a great voyce vnto the eagle, and spake, and said,

41 Heare thou, I will talke with thee, and the most High shall say vnto thee,

42 Art not thou that that of the foure beastes remainest, whome I made to reigne in my worlde, shew by them the ende of times might come.

43 And the fourth is come, and hath overcome

all the beastes that were with it, and hath pouered ouer the world with great feares, and ouer the whole compass of the earth with wicked oppression, and that dwelleth so long time in all the world with deede.

44 For thou hast not denied that earth's truth.

45 Seeing thou hast troubled the mecke, thou hast hurt the peaceable, and thou hast loured lyars, and destroyed the dwellings of them that brought fourth fruit, and hast set downe the males of such as did thee no harme.

46 Therefore is thy wrong full deuling come vp vnto the most High, & the pride vnto the highity.

47 The most High also hath looked vpon thee: provide times, and behold, they are ended, and their abominations are fulfilled.

48 Therefore appeere no more, thou eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked claws, nor all thy vaine body.

49 That all the earth may be refreshed, & come againe as one deliuered from thy violence, and that they may hope for the iudgement and mercy of him that made her.

CHAP. XII.

And when the lyon spake these wordes to the eagle, I saw,

1 And behelde, the head that had the upper hand, appeared no more, neither did it foure wings appeare any more, that came to it, and set vp themselves to reigne, whose kingdomes was final and full of vices.

2 And I saw, and behelde, they appeared no more, and the whole body of the eagle was burnt so that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and from the great feare, and said vnto my spirit,

3 Loe, this hast thou done vnto me: in that thou searchest out the wayes of the most High.

4 Loe, yet am I weary in my minde, and very weake in my spirit, and like strength is there in me, for the great feare that I receiued this night.

5 Therefore now I will beseech the most High that he will comfort me vnto the end.

6 And I sayde, O Lord, Lords, if I haue founde great before thy sight, & if I am iustified with thee before many other, and if my prayer in deede bee come vp before thy face,

7 Comfort mee, and shewe mee thy seruise the interpretation and difference of this horrible sight, that thou mayest perfectly comfort my soule.

8 Seeing thou hast iudged mee worthy to shewe me the last times.

9 Then he said vnto me, This is the interpretation of this vision.

10 The eagle, whome thou sawest come vp from the sea, is the kingdome which was scene in the vision of thy brother Daniel.

11 But it was not expounded vnto him therefore now I declare it vnto thee.

12 Behelde, the dates come, that there shall rise vp a kingdome vpon the earth, and it shall beare aboue all kingdomes that were there.

13 In it shall rise kingdome after another.

14 Whereof the fourth shall beginne to reigne, and shall haue more time then the rest.

15 And this do the twelve wings signifie which thou sawest.

19 For for that die which thou hast said speak, and that thou shalt not come out from the head, but from the middle of the body thereof, this is the interpretation.

20 That after the time of that kingdome there shall arise great feild, and it shall be in danger to fall, but it shall not be able to fall, but shall be reared againe to his beginning.

21 Concerning the eight vnder-wings, which thou shalt hang vnder his wings, this is the interpretation.

22 In him shall arise eight Kings, whose time shall be but short, and their yokes swift, and two of them shall perish.

23 But when the mid time cometh, there shall be four kepe a time, whilst his time beginneth to come to the end, may be ended; but two shall be kept vnto the end.

24 And where as thou shalt see three heads neglecting, this is the interpretation.

25 In his last dayes that the most High rayle vp three kingdomes, and shall call againe many things in olden times, and they shall haue the dominion of the earth.

26 And of those that dwell therein, with much griefe about all those that were before them: there are they called the heads of the egles.

27 For they shall accomplish his wickednesse, and shall finish his last ende.

28 And whereas thou shalt see that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with paine.

29 For the two that remained, the sworde shall deuoure them.

30 For the sword of y one, that deuoure y other: but at the last he shall fall by the sword himselfe.

31 And whereas thou shalt see two vnder-wings, that went off towards the head, which was on the right side, this is the interpretation.

32 These are they whome the most High hath preferred for their ende, whose kingdome is litle, and full of trouble as thou shalt see.

33 And the lyon whome thou shalt see rising vp out of the wood and roaring, and speaking vnto the egles, and rebuking her for her vngodlinesse with all the wordes that thou hast heard.

34 This is the winde which the most High hath kept for them; and for their wickednesse vnto the ende, and hee shall reprove them, and cast before them their spoyles.

35 For he shall see them alie in the iudgement, and shall rebuke them and correct them.

36 For he will deliver the residue of my people by affliction, which are preferred vpon y borders; and he shall aske them in y iudgement, the coming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.

37 This is the charitie that thou shalt see, and these are the interpretations.

38 Thou shalt see here many things, which thou shalt see the most High.

39 Therefore were all these things that thou shalt see in a booke and hid them, and kept them secret.

40 And thus thou shalt see the people, whose hearts are darkened, and they cannot see, and keep these secrets.

41 But vnto the daye of the end, it may be shewed thee, and thou shalt see the most High to declare vnto thee, and with that hee went his way.

42 And when all the people had seen these things, they gathered them all together, from the least vnto the most, and came vnto mter, and spake vnto me, saying.

43 What haue we dreamed thee? or what hath beene done against thee, that thou shouldst be thus, and lifted in this place?

44 For of all the people thou only art left vnto a grape of the vine, and a candle in a dark place, and as an hauen of ship persecuted from the tempest.

45 Are not the cuils which are come vnto vs, sufficient vnto vs?

46 If thou then forsake vs, we much better had it, if thou hadst beene with vs, as thou wast.

47 I answered them, and said, that they should not say thus, and they wept with a loud voyce.

48 Then I turned I them, and said, that they should not be of good comfort, of Israel, and be not here, vnto the house of iacob.

49 For the most High hath you in a stumbling block, and the Almighty hath not forgotten you in temptation.

50 As for mee, I haue not forsaken you, neither am I departed fro you, but am come into this place to pray for the defolation of Sion, that I might seeke mercie for the low estate of your sanctuary.

51 And now goe your way home every man, and after these dayes will I come vnto you.

52 So the people went their way into the citie, as I commanded them.

53 But I remained still in the sighte seven dayes, as he had commanded me, and did eat only of the flowers of the field, and had my meat of the herbes in those dayes.

CHAP. XIII.

The vision of a white coming forth of the sea, which declared a vision, y the prophecies and power against him, and the declaration of the vision.

And after the seven dayes I dreamed a dreame by night.

2 And behold, there arose a winde from the sea, and it mooued all the waves thereof.

3 And I looked, and beholde, there was a mighty man with the thousand of heauen, and when he named his countenance to look, all the things trembled that were seene vnder him.

4 And when the voyce went out of his mouth, all they burned that heard his voyce, as the earth smelt when it feelde the fire.

5 After these things I saw, and beholde; there was gathered together a multitude of men out of number, from the foure winde of the heauen, to fight against the man that came out from the sea.

6 And I looked, and beholde, he graced himselfe a great mountain, and flew vp vpon it.

7 But I would haue seene the countrey or place whereout the hill was grauen, and I could not.

8 I saw after these things, and beholde, all they which came to fight against him, were sore afraid, and yet they durst fight.

9 Nevertheless, when hee saw the multitude of the multitude that came, hee lifted his voice, and said, for hee helde no worde nor any instrument of warre.

10 But onely, as I saw, he sent out of his mouth, as it had bene a blast of fire, and out of his eye the winde of the flame, and out of his tongue he sent out fire.

12 And thou shalt see all rise together, as the
blast of fire, the wind of the same, and the great
storme, and fell with violence vpon the multitude
which was prepared to fight. And thou shalt see vpon
the face of the multitude as many as there was
nothing fierce, but only dust and smell of smoke.
13 How sayest thou I was ashy.

14 Afterward I saw I the same man come
downe from the mountain, and calling vnto him,
another peacable multitude.

15 And there came many vnto him, saying, wash
thy loins with water, and some with fire: for of
them were bound, and some brought of them that
were offered; and I saw I like through your face,
and smiled, and said.

16 Thou hast shewed thy face to the wonders
from the beginning; and hast counted me woorthy
to recite my prayer.

17 Show me now therefore the interpretation
of this dreame.

18 For thus I understood in mine vnderstanding,
vnto me that shall be left in those dayes, and
much more vnto them that are not left be-
hinde.

19 For they that were not left, were in heu-
renlie.

20 Now understand I the things that are layed
vp in the latter dayes, which shall come both vnto
them, and to those that are left behinde.

21 Therefore are they come into great perils
and many necessities, as these dreames declare.

22 Yet is it easier, that hee that is in danger,
should fall into that, & force the things to come
hereafter, then to passe away as a cloud out of the
world.

23 ¶ Then answered he me, and said, The in-
terpretation of the vision will I shew thee, and I will
open to thee the thing that thou hast required.

24 Whereas thou hast spoken of them that are
left behinde, this is the interpretation.

25 He that shall beare the danger in that time,
hee shall keepe himselfe. They that be fallen into
danger, are such as haue works and faith toward
the most High.

26 Know therefore, that they which be left be-
hinde, are more blessed then they that be dead.

27 These are the meanings of the vision. Where
as thou sawest a man coming vp from the midst
of the sea,

28 This is hee whom the most High hath
kept a great feabie, who by his owne felie shall de-
pise his creature, and he shall order them that are
left behinde.

29 ¶ And whereas thou sawest, that out of his
mouth there came a blast with fire and storme,

30 And that he neither held sword nor weapon,
but that by his fiercenesse he destroyed the whole
multitude, that came to fight against him, this is the
interpretation.

31 Before the dayes come that the most High
will begin to deliuer them that are vpon the earth.

32 And he shall assaile the hearts of them that
dwell vpon the earth.

33 And thou shalt see people to fight against
another, cite against cite, and place against place,
nation against nation, and realme against realme.

34 ¶ When this cometh to passe, then shall the
heavens come, that I shewed thee before, and then
shall my Sonne be reuiued, whom thou hast
seen.

35 And when all the people haue his voice, a
man shall in their owne land, leaue the battell
that they haue one against another.

36 And an innumerable multitude shall be
gathered as one, as they that be willing in voice, and
to fight against him.

37 But he shall stand vpon the topp of mount
Sion.

38 And sign shall come, and shall be shewed to
all, being prepared and builded, as thou sawest the
hill grassen forth without any hands.

39 And this my Sonne shall reuiue the picked
multitude of those nations, which for their wicked
life are fallen into the tempest.

40 And into torments like to flame, whereby
they shall be tormented: and without any labour
will he destroy them, even by the Law, which is
compared into the fire.

41 And whereas thou sawest that hee gathered
another peacable people vnto him,

42 These are the ten tribes, which were caried
away captiues out of their owne land, in the time
of Sennacherib the King, whom Salmanazar the King
of the Assyrians tooke captiue, and caried them be-
yond the river: so were they brought into an-
other land.

43 But they tooke this counsell to themselves,
that they would leaue the multitude of the hea-
then, and goe forth into a further country, where
they might dwell in quietnes.

44 That they might thus keep their flatteries,
which they neuer kept in their owne land.

45 And they entered in at the narrow passage of
the river Euphrates.

46 For the most High then shewed them
signes, and stayed the spring of the flood till they
were passed ouer.

47 For the now the country there was a great
journey, euen of a yeere and an halfe, and the same
regions is called Assirithi.

48 Then dwell they there until the latter time,
and when they come forth againe.

49 The most High shall holde ful the springs of
the river againe that they may goe thorow: there-
fore sawest thou the multitude peacable.

50 But they that be left behinde of thy people,
are those that be found within my borders.

51 Now when hee destroyeth the multitude of
the nations that are gathered together, he shall de-
fend the people that remaine.

52 And then shall he shew great wonders vnto
them.

53 Then sayd I, O Lord, Lord, shew me this,
wherefore haue I seene the man coming vp from
the middes of the sea.

54 And he sayd vnto me, As thou canst neither
seeke out, nor know these things, that are in the
deepe of the sea, so can no man vpon earth for my
Sonne, or those that be with him, but in the time
of that day.

55 This is the interpretation of the dreame
which thou sawest, and whereby thou only art
lightened.

56 For thou hast forsaken thine owne Law, and
applied thy diligence vnto mine, and sought it.

57 Thy life hath thou ordered in wisdom, and
hast called vnderstanding thy mother.

58 Therefore haue I shewed thee that reward
which the most High hath after thou hast done
with me. I will reuiue other things vnto thee, and will re-
clare

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*Mark 47.

*204.17.9

*Ezek 4.15
14/3.15.16

107.17.18

there vnto thee great and woonderous things.

77 Then went I forth vnto the field, glorifying and praising the most High for the wonders which he did in time.

78 Which he governeth, & such things as come in their seasons: and there I fate three dayes.

CHAP. XIII

3 How God appeared to Mofes in the bush. 10 All things decline to age. 15 The latter times worse then the former. 22 The ingratitude of Iſrael. 25 The reſurrexion and iudgement.

Vpon the third day I fate vnder an Oke, and beholde, there came forth a voyce vnto me out of the bush, and sayd, Efdras, Efdras.

2 And I sayd, Here am I, Lord, and stood vpon my feet.

**Esd. 3. 2.*

3 Then sayd he vnto me, * In the bush I reuicled my selfe, and spake vnto Mofes, when my people senced in Egypt:

4 And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai; and I held him with me a long season,

5 And I tolde him many wonders, and shewed him the secrets of the times and the end, and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed; and the dreames that thou hast seene, and the interpretations which thou hast heard.

8 For thou shalt be taken away from all, & thou shalt remaine henceforth with my counsell, and with such as be like thee, vntill the times be ended.

9 For the world hath lost his youth, and the times begin to waxe olde.

10 For the world is diuided into twelue parts, and ten parts of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, and reforme thy people, and comfort such of them as be in trouble, and now renounce the corruption.

13 Let goe from thee mortall thoughts: cast away from thee the burdens of men, & put off now the weake nature,

14 And set aside thy most grieuous thoughts, and haste thee to depart from these times.

15 For greater euils then those which thou hast seene now, shall they commit.

16 For the weaker that the world is by reason of age, the more shall the euils be increased vpon them that dwell therein.

17 For the truth is fled farre away, and lies are at hand: for now hasteth the vision to come, that thou hast seene.

18 ¶ Then answered I, and sayd before thee,

19 Beholde, O Lord, I will go as thou hast commanded me, and reforme the people, which are present: but they that shall be borne afterward, who shall admonish them?

20 Thus the world is set in darkenesse, and they that dwell therein, are without light.

21 For thy Law is burne, therefore no man knoweth the things that are done of thee, or the works that thou hast done.

22 But if I haue found grace before thee, send the holy Ghost into me, and I will write all that hath bene done in the world since the beginning,

which was written in thy Law, that men may finde the truth, and that they which will liue in the latter dayes, may liue.

23 And he answered me, saying, Go, and gather the people, and say vnto them, that they seeke thee not for fortie dayes,

24 But prepare thee many boxe tables, and take with thee these five, Sarcas, Dabrias, Selemb, Ebanas and Asiel, which are ready to write swiftly.

25 And come hidier, and I will light a candle of vnderstanding in thine heart, which shall not be put out: till the things be performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfite men, and some things shalt thou shew secretly vnto the wise: to morrow this houre shalt thou begin to write.

27 Then went I forth, as he commanded me, and gathered all the people together, and sayd,

28 Heare these words, O Iſrael,

29 * Our fathers at the beginning were strangers **Esd. 3. 4.*

in Egypt, from whence they were deliuered, **Id. 3. 5.*

30 And receined the Law of life, * which they kept not, which ye also haue transgressed after the.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and ye also haue done vnrighteously, & haue not kept the wayes which the most High commanded you.

32 And forsomuch as he is a righteous Iudge, he tooke from you in time the thing that he had giuen you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that you will subdue your owne vnderstanding, and reforme your heart, ye shall be kept alive, and after death shall ye obtaine merie.

35 For after death shall the iudgement come, when we shall liue againe: and then shall the names of the righteous be manifest, and the works of the vngodly shall be declared.

36 Let no man therefore come now vnto me, nor seeke me these fortie dayes.

37 So I tooke the five men, as he commanded me, and we went into the field, and remained there.

38 The next day, beholde, a voyce called me, saying, Efdras, * open thy mouth, and drinke that **Esd. 3. 6.*

I giue thee to drinke.

39 Then opened I my mouth, and beholde, he reached me a sil cup, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it, and drank, and when I had drinke it, mine heart had vnderstanding, and wisdom grew in my brest: for my spirit was strengthened in memorie.

41 And my mouth was opened, & shut no more.

42 The most High gaue vnderstanding vnto the five men, that they wrote the high things of the night, which they vnderstood not.

43 But in the night they did eate bread, but I spake by day, and held not my tongue by night.

44 In fortie dayes they wrote two hundred and foure books.

45 And when the fortie dayes were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the woordie and ynoworthie may reade it.

46 But keepe the seuentie last, that thou mayest giue them to the wife among thy people.

47 For in them is the vine of vnderstanding,

and the fountaine of wisedome, and the river of knowledge: and I did so.

CHAP. XV.

The prophesie of Iſaiah is certain, 5. The emle that ſhall come on the world, 9. The Lord will avenge the innocent blood, 12. Egypt ſhall lamer, 16. ſedition, 20. And punishment vpon the King of the earth, 24. Carſell are they that ſinke, 28. Tremble, and mourne vpon the whole earth, 33. God is the reuenger of his ſhelt.

Behold, ſpeake thou in the eares of my people the wordes of prophesie, which I will put in thy mouth, ſaith the Lord:

2 And cauſe them to be written in a letter for they are faithfull and true.

3 Feare not the imaginations againſt thee: lee not the vnfaithfulneſſe of the ſpeakers trouble thee, that ſpeake againſt thee.

4 For euery vnfaithfull ſhall die in his vnfaithfulneſſe.

5 Beholde, ſaith the Lord, I will bring plagues vpon all the world, the ſword, famine, death, and deſtruction:

6 Becauſe that iniquitie hath fully polluted all the earth, and their wicked workes are fulfilled.

7 Therefore, ſaith the Lord, I will holde my tongue no more for their wickedneſſe, (they doe vngodly) neither will I ſuffer them in the thinges that they doe wickedly.

8 Behold, the innocent and righteous blood cryeth vnto me, and the ſoules of the iuſt crie continually.

9 I will ſurely avenge them, ſaith the Lord, and receiue vnto me all the innocent blood from among them.

10 Beholde, my people is led as a ſtcke to the ſlaughter: I will not ſuffer them now to dwell in the land of Egypt.

11 But I will bring them out with a mightie hand, and a ſtretched out arme, and ſmite it with plagues, as afore, & wil deſtroy al the land thereof.

12 Egypt ſhall mourne, and the foundations thereof ſhall be ſmitten with the plague and puniſhment, that God ſhall bring vpon it.

13 The plowmen that till the ground, ſhall mourne: for their feedes ſhall faile through the blaſting and haile, and by an horrible ſtarre.

14 Woe to the worlde, and to them that dwell therein,

15 For the ſword, and their deſtruction draweth neere, and one people ſhal ſtand vp to fight againſt another with ſword in their hands.

16 For there ſhall bee ſedition among men, and one ſhall inuade another: they ſhall not reſpect their King, and the princes ſhall meaſure their doings by their power.

17 A man ſhal deſire to go into a citie, and ſhal not be able.

18 Becauſe of their pride the cities ſhall be troubled, the houſes ſhall be afraid, men ſhall feare.

19 A man ſhall haue no pitee vpon his neighbour, but ſhall deſtroy their houſes with the ſword, and their goods ſhall be ſpoyled for lacke of bread, and becauſe of great trouble.

20 Behold, ſaith God, I call together al the kings of the earth to reuerſe mee, which are from the Eaſt, and from the South, from the Eaſt, and from Libanus, to turne vpon them, and to repay the thinges that they haue done to them.

21 As they doe yet this day vnto my choſen, ſo will I doe alſo, and recompenſe them in their boſome: thus ſaith the Lord God.

22 My right hand ſhal not ſpare the ſinners, neither ſhall the ſword ceaſe from them, that ſhall innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath conſumed the foundations of the earth, & the ſinners like the ſtraw, that is kindled.

24 Woe to them that ſinne, and keepe not my commandments, ſaith the Lord.

25 I will not ſpare them: depart, O children, from the power: deſile not my Sanctuary.

26 For the Lord knoweth all them that ſinne againſt him, and therefore deliuereth het them vnto death and deſtruction.

27 For now are the plagues come vpon the world, and yet ſhall remaine in them: for God will not deliuer you, becauſe ye haue ſinned againſt him.

28 Beholde, an horrible viſion cometh from the Eaſt,

29 Where generations of Dragons of Arabia ſhall come out with many charres, and the multitude of them ſhall be caried as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in winch, ſhall go forth as the boares of the foreſt, and ſhall come with great power, and ſtand againſt them in battell, and ſhall deſtroy a portion of the land of the Aſſyrians.

31 But after this ſhall the dragons haue the vpper hand, and remember their nature, and ſhall turne about, and conſpire to conſume them with a great power.

32 Then theſe ſhall be troubled, and keepe ſilence by their power, and ſhall ſee.

33 From the land of the Aſſyrians ſhall the enemy beſiege them, & conſume ſome of them, and in their hoſte ſhall be feare and dread, and triſt among their kings.

34 Beholde clouds from the Eaſt, and from the North vnto the South, & they are very horrible to looke vpon, full of wrath and ſtorme.

35 They ſhall ſmite one vpon another: and they ſhall ſmite downe a great multitude of ſtates vpon the earth, euen their owne ſtarre, & the blood ſhall be from the ſword vnto the belly,

36 And the douring of man vnto the camels litter.

37 And there ſhall be great fearefulneſſe & trembling vpon earth, and they that ſee the wrath, ſhall be afraid, and a trembling ſhall come vpon them.

38 And then there ſhall come great ſtormes from the South, and from the North, and part from the Weſt.

39 And from the Eaſt ſhal windes ariſe and ſhal open it with the cloud, which he raiſed vp in wrath, and the ſtarre, raiſed to feare the Eaſt and Weſt winde, ſhall be deſtroyed.

40 And the great and mightie clouds ſhall be liſt vp full of wrath, and the ſtarre, that they may make all the earth afraid, & them that dwell therein, and that they may powre out ouer euery high place, and liſted vp, an horrible conſtellation.

41 As fire and haile, and ſhying ſwords, and many waters, that all fields may be full, and all riſers with the abundance of great waters.

42 And they ſhall breake downe the cities, and walles, and mountaines, and hilles, and the trees of the wood, and the graſſe of the meadowes, and their come.

43 And they ſhall go with a ſtraight courſe vnto Babylo, and make it afraid.

44 They

44. They shall come to her, and besiege her, and shall powre forth the constellation, and all the wrath against her: then shall the dust and smoke goe vp vnto the heauen, and all they that be about her, shall bewaile her.

45. And they that remaine vnder her, shall doe seruice vnto them, that haue put her in feare.

46. And thou Asia, that art partaker of the hope of Babylon, and the glory of her person,

47. Woe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoredome, that they might please and glorie in thy louers, which haue alway desired to commit whoredome with thee.

48. Thou hast followed her that is hated in all her works, and in her inventions: therefore saith God,

49. I will send plagues vpon thee, widowhood, pouertie, and famine, and the sword, and pestilence, to walte thine houses with destruction and death.

50. And the glorie of thy power shall be dried vp, as a flower when the heate riseth, that is sent vpon thee.

51. Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mightie and the louers shall not be able to receiue thee.

52. Would I thus hate thee, saith the Lord,

53. If thou hadst not alway flaine my chosen, exalting the stroke of thine handes, and saide ouer their death, when thou wast drunken,

54. Set fourth the beautie of thy countenance?

55. The reward of thy whoredome shall be in thy holome: therefore shalt thou receiue a reward.

56. As thou hast done vnto my chosen, saith the Lord, so will God doe vnto thee, and will deliuer thee vnto the plague.

57. And thy children shall die for hunger, and thou shalt fall by the sword, and thy cities shall be broken downe, and all thy men shall fall by the sword in the field.

58. And they that be in the mountaines shall die of hunger, and eate their owne flesh, and drinke their owne blood for want of bread, and thirst of water.

59. And thou, as Rahabie, shalt come thorow the sea, and receiue plagues againe.

60. In the passage they shall cast down the flaine cite, and shall roote out one part of thy land, and consume the portion of thy glory, and shall returne to her that was destroyed.

61. When thou shalt bee cast downe, thou shalt be to them as stubble, & they shall be to thee as fire,

62. And they shall destroy thee, and thy cities, thy land, and thy mountaines: all thy woods, and all thy fruitfull trees shall they burne with fire.

63. Thy children shall they cary away captiue, and shall spoyle thy substance, and marre the beautie of thy face.

C H A P. XVI.

Against Babylon, Asia, and Egypt, and Syria, 18. 98 of the earth that shall come vpon the world, with admonition how to gouerne themselves in affliction. 54. To acknowledge their sinnes, and to remember their sinnes, as the Lord, 55. Whose might, his prouidence and iudice is to be remembered.

Woe to thee, Babylon and Asia: woe to thee, Egypt and Syria.

1. Gird your selues with sacke and hairecloth, and moume your children, and bee sorow: for your destruction is at hand.

2. A sword is sent vnto you, and who will turne it backe? a life is sent among you, and who will quench it?

3. Plagues are sent vnto you, and who can drive them away?

4. May any man drive away an hungry lyon in the wode? or quench the fire in the stubble when it hath once begun to burne? may one turne againe the arrowe, that is shot of a strong archer?

5. The mightie Lord sendeth the plagues, and who can drive them away? the fire is gone forth in his wrath, and who can quench it?

6. Hee shall cast lightning, and who shall not feare? he shall thunder, and who shall not be affraid?

7. The Lord shall threaten, and who shall not vnto be broken in pieces: at his presence the earth quaketh, and the foundation thereof: the sea ariseth vp with waves from the deepe, & the waves thereof are troubled, and the fishes thereof before the Lord, and the glory of his power.

8. For strong is his right hande, that bendeth the bowe: his arrowes that he shooteth are sharpe, and shall not misse, when they begin to be shot into the endes of the world.

9. Beholde, the plagues are sent, and shall not turne againe, till they come vpon earth.

10. The fire is kindled, and shall not be put out, till it consume the foundations of the earth.

11. As an arrow which is shot of a mightie archer, returneth not backward, so the plagues that shall be sent vpon earth, shall not turne againe.

12. Woe is me, woe is me: who will deliuer me in those dayes?

13. The beginning of sorowes and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shall feele the beginning of euils, & all shall tremble. What shall I do in these things, when the plagues come?

14. Beholde, famine and plague, and trouble, and anguish are sent as scourges for an euill.

15. But for all these things they will not turne from their wickedness, nor be alway in default of the scourges.

16. Beholde, vnto the good cheape vpon earth, that they shall thinke themselves to be in good case: but then shall the euils be forth vpon earth, euen the sword, the famine and great confusion.

17. For many of them that dwell vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

18. And the dead shall cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, & the cities shall be cast downe.

19. There shall be no man left to till the earth, and to sowe it: the trees shall giue fruit, but who shall gather them?

20. The grapes shall be ripe, but who shall tread the? for all places shall be desolate, so that one man shall desire to see another, or to heare his voyce.

21. For of one cite there shall be tenne left, and two of the field, which shall hide themselves in the thicke woods, and in the clefts of rocks.

22. As when there remaine three or foure olives in the place where olives grow, or among other trees,

23. Or as when a vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

24. So in those dayes there shall be three or foure left by them that search their houses with the sword.

25. And the earth shall be left waste, and the fields thereof.

thereof shall waxe olde, and her wayes and all her pathes shall growe full of thornes, because no man shall trauell there thorow.

27 The virgins shall mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbands: their daughters shall mourne, hauing no helpers.

28 In the warres shall their bridegromes be destroyed, & their husbands shall perish with famine.

29 But, yee seruants of the Lord, heare these things, and marke them.

30 Beholde the word of the Lord, receiue it: beleeue not the gods of whom the Lord speaketh: beholde, the plagues draw neere, and are not slacke.

31 As a traouailing woman which in the ninth month bringeth forth her sonne, when the houre of birth is come, two or three houres afore y paines come vpon her bodie, and when the childe cometh to the birth, they tariet not a whit:

32 So shall not the plagues be slacke to come vpon the earth, and the world shall mourne, and sorrowes shall come vpon it on euery side.

33 O my people, heare my word: make you ready to the battell, and in the troubles be euen as strangers vpon earth.

34 He that selleth, let him be as he that sleeth his way: and he that buyeth, as one that will lose.

35 Who so occupieth merchandise, as hee that winneth not: and he that buildeth, as he that shall not dwell therein:

36 He that soweth, as one that shall not reape: he that cutteth the vine, as he that shall not gather the grapes:

37 They that marrie, as they that shall get no children: and they that marrie not, so as the widowes.

38 Therefore, they that labour, labour in vaine.

39 For strangers shall reape their fruits, and spoile their goods, and ouerthrow their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their merchandise with couetousnesse, the more they decke their cities, their houses, their possessions, and their owne persons,

41 So much more will I be angrie against them for their finnes, saith the Lord.

42 As a whore enuieh an honest and vertuous woman,

43 So shall righteousnesse hate iniquitie, when she decketh her selfe, and shall accuse her openly, when he shall come that shall bridle the author of all sinne vpon earth.

44 And therefore be ye not like therunto, nor to the works thereof: for or eue it be long, iniquitie shall be taken away out of the earth, and righteousness shall reigne among you.

45 Let not the sinner say, that he hath not sinned: for coales of fire shall burne vpon his head, which faith, I haue not sinned before the Lord God and his glorie.

46 Beholde, the Lord * knoweth all the works of men, their imaginations, their thoughts and their hearts.

47 * For assoone as hee sayd, Let the earth be made, it was made: let the heauen be made, and it was created.

48 By his word were the starres established, and he * knoweth the number of them.

49 Hee searcheth the depth, and the treasures thereof: he hath measured the sea, and what it containeth.

50 Hee hath shut the sea in the mids of the waters, and with his word hath he banded the earth vpon the waters.

51 Hee spreadeth out the heauens like a vawt: vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpon the toppes of the mountaines, to poure out flouds from the high rocks to water the earth.

53 He made man, and put his heart in the mids of the body, and gaue him breath, life and vnderstanding.

54 And the Spirit of the almightie God, which made all things, & hath searched all the hid things in the secrets of the earth,

55 He knoweth your inuentions, and whar yee imagine in your heart when yee sinne and would hide your finnes.

56 Therefore hath the Lorde searched and sought out all your works, and will put you all to shame.

57 And when your finnes are brought forth before men, ye shall be confounded, and your owne finnes shall stand as your accusers in that day.

58 What will ye doe, or how will ye hide your finnes before God and his Angels?

59 Beholde, God himselfe is the iudge: feare him: cease from your finnes, and forget your iniquities, and meddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all trouble.

60 For beholde, the heart of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meate to the idoles.

61 And they that consent vnto them, shall be had in derision and in reproch, and troden vnder foot.

62 For in euery place and cities that are neere, there shall be great insurrection against those that feare the Lord.

63 They shall be like mad men: they shall spare none: they shall spoile, and waste such as they feare the Lord.

64 For they then shall waste and spoyle their goods, and calt them out of their houses.

65 Then shall the trial of my chosen appeare, as the golde is tried by the fire.

66 Heare, O ye my beloued, saith the Lord: beholde, the dayes of trouble are at hand; but I will deliuer you from them: be not ye afrajd: doubt not, for God is your captaine.

67 Who so keepeth my commandments and precepts, saith the Lord God, let not your finnes weigh you downe, and let not your iniquities lift them: thus vp.

68 Woe vnto them that are bound with their finnes, and couered with their iniquities, as a field is hedged in with bushes, and the path thereof couered with thornes, whereby no man may trauell: it is shut vp, and is appointed to be deuoured with fire.

Id. 11. 16.

Gen. 1. 1.

TOBIT.

CHAP. I.

*2 Tobias parents, 3 His goals, 4 His requite, 5 His char-
riss and prosperitie, 23 His death, and his goods are confis-
ed, and after referred.*

Tobias being
captive among
the Assyrians,
did not leave
way of truth.



He booke of the words of Tobit
sonne of Tobiel, the sonne of Ana-
nied, the sonne of Adiel, the sonne
of Gabael, of the seed of Afael, and
of the tribe of Nephthalin,

*20r, Salmanafer,
2. King. 17. 3.*

Tobias was
mercifull.

3 Who in the time of || Enemef-
far King of the Assyrians was * led away captiue
out of Thilbe, which is at the right hand of that
citic, which is called properly Nephthalin, in Gal-
lee about Afer.

3 I Tobias haue walked all my life long in the
way of truth and iustice, and I did many things li-
berally to the brethren, which were of my nation,
and came with me to Ninieue into the land of the
Assyrians.

4 And when I was in mine owne country in
the land of Israel, being but yoong, all the tribe of
Nephthalin my father fell from the house of Ieru-
salem, which was chosen out of all the tribes of Is-
rael, that all the tribes should sacrifice there, where
the Temple of the Tabernacle of the most High
was consecrated and built vp for all ages.

2. King. 13. 30.

5 * Now all the tribes which fell from
yea, and my father Nephthalims house offered to
the heifer called Baal.

*He fled from
idolles.
2. And. 12. 29.
dem. 12. 6.*

6 But I (as it was ordained to all Israel by an
eueralsting decree) went alone often to Ierusalem,
at the feasts * bringing the first fruits, and the
tenth of beasts, with that which was first thorne,
and offered them at the altar to the Priests the chil-
dren of Aaron.

7 The third tenth part I gaue to the Priests the
sonnes of Aaron, which ministred in Ierusalem:
the other tenth part I solde, and came and bewo-
red it euery yere at Ierusalem.

8 The third tenth part I gaue vnto them to who
it was meet, as Debora my fathers mother had com-
manded me: for my father left me as a pupill.

*He marrieth to
wife Anna,
which beareth
him Tobias.
2. Num. 34. 7.*

9 ¶ Furthermore, when I was come to the age
of a man, I married Anna of * mine owne kindred,
and of her I begate Tobias.

2. Gen. 43. 32.

10 ¶ But when I was led captiue to Ninieue, all
my brethren, and those which were of my kindred,
did eate of the * bread of the Gentiles.

*He found grace
in the sight of
Salmanafer.*

11 But I kept my selfe from eating.

*20r, Anne,
20r, in Regis a
cine of Media.*

12 Because I remembered God with all mine
heart.

13 Therefore the most high gaue me grace and
fauour before Enemefar, so that I was purueier.

*20r, Salmanafer.
The charitie of
Tobias.*

14 ¶ And I went into Media, & I deliuered ten
talents of silver to Gabael the || brother of Gabrias
|| in the land of Media.

15 But when Enemefar was dead, Sennacherib
his sonne reigned in his stead: whose state because
it was troublous, I could not goe into Media.

*2. King. 19. 35, 36.
2. Mai. 37. 36, 37.
2. Eccl. 48. 13, 14.
2. Machab. 7. 41.
2. Machab. 8. 35.*

16 ¶ But in the time of || Enemefar, I gaue ma-
ny almes to my brethren, and gaue my bread to
them which were hungry,

17 And my clothes to the naked: and if I saw
any of my kindred dead, or cast about the walles of
Ninieue I buried him.

them priuily (for in his wrath he killed many) but
the bodies were not found when they were sought
for of the King.

19 Therefore when a certein Ninieuite had ac-
cused me to the King, because I did burie them, I
hid my selfe: and because I knew that I was sought
to be slaine, I withdrew my selfe for feare.

20 Then all my goods were spoyle, neither was
there any thing left me besides my wife Anna and
my sonne Tobias.

21 Neuertheless * within fise and fiftie dayes,
two of his sonnes killed him, and they fled into the
mountaines of Arrarath, & Sarchedorus his sonne
reigned in his stead, who appointed out his fathers
accounts and ouer all his domestical affaires Achia-
charus my brother Anaels sonne.

22 And when Achiacharus had made a request
for me, I came againe to Ninieue: now Achiacha-
rus was cupbearer and keeper of the signet, and
steward, and ouersaw the accounts: so Sarchedorus
appointed him next vnto him, and he was my bro-
thers sonne.

CHAP. II.

*2 Tobias calleth the highball to his table, 3 He leaueh the flesh to
burie the dead, 10 How he becometh honest, 12 His wife labo-
reth for her halie, 13 She reproacheth him liueryly.*

NOW when I was come home againe, & my wife
Anna was restored vnto mee with my sonne
Tobias, in the feast of Pentecost, which is the holy
feast of the seuen weeks, there was a great dinner
prepared me, in the which I sate downe to eate.

2 And when I saw aundance of meat, I sayd to
my sonne, Goe, and bring what poore man so euer
thou shalt finde of our brethren which doth re-
member God, and loe, I will tarie for thee.

3 But he came againe, and sayd, Father, one of
our nation is strangled, and is cast out in the mar-
ket place.

4 Then before I had tasted any meat, I start vp,
and brought him into mine house vntill the going
downe of the sunne.

5 Then I returned and washed, and ate my meat
in heauinesse.

6 Remembering that prophesie of * Amos, which
had sayd, Your solemne feastes shall be turned into
mourning, and your ioyes into wailing.

7 Therefore I wept, and after the going downe
of the sunne I went and made a graue and buried
him.

8 But my neighbours mocked mee, and sayd,
Doth he not feare, to die for this cause, who * fled
away, and yet, loe, he buriethe the dead againe?

9 The same night also when I returned from the
buriall, and slept at the wall of mine house because
I was polluted, and hauing my face vncouered,

10 And I knew not that sparrows were in the
wall, and as mine eyes were open, the sparrows
cast downe warme dung into mine eyes, and a
whitenesse came in mine eyes, and I went to
the Physicians, but they helped me not. Moreo-
uer Achiacharus did nourish me, vntill I went into
Helinais.

11 And my wife Anna did take womens works
to doe.

12 And when shee had sent them home to the
owners, they payed the wages, and gaue a kid.

13 Which when it was at mine house, & began
to

*Tobit first shew
the face of Sen-
nacherib.*

*2. King. 19. 35.
2. Machab. 7. 41.*

*Tobit return-
eth.*

*Tobit doeth
bid to dinner
those which
feare God.*

*Tobit leaueh
his shell, to
bech vnto
the dead body
into his house
to burie it.*

2. Amos 8. 14.

2. Machab. 7. 41.

*Tobit is rebo-
led of his neighbours
bours.*

2. Machab. 7. 41.

*There is made
blinde for an
example of pe-
nience to his
pollution.*

*The wife
of Tobias
her liuing.*

The innocencie
of Tobit.

Job. 3. 9.

to bleate, I said vnto her, From whence is this kid? is it not stolen? render it to the owners: * for it is not lawfull to eate any thing that is stolen.

14 But shee sayde, It was giuen for a gift more then the wages: but I did not beleue, and bade her to render it to the owners, and I did bluish, because of her. Furthermore shee said, * Where are thine almes, and thy righteousnesse? behold, they all now appeare in thee.

CHAP. III.

The prayer of Tobit. 7 Sarra Raguel daughter, and the things that came vnto her. 18 Her prayer heard. 19 The Angel Raphael.

Then I being forowfull, did weepe, and in my forow prayed, saying,

2 O Lord, thou art iust, and all thy works, and all thy wayes are mercie & trueth, and thou iudget truely and iustly for euer.

3 Remember me, and looke on me, neither punish me according to my finnes or mine ignorances or my fathers, which haue sinned before thee.

4 For they haue not obeyed thy commaundments: wherefore thou hast deliuered vs * for a spoile, and vnto captiuitie, & to death, & for a prober of a reproch to al them among whom we are disperfed, and now thou hast many & iust causes.

5 To doe with me according to my finnes, and my fathers, because we haue not kept thy commaundments, neither haue walked in trueth before thee.

6 Nowe therefore deale with me as seemeth best vnto thee, and command my spirit to be taken from me, that I may be dissolued, and become earth: for it is better for me to die then to liue, because I haue heard false reprochs, and am very forowfull: commaund therefore that I may be dissolued out of this distresse, and goe into the everlasting place: turne not thy face away from me.

7 ¶ It came to passe the same day that in Ecabane a cite of Media, Sarra the daughter of Raguel was also reproched by her Ethers maydes,

8 Because she had bene married to seven husbands, whom Almoseus the euill spirit had killed, before that they had lien with her. Doest thou not know, said they, that thou hast strangled thine husbands? thou hast had now seven husbands, neither wast thou named after any of them.

9 Wherefore doest thou liue vs for them? if they be dead, goe thy wayes hence to them, that we may neuer see of thee either sonne or daughter.

10 When shee heard these things, there was very forowfull, so that she thought to haue strangled her selfe. And shee said, I am the onely daughter of my father, and I doe this, I shall slander him, and shall bring his age to the graue with forow.

11 Then she prayed towards the window, and said, Blessed art thou, O Lorde my God, and thine holy and glorious Name is blessed, and honourable for euer: for all thy workes praise thee for euer.

12 And now, O Lorde, I set mine eyes, and my face toward thee.

13 And shee take me out of the earth, that I may heare no more any reproch.

14 Thou knowest, O Lorde, that I am pure from all sinne with man,

15 And that I haue neuer polluted my name, nor the name of my father in the lande of my captiuitie: I am the onely daughter of my father, neither hath hee any manchild to be his heire, neither any neere kinsman or childe borne of him, to whom I may keepe my selfe for a wife: my seven husbands

are now dead, and why should I liue? But if it please not thee that I should die, commaund to looke on and to pittie me that I doe no more heare reproch.

16 So the prayers of them both were heard before the maiestie of the great God.

17 And Raphael was sent to heale them both, to take away the whiteness of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Almoseus the euill spirit, because shee belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

IN that day Tobit remembered * the filius, which hee had deliuered to Gabael in Rages a cite of Media,

2 And saide with himselfe, I haue withed for death: wherefore do I not call for my sonne Tobias that I may admonish him before I die?

3 And wher he had called him, he said, My sonne, after that I am dead, bury mee, and despie not thy mother, but * honour her all the dayes of thy life, and do that which shall please her, & anger her not.

4 Remember, my sonne, how many dangers shee susteined when thou wast in her wombe,

5 And when shee dieth, bury her by me in the same graue.

6 My sonne, set our Lord God alwayes before thine eyes, and let not thy will be set to sinne or to transgresse the commandments of God. Doe vprightly all thy life long, and follow not the wayes of vnrighteousnesse: for if thou deale truely, thy doings shall prosperously succed to thee, and to all them which liue iustly.

7 Giue * almes of thy substance: and when thou giuest almes, let not thine eye be enuious, neither turne thy face from any poore, lest that God turne his face from thee.

8 * Giue almes according to thy substance if thou haue but a litle, be not afraid to giue a litle almes.

9 For thou layest vp a good store for thy selfe against the day of necessitie,

10 * Because that almes doth deliuer from death, and suffereth not to come into darkenesse.

11 For almes is a good gift before the most High to all them which vse it.

12 Beware of all * whoredome, my sonne, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife which is not of thy fathers stocke: for we are the children of the Prophets. Noe, Abraham, Isaac and Jacob are our fathers from the beginning. Remember my sonne, that they married wiues of their owne kindred, and were blessed in their children, and their seed shall inherite the land.

13 Now therefore, my sonne, loue thy brethren, and despie not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction, and much trouble: and in fierceneesse is lecherie, and great poeuerie: for [fierceneesse is the mother of fornication].

14 Let not the * wages of any man, which hath wrought for thee, tary w thee, but giue him it out of hand: for if thou serue God, he will also pay thee: be circumspect, my sonne, in all things that thou doest, and be wel instructed in all thy conuersation.

15 * Do that to no man which thou hast drunk not wine to make thee drunken, neither let drink

The prayers of
Tobit, and Sarra
are heard both
at a time.

Tobits exhortation
to his sonne, when he
thought hee
should die.
The mother is
to be reuerenced.
Eccl. 3. 22.
Eccl. 9. 27.
God must be in
our hearts.

Almes.
Prov. 6. 9.
Eccl. 4. 1. and
14. 13.

Eccl. 14. 13.
Eccl. 33. 12.

Eccl. 3. 22.

Adulterie.
1. Thim. 2. 9.

Pr. 12.

Wages of any
man.
Eccl. 9. 10.
Eccl. 14. 13.

Math. 23. 23.
Eccl. 31.

Sarra is checked
of her Ethers
maydes.

For when she
had them for
their flesh they
slede.

Sarra prayeth &
saith, that she
may be deliuered
from shame.

The innocencie
of Tobit.

Eccl. 31.

* Luke 14. 13.
The hungry.
* Matthew 11.

|| Or, a liberal
to the saints, even
to their death,
Council.

God is to be
blessed.

* Chap. 1. 29.

Poeticall with
the leave of
God.

Tobias, sent by
his father to Ra-
ges, seeketh a
companion, and
meeth with
Raphael, whom
he bringeth to
his father.

|| Or, then com-
muni happily.

kennesse goe with thee in thy journey.

16 * Give of thy bread to the hungry, and of thy garments to them that are naked, and * of all thine abundance give almes, and let not thine eye be envious when thou givest almes.

17 || Powe: out thy bread on the buriall of the iust, but give nothing to the wicked.

18 Alke counsell alway of the wife, and despise not any counsell that is profitable.

19 Bless thy Lord God alway, and desire of him that thy wayes may be made streight, and that all thy purposes and counsels may prosper: for euery nation hath not counsell: but the Lord giueth all good things, and he humbleth whom he will, as he will: nowe therefore, my sonne, remember my commandements, neither let them at any time be put out of thy minde.

20 * Furthermore I signify this to thee, that I deliuered ten talents to Gabael the sonne of Gabrias at Rages in Media.

21 And feare not, my sonne, forasmuch as wee are made poore: for thou hast many things, if thou feare God, and flee from all sinne, and do that thing which is acceptable vnto him.

CHAP. VI.

Tobias sent to Rages, 4 He meeth with the Angel Raphael which did conduct him.

Tobias then answered, and said, Father, I will do all things which thou hast commanded me.

2 But howe can I receiue the siluer, seeing I know him not?

3 * Then he gaue him the hand writing, and said vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and I will giue him wages, and goe and receiue the money.

4 Therefore when hee was gone to seeke a man, he found Raphael the Angel.

5 But he knewe not, and said vnto him, May I go with thee into the land of Media? and knowest thou those places well?

6 To whom the Angel said, I will go with thee: for I haue remained with our brother Gabael.

7 Then Tobias said to him, Tarry for me, till I tell my father.

8 Then he said vnto him, Go, and tarry not: so he went in, and saide to his father, Beholde, I haue found one, which will goe with me. Then he saide, Call him vnto me, that I may knowe of what tribe he is, and whether he be faithfull to goe with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobie sayde vnto him, Brother, shewe me of what tribe and family thou art.

11 To whom he said, Doe st thou seeke a stocke or family, or an hired man to goe with thy sonne? Then Tobie saide vnto him, I would know, brother, thy kindred and thy name.

12 Then he saide, I am of the kindred of Azarias and Ananias the great, and of thy brethren.

13 Then Tobie sayde, || Thou art welcome, brother: he not now angry with me, because I haue enquired to knowe thy kindred, and thy family: for thou art my brother of an honest and good stocke: for I knowe Ananias and Ionathas, sonnes of that great Samaias: for wee went together to Ierusalem to worship, and offered the first borne, and the tenthes of the fruites, and they were not decieued with the error of our brethren: my brother, thou art of a great stocke.

14 But tell mee, What wages shall I giue thee?

will thou a greater day and things necessary, as to mine owne comfote?

15 Yea, moreover if yee returne safe, I will adde some thing to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy selfe for the journey, and go you on Gods Name. And when his sonne had prepared all things for the journey, his father said, Goe thou with this man, and God which dwelleth in heauen, prosper your journey, & the Angel of God keepe you company. So they went forth both and departed, and the dogge of the yong man with them.

17 But * Anna his mother wept, and saide to Tobie, Why hast thou sent away our sonne? is hee not the staffe of our hand to minister vnto vs?

18 Would to God we had not layed money vpon money, but that it had bene cast away in respect of our sonne.

19 For that which God hath giuen vs to liue with, doeth suffice vs.

20 Then said Tobie, Be not carefull, my sister: he shall returne in safetie, and thine eye shall see him.

21 For the good Angel doeth keepe him company, and his journey shall be prosperous, and hee shall returne safe.

22 Then he made an end of weeping.

CHAP. VII.

Tobias delivered from the fish, 7 Raphael sheweth him certain medicines, 10 He counselleth him toward Sarra.

And as they went on their journey, they came at night to the flood Tygris, and there abode.

2 And when the yong man went to wash himselfe, a fish leaped out of the riuer, and would haue deuoured him.

3 Then the Angel said vnto him, Take the fish. And the yong man took the fish, & drew it to land.

4 To whom the Angel sayd, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the yong man did, as the Angel commanded him: and when they had roasted the fish, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the yong man sayd to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fish?

7 And he sayd vnto him, Touching the heart, and the liuer, if a deuill or ad euil spirit trouble any, we must make a perfume of this before the man or the woman, and he shall be no more vexed.

8 As for the gall, anoint a man that hath white-nesse in his eyes, and he shall be healed.

9 ¶ And when they were come nere to Rages,

10 The Angel said to the yong man, Brother, to day we shall lodge with Raguel, who is thy cousin: he also hath one only daughter named Sarra: I will speake for her that she may be giue thee for a wife.

11 For to thee doth * the right of her pertaine, seeing thou alone art the remnant of her kindred,

12 And the mayd is faire and wise: now therefore heare me, & I will speake to her father, that we may make the marriage when we are returned from Rages: for I know that Raguel can not marrie her to another according to the law of Moyses: els he should deserve death, because the right doth rather appertaine to thee then to any other man.

13 Then the yong man answered the Angell, I haue heard, brother Azarias, that this mayd hath bene giuen to seuen men, who all died in the marriage chamber.

Tobias goeth forth, the Angel keeping him company. His mother weepeth. * Chap. vii.

Tobias, instead of a fish, is deuoured by the Angel.

* Gen. 27. 9.

14 And I am the onely begotten sonne of my father, and I am afraid, lest I goe in to her, and die as the other before: for a wicked spirit loueth her, which hurteth no body but those which come in to her: wherefore I also feare lest I die, and bring my fathers and my mothers life because of me to the graue with sorowe: for they haue no other sonne to busie them.

15 Then the Angel sayd vnto him, Doeſt thou not remember the precepts which thy father gaue thee, that thou shouldst marrie a wife of thine owne kinned? wherefore heare me, O my brother: for the ſhalbe thy wife, neither ſhalt thou carefull of the euill ſpirit: for this ſame night ſhall ſhee be giuen thee in marriage.

16 And when thou ſhalt goe into the marriage chamber, thou ſhalt take of the hore coles for perfumes, and make a perfume of the heart, and of the liuer of the fiſh.

17 Which if the ſpirit do ſmel, he will flee away, and neuer come againe any more: but when thou ſhalt come to her, riſe vp both of you, and pray to God which is merciful, who will haue pittie on you, and ſaue you: feare not, for ſhe is appointed vnto thee from the beginning, and thou ſhalt keepe her, and ſhe ſhall goe with thee: Moreouer I ſuppoſe that ſhee ſhall beare thee children: now when Tobias had heard the things, hee loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

And when they were come to Ecbatane, they came to the houſe of Raguel: and Sarra met them, and after they had ſaluted one another, ſhee brought them into the houſe.

2 Then ſaid Raguel to Edna his wife, Howe like is this young man to Tobit my couſin?

3 And Raguel aſked, Whence are you, my brethren? To whom they ſaid that they were of the tribe of Nephtalim, & of the captiues that dwelt at Nineue.

4 Then he ſaid to them, Doe ye knowe Tobit our kinfman? And they ſaid, We know him. Then ſaid he, Is he in good health?

5 And they ſaid, He is both aliue, and in good health: and Tobias ſaid, He is my father.

6 Then Raguel leaped, & kiſſed him, & wept, 7 And bleſſed him, and ſaid vnto him, Thou art the ſonne of an honeſt and good man: but when he had heard that Tobit was blinde, he was ſorowfull and wept.

8 And likewiſe Edna his wife, and Sarra his daughter wept. Moreouer they recciued them with a ready minde, & after that they had killed a ram of the flocke, they ſet much meate on the table. Then ſaid Tobias to Raphael, Brother Azarias, put forth thoſe things whereof thou ſpakeſt in the way, that this buſineſſe may be diſpatched.

9 So he communicated the matter with Raguel, and Raguel ſaid to Tobias, Eate, and drinke, and make merrie.

10 For it is meete that thou ſhouldeſt marrie my daughter: neuertheleſſe, I will declare vnto thee the truth.

11 I haue giuen my daughter in marriage, to ſeu-
uen men, who dyed that night which they came in vnto her: neuertheleſſe, be thou of a good courage and merrie. But Tobias ſaid, I will eate nothing here, vntill ye bring her hither, and betrothe her to me.

12 Raguel ſaid theſe, Marrie her then according to the cuſtome: for thou art her couſin, and ſhee is thine. God which is merciful, make this proſperous to you in all good things.

13 Then he called his daughter Sarra, and ſhee came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, ſaying, Beholde, take her after the * law of Moyleſes, and leade her away to thy father: and he bleſſed them,

14 And called his wife Edna, and hee tooke a booke and wrote a contract, and ſealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and ſaid vnto her, Siſter, prepare another chamber, and bring her in thither.

17 Which when he had done, as he had bidden her, he brought her thither: then Sarra wept, and her mother wiped away her daughters teares.

18 And ſaid vnto her, Be of good comfort, my daughter: the Lord of heauen and earth giue thee ioy for this thy ſorowe: be of good comfort my daughter.

CHAP. VIII.

Tobias drieth away the euill ſpirit. 4. He prayeth to God with his wife. 11. Raguel prepared a gown for his ſonne in law, Raguel bleſſeth the Lord.

And when they had ſupped, they brought Tobias in vnto her.

2 And as he went, he remembered the wordes of Raphael, and tooke coles for perfumes, and put the heart and liuer of the fiſh thereupon, and made a perfume.

3 The which ſmell when the euill ſpirit had ſmelled, he fled into the ſmolt parts of Egypt, whom the Angel bound.

4 And after that they were both ſlept in, Tobias roſe out of the bed, and ſaid, Siſter, ariſe and let vs pray, that God would haue pittie on vs.

5 Then began Tobias to ſay, Bleſſed art thou, O God of our fathers, and bleſſed is thine holy and glorious Name for euer: let the heauens bleſſe thee, and all thy creatures.

6 Thou maideſt Adam, and gaueſt him * Eua his wife for an helpe and flay: of them came mankinde: thou haſt ſaid, It is not good that man ſhould be alone: let vs make vnto him an ayde like vnto himſelfe.

7 And now, O Lord, I take not this my ſiſter for fornication, but vprightly: therefore graunt me mercie, that we may become aged together.

8 And he ſaid with him, Amen.

9 So they ſlept both that night, and Raguel a-
roſe, and went and made a gowne,

10 ſaying, Is not he dead alſo?

11 But when Raguel was come into his houſe,

12 He ſaid to his wife Edna, Send one of the maidens, and let them ſee whether he be aliue: if not, that I may burie him, and none know it.

13 So the maide opened the doore, and went in, and found them both aſleepe.

14 And came forth, & told them ſhe was aliue.

15 Then Raguel praifed God, and ſaid, O God, thou art worthy to bee praifed with all pure and holy praife: therefore let thy Saintes praife thee with all thy creatures, and let all thine Angels and thine elect praife thee for euer.

16 Thou art to be praifed, O Lord: for thou haſt made me ioyfull, and that is not come to mee which I ſuſpected: but thou haſt dealt with vs according to great mercie.

Raguel giueth
his daughter
Sarra to Tobias.

* Gen. 2. 24.

Tobias followeth
Raphael
conſults, as
Chap. 6. 7.

Job. 31. 22.

Tobias prayeth.

* Gen. 2. 7, 18, 19.

Raguel thin-
king Tobias was
dead, made a
gowne for him.

Raguel prayeth
God for Tobias.

17 Thou art to be praised because thou hast had mercie of two that were y^e only begotten children of their fathers : graunt them mercie, O Lord, and finish their life in health with ioy and mercie.

18 Then Raguel had his seruants to fil y^e graue.

19 And hee kept the wedding feast fourteene dayes.

20 For Raguel had said vnto him by an othe, that he should not depart before that the fourteene dayes of the marriage were expired.

21 And then he should take the halfe of his goods and returne in ffectie to his father, & should cause the rest, when he and his wife were dead.

CHAP. IX.

Raphael taketh Gabael to Tobias marriage.

Then Tobias called Raphael, and sayd vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and goe to Rages of the Medes to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart.

4 But my father counteth the dayes : and if I tarry long, he will be very forie.

5 So Raphael went out & came to Gabael, & gaue him the hand writing, who brought forth bags which were scaled vp, and gaue them to him.

6 And in the morning they went forth, both together, and came to the wedding. And Tobias begate his wife with child.

CHAP. X.

Tobit and his wife tarry long for their sonne, 10 Raguel sendeth away Tobias and Sarra.

Now Tobit his father counted every day, and when the dayes of the iourney were expired, and they came not,

2 Tobit said, are they not mocked ? or is not Gabael dead, and there is no man to giue him the money ?

3 Therefore he was very forie.

4 Then his wife said to him, My sonne is dead, seeing he tarryeth : and she began to bewaile him, and said,

5 Nowe I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit said, Hold thy peace : be not carefull, for he is safe.

7 But she said, Hold thy peace, & deceiue me not : my sonne is dead : & he went out every day by the way, which they went, neither did she eate meate on the day time, and did consume whole nightes in bewailing her sonne Tobias, vntill the fourteene dayes of y^e wedding were expired, which Raguel had sworne, that he should tary there. Then Tobias said to Raguel, Let me goe : for my father and my mother looke no more to see me.

8 But his father in lawe said vnto him, Tarry with mee, and I will fend to thy father, and they shall declare him thine affaires.

9 But Tobias said, No, but let me goe to my father.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattell, and money.

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

12 And he said to his daughter, Honour thy father, and thy mother in lawe which are nowe thy

parents, that I may heare good report of thee : and hee kised them. Edna also said to Tobias, The Lord of heauen bestow thee, my deare brother, and graunt that I may see thy children of my daughter Sarra, that I may reioyce before the Lord. Behold nowe, I commit to thee my daughter, as a pledge : doe not entreat her cuill.

CHAP. XI.

The returne of Tobias to his father, 9 How he was reclaimed, 10 His father hath his sight restored, and praiseth the Lord.

After these things Tobias went his way, praying God that he had giuen him a prosperous iourney, and blessed Raguel and Edna his wife, and went on his way till he drew neere to Nineue.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou diddest leaue thy father.

3 Let vs haile before thy wife, and prepare the house.

4 And take in thine hand the gill of the fish. So they went their way, and the dog followed them.

5 Now Anna saie in the way looking for her sonne,

6 Whome when she saw comming, she said to his father, Behold, thy sonne commeth, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father shall receiue his sight.

8 Therefore anoint his eyes with the gall, and being pricked therewith, he shall rubbe and make the whitenesse to fall away, and shall see thee.

9 ¶ Then Anna ranne forth, and fell on the necke of her sonne, and said vnto him, Seeing I haue seene thee, my sonne, from henceforth I am content to die, and they wept both.

10 Tobit also went forth toward the doore, and stumbled, but his sonne ranne vnto him,

11 And tooke hold of his fathers eyes, saying, Bee of good hope, my father.

12 And when his eyes began to pricke, he rubbed them.

13 And the whitenesse pilled away from the corners of his eyes, and when he saw his sonne, hee fell vpon his necke,

14 And he wept and said, Blessed art thou, O Lord, and blessed be thy Name for euer, and blessed be all thine holy Angels.

15 For thou hast scourged me, and hast had pittie on me : for behold, I see my sonne Tobias : and his sonne, being glad, went in, and tolde his father the great things that had come to passe in Media.

16 Then Tobit went out to meete his daughter in law, reioycing and praising God to the gate of Nineue : and they which saw him goe, maruelled, because he had receiued his sight.

17 But Tobit testified before them all, that God had had pittie on him. And when he came neere to Sarra his daughter in lawe, he blessed her, saying, thou art welcome, daughter : God be blessed, which hath brought thee vnto vs, and blessed be thy father : and there was great ioy among all his brethren which were at Nineue.

18 And Achicharus and Nasbas his brothers sonne came.

19 And Tobias marriage was kept seuen dayes with great ioy.

CHAP. XII.

Tobias declareth to his father the pleasures that Raphael had done him, 7 How which he would reuocate, 11. 15 Raphael declareth that he is an Angel sent of God.

Raguel giueth halfe of his goods toward the marriage of his daughter.

Tobias care for his sonne. The Angel goeth on Tobias message.

The father and mother are in heauineffe for Tobias tarying.

• Chap. 5. 17.

Raguel giueth Tobias and his wife leaue to depart.

Sarra is instructed by her parents.

The Angels counsell to Tobias.

Then

Then Tobit called his sonne Tobias, & said vnto him, Provide, my sonne, wages for the man, which went with thee, & thou must giue him more.

2 And he sayde vnto him, O father, it shall not grieue mee to giue him halfe of those things which I haue brought.

3 For he hath brought me againe to thee in safetie, & hath made whole my wife, and hath brought me the money, and hath likewise healed thee.

4 Then the olde man sayd, It is due vnto him.

5 So hee called the Angel, and sayde vnto him, Take halfe of all that yee haue brought, and goe away in safetie.

6 But he tooke them both apart, and sayde vnto them, Praye God, and confesse him, and giue him the glory, and praise him for the things which hee hath done vnto you before all them that liue. It is good to praise God, and to exalt his Name, and to shew forth his euident workes with honour: therefore be not weary to confesse him.

7 It is good to keepe close the secrets of a King, but it is honorable to reuel the workes of God: do that which is good, and no euill shall touch you.

8 Prayer is good with fasting, and almes, and righteoufnesse. A litle with righteoufnesse is better then much with vnrighteousnes: it is better to giue almes, then to lay vp golde.

9 For almes doth deliuer from death, and doeth purge all sinne. Those which exercise almes & righteoufnesse, shall be filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I will keepe close nothing from you: neuertheless, I haide it was good to keepe close the secret of a king, but that it was honourable to reuel the workes of God.

12 Nowe therefore when thou diddest pray, and Sarra thy daughter in lawe, I did bring to memory your prayer before the Holy one: and when thou diddest bury the dead, I was with thee likewise.

13 And when thou wast not grieved to rise vp, and leaue thy dinner to bury the dead, thy good deede was not hid from me: But I was with thee.

14 And nowe God hath sent mee to heale thee, and Sarra thy daughter in lawe.

15 I am Raphael one of the seuen holy Angels, which present the prayers of the Saints, and which goe forth before his holy Maiestie.

16 Then they were both troubled, and fell vpon their face: for they feared.

17 But he saide vnto them, Feare not, for it shall goe well with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the good wil of your God: wherefore praise him in all ages.

19 * At these dayes I did appeare vnto you, but I did neither eat nor drinke, but I ou saw it in vision.

20 Nowe therefore giue God thanks: for I go vp to him that sent mee: but write all things which are done, in a booke.

21 And when they rose, they saw him no more.

22 Then they confessed the great and wonderful workes of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanksgiving of Tobit, who exhorteth all to praise the Lord.
Then Tobit wrote a prayer of reioicing, and said, Blessed bee God that liueth for euer, and blessed be his Kingdome.

2 * For hee doeth scourge, and hath pitee: hee

leadeth to hel, and bringeth vp, neither is there any that can auoyde his hand.

3 Confesse him before the Gentiles, ye children of Israel: for he hath scattered you among them.

4 There declare his greatness, and extoll him before all the liuing: for hee is our Lord, & our God, and our father for euer.

5 Hee hath scourged vs for our iniquities, and wil haue mercy againe, and wil gather vs out of all nations, among whom we are feattered.

6 If you turne to him with your whole heart, and with your whole minde, & deale vprightly before him, then wil hee turne vnto you, and wil not hide his face from you, but ye shall see what he wil doe with you: therefore confesse him with your whole mouth, & praise the Lord of righteoufnes, & extoll the euerlasting King. I wil confesse him in the land of my captiuitie, and wil declare his power and greatness to a sinful nation. O ye sinners, turne and do iustice before him: who can tel if he wil receive you to mercy, and haue pitee on you?

7 I wil extoll my God, and my soule shall praise the king of heauen, & shal reioyce in his greatness.

8 Let all men speake, and let all praise him for his righteoufnesse.

9 O Ierusalem the holy cite, he wil scourge thee for thy childrens workes, but hee wil haue pitee againe on the sonnes of righteous men.

10 Giue praise to the Lorde duely, and praise the euerlasting King, that his tabernacle may be builded in thee againe with ioy: and let him make ioyful there in thee those that are captiues, and loue in thee for euer those that be miserable.

11 Many nations shall come from farre to the Name of the Lorde God, with gifts in their hands, euen gifts to the King of heauen: all generations shall praise thee, and giue signes of ioy.

12 Cursed are al they, which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and bee glad for the children of the iust: for they shal be gathered, and shall blesse the Lord of the iust.

14 Blessed are they which loue thee: for they shal reioyce in thy peace. Blessed are they which haue bene sorowfull for all thy scourges: for they shal reioyce for thee, when they shal see all thy glory, and shal reioyce for euer.

15 Let my soule blesse God the great King.

16 For Ierusalem shal be build vp with sapphires, and emerauds, and thy walles with precious stones, and thy towers, and thy bulwarkes with pure gold.

17 And the streetes of Ierusalem shall be paved with beryl, and carbuncle, and stones of Ophir.

18 And her streetes shall say, Halleluiah, and they shall praise him, saying, Blessed be God which hath extolled him for euer.

CHAP. XIII.

Lesson of Tobit to his sonne. 4. He prophesieth the destruction of Ninus, 5. And the restoring of Ierusalem and the Temple, 13. The death of Tobit and his wife. 14. Tobias age and death.

SO Tobit made an end of praying God.

2 And hee was eight and fifty yeere old, when hee lost his sight, which was restored to him after eight yeere, and he gaue almes, and he continued to feare the Lord God, and to praise him.

3 And when hee was very aged, hee called his sonne, & fixe of his sonnes sonnes, and said to him, My sonne, take thy children (for behold, I am aged, and am ready to depart out of this life).

Tr a 4 Goe

He that will be
acceptable to
God, must be
proued with
temptation.

* Gen. 18. 8.
2 Sam. 1. 6.
2 Pet. 1. 16.

* Gen. 31. 39.
2 Sam. 1. 6.
2 Pet. 1. 16.

10. Ierusalem,
10. praise ye
the Lord.
11. That is, Ierusalem.

* Ezech. 38.
and 6. 14.

4 Go into Media, my sonne: for I surely beleue those things which Ionas the Prophet spake of Nineue, that it shalbe destroyed, and for a time peace shall rather be in Media, and that our brethren shall be scattered in the earth from that good land, & Ierusalem shall bee desolate, and the House of God in it shall be burned, and shalbe desolate for a time.

5 Yet againe God * will haue pitie on them, and bring them againe into the land where they shall build a Temple, but not like to the first, vntill the times of that age be fulfilled, which being finished, they shall returne from euery place out of captiuitie, and build vp Ierusalem gloriously, & the House of God shall bee built in it for euer with a glorious building, as the Prophets haue spoken thereof.

6 And all nations shall turne, and feare the Lord God truly, and shall bury their idols.

7 So shall all nations praise the Lorde, and his people shall confesse God, and the Lord shall exalt his people, and all those which loue the Lorde in truth and iustice, shall reioyce, and those also which shew mercie to our brethren.

8 And now, my sonne, depart out of Nineue, because that those things which the Prophet Ionas spake, shall surely come to passe.

9 But keepe thou the Lawe, and the commandements, and shewe thy selfe mercifull and iust, that

it may goe well with thee.

10 And burie me honestly, and thy mother with me: but tarie no longer at Nineue. Remember, my sonne, howe Aman handled Achitacharus: he brought him vp, how out of light he brought him into darknes, and how he rewarded him againe: yet Achitacharus was saved, but the other had his rewarde: for he went downe into darknes. Manasses gaue almes, and escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteouse the doeth deliuer. When hee had sayde these things, he gaue vp the ghost in the bed, being an hundredth and eight and fiftie yeere olde, and he buried him honourably.

12 And when Anna was dead, he buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel his father in lawe.

13 Where he became olde with honour, and he buried his father & mother in law honourably, and he inherited their substance and Tobis his father.

14 And hee died at Ecbatane in Media, being an hundredth and seuen and twentie yeere old.

15 But before hee died, hee heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death hee reioyced for Nineue.

IV D E T H.

CHAP. I.

2 The building of Ecbatane. 3 Nabuchodonosor made warre against Arphaxad, and overcame him. 12 Hee threatneth them that would not helpe him.

IN the selfe yeere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the wals round about, of heuen stone, three cubites broad, and six cubites long, and made the height of the wals seuentie cubits, and the bredth thereof fiftie cubits,

3 And made the towers thereof in the gates of it of an hundredth cubites, and the bredth thereof in the foundation threecore cubits,

4 And made the gates thereof, euen gates that were lifted vp on hie, seuentie cubits, and the bredth of them forty cubits, for going forth of his mighty armies, & for the setting in aray of his footemen)

5 Euen in those dayes, King Nabuchodonosor made warre with King Arphaxad in the great field, which is the field in the coastes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, and all that dwelt by Euphrates, and Tygris and Hydaspes, and the country of Arioch the King of the Elymeans, and very many nations assembled themselves to the battell of the sonnes of Chelod.

7 And Nabuchodonosor for King of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people that are in Carmel, and Galad, and the hieer Galilee, and the great field of Efdrelam,

9 And to all, that were in Samaria, and the cities thereof, & beyond Iordē vnto Ierusalem, & Betane, and Chelhus and Cades, and the riuer of Egypt, and

Taphnes, and Rameffe, and all the land of Gesem,

10 Vnto one come to Tanis, and Memphis, and to all the inhabitants of Egypt, and to one come to the mountaines of Ethiopia.

11 But all the inhabitants of this country did not passe for the comendement of Nabuchodonosor King of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, he was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all this country, and was by his throne and kingdome that he would surely be auenged vpon all those coastes of Cilicia and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Iudes, and all that were in Egypt, till one come to the borders of the two seas.

13 Then hee marched in battell aray with his power against King Arphaxad, in the fouenteenth yere, & he preuailed in his battell: for hee ouerthrew all the power of Arphaxad, and all his horsemen, and all his chariots.

14 And he wanne his cities, and came vnto Ecbatane, and tooke the towers, and spoyled the streetes thereof, and turned the beautie thereof into shame.

15 Hee tooke also Arphaxad in the mountaines of Ragau, and smote him through with his dardes, and destroyed him vterly that day.

16 So he returned afterward to Nineue, both he and all his company with a very great multitude of men of warre, and there he passed the time, and banqueted, both hee, and his armie an hundredth and twentie dayes.

CHAP. II.

5 Nabuchodonosor commanded presumptuously that all people shoulde be brought in (saber Glim, 6 And to destroy those that despised him. 15 The preparation of Oloftrars armie. 17 The conquest of his enemies.

And

AND in the eighteenth yeere, the two and twentieth day of the first month, there was talke in the house of Nabuchodonosor king of the Assyrians, that he should avenge himselfe on all the earth, as he had spoken.

2 So he called vnto him all the officers and al his nobles, and communicated with them his secret counsell, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commandement of his mouth.

4 And when he had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great King, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their owne strength, of footemen, an hundred and twentie thousand, and the number of horses with their riders, twelue thousand.

6 And thou shalt go against all the West country, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I will go forth in my wrath against them, and will couer the whole face of the earth with the feete of mine armie, and I will giue them as a spoile vnto them.

8 So that their wounded shall fill their valleys, and their riuers, and the flood shall ouerflow, being filled with their dead.

9 And I will bring their captiuitie to the utmost partes of all the earth.

10 Thou therefore shalt depart hence, and take vp for me all their country: and if they yeild vnto thee, thou shalt reuerse them for me vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoyle them whereouer thou goest.

12 For as I liue, & the power of my kingdome, whatsoever I haue spoken, I will I do by mine hand.

13 And take thou heede that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and deferre not to doe them.

14 ¶ Then Olofernes went forth from the presence of his lord, and called all the gouernours, and captaines, and officers of the armie of Assur.

15 And he mustred the chosen men for the battell, as his lord had commanded him, vnto an hundred and twentie thousand, and twelue thousand archers on horsebacke.

16 And he set them in aray according to the manner of setting a great armie in aray.

17 And he tooke camels and asses for their burdens a very great number, and sheepe, and oxen, and goates without number for their prouision.

18 And vitaille for euery man of the armie, and very much gold and siluer out of the Kings house.

19 Then he went forth and his power, to goe before in the viage of king Nabuchodonosor, and to couer all the face of the earth Westward, with their charets, and horsemen, and chosen footmen.

20 A great multitude also of sundry sorts came with them like grasshoppers, and lik the grauell of the earth: for the multitude was without number.

21 And they went forth of Nineue three dayes journey toward the country of Beelith, and pitched from Beelith nere the mountaine which is

as the left hand of the upper Cilicia.

22 Then he tooke all his armie, his footemen and horsemen, and charets, and went from thence into the mountaines.

23 And he destroyed Phud and Lud, and spoiled all the children of Raftes, and the children of Ismael, which were toward the wilderness at the South of the Chelians.

24 Then hee went ouer Euphrates, and went through Mesopotamia, and destroyed all the cities that were vpon the riuer of Arborea, vntill one came to the sea.

25 And he tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Iapheth, which were toward the South and ouer against Arabia.

26 He compassed also all the children of Madian, and burnt vp their tabernacles, and spoiled their lodges.

27 Then he went downe into the country of Damascus, in the time of wheat harvest, and burnt vp all their fieldes, and destroyed their flockes and the herds: he robbed their cities, and spoiled their country, and smote all their yong men with the edge of the sword.

28 Therefore feare and trembling came vpon all the inhabitants of the sea coast, which were in Sidon & Tyrus, and them that dwell in Sur and O-cina, and all that dwell in Ierman: and they that dwell in Azous, and Afcalon feared him greatly.

CHAP. III.

The people subiect to Olofernes, & he destroyed their gods that Nabuchodonosor might easily be worshipped.

1 ¶ They sent ambassadours to him with messages of peace, saying,

2 Behold, we are the seruants of Nabuchodonosor the great king: we lie downe before thee: vnto vs as thou shalt command in thy sight.

3 Behold, we haue sold all our places, and all our fieldes of wheate, and our flockes, and our herds, and all our lodges and tabernacles lye before thee: vnto thee as it pleaseth thee.

4 Behold, even our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Olofernes, and declared vnto them after this manner.

6 Then came he downe to ward the sea coast, both he and his armie, and set garisons in the hie cities, and tooke out of them chosen men for the warre.

7 So they and all the country round about received them, with wines, with daunces, and with timbells.

8 Yet he brake downe all their borders, & our down their woods: for it was ioynted him to destroy all the gods of the land, that all nations should worship Nabuchodonosor onely, & that all tongues and tribes should call vpon him as God.

9 Also he came against Edreton, nere vnto Iudea, ouer against the great situate of Iudea.

10 And he pitched betwene Geba, and a citie of the Scythians, & there he taried a month, that he might assemble all the baggage of his armie.

CHAP. IIII.

The Iudaues were affraid and desolated their country, & they came the Priest vnto the Iudaues, that they should forsake them: but they sayd to the Lord, and humbled themselves before him.

1 ¶ Now the children of Israel that dwell in Iudea, heard all that Olofernes the chiefe captaine

of Nabuchodonosor King of the Assyrians had done to the nations, and howe he had spoyled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled in Iudea, and the vessels and the altar of the house had bene sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoro, and Belmen, and Iericho, and to Choba, and Efora, and to the valley of Salen,

5 And tooke all the toppes of the hie mountaines, and walled the villages that were in them, and put in vittalles for the prouision of warre: for their fieldes were of late reaped.

6 Also Ioachim the hie Priest which was in those daies in Ierusalem, wrote to them that dwelt in Bethulia and Betomestham, which is ouer against Efraclon toward y open countrey neere to Dathaim,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entrie into Iudea, and it was easie to let them that would come vp, because the passage was straiter for two men at the most.

8 And the children of Israel did as Ioachim the hie Priest had commanded them with the Ancients of all the people of Israel, which dwelt at Ierusalem.

9 Then cryed every man of Israel to God with great feruency, & their soules with great affliction.

10 Both they, and their wiues, and their children, and their cattell, and euery stranger, and hireling, and their bought seruants put sackcloth vpon their loynes.

11 Thus euery man and woman, and the children, and the inhabitants of Ierusalem, fell before the Temple, and sprinkled ashes vpon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cryed to the God of Israel, all with one consent most earnestly, that hee would not giue their children for a pray, and their wiues for a spoyle, and the cities of their inheritance to destruction, and the Sanctuary to pollution & reproch, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many daies in all Iudea and Ierusalem before the Sanctuary of the Lord Almighty.

14 And Ioachim the high Priest, and all the Priests that stood before the Lord, & ministred vnto the Lord had their loynes girt with sackcloth, and offered the continual burnt offering, with prayers and the free gifts of the people,

15 And had alhes on their mytres, and cried vnto the Lord with all their power for grace, and that he would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doth declare to Olofernes of the manner of the Iherusalem.

Then was it declared to Olofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the toppes of the hie hills, and had laid impediments in the champion countrey.

2 Wherewith he was very angry, and called all the princes of Moab, and the captaines of Ammon,

and all the gouernours of the sea coast.

3 And he said vnto them, Shewe me, O ye sonnes of Chanaan, who is this people that dwelled in the mountaines? and what are the cities that they inhabit? and what is the multitude of their armie? and wherein is their strength & their power? and what King or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to meete me, more then all the inhabitants of the West?

5 ¶ Then said Achior the captaine of all the sonnes of Ammon, Let my lord heare y word of the mouth of his seruant, & I will declare vnto thee the truth concerning this people, that dwell in these mountaines, neere where thou remainest: and there shall no lie come out of the mouth of thy seruant.

6 This people come of the stocke of the Chaldeans.

7 And they dwelt before in Mesopotamia, because they would not followe the gods of their fathers, which were in the land of Chaldea.

8 But they went out of the way of their ancestors and worshipped the God of heauen, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many daies.

9 Then their God commanded them to depart from the place where they sojourned, and to goe into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and with very much cattell.

10 But when a famine couered all the lande of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so y one could not number their lineage.

11 ¶ Therefore the King of Egypt rose vp against them, and vsed deceit against them, and brought them lowe with labouring in bricke, and made them slaues.

12 Then they cryed vnto their God, and he smote al the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

13 And God dried the red sea in their presence,

14 And brought them into mount Sina and Cades barne, and cast forth all that dwell in the wilderness.

15 So they dwelt in the lande of the Amorites, and they destroyed by their strength all them of Esébon, and passing ouer Iordan, they inherited all the mountaines.

16 And they cast forth before them the Chanaanites, and the Phereites, and the Iebusites, and them of Sicheu, and all the Gergeites, and they dwelt in that countrey many daies.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie was with them,

18 But when they departed from the way which he appointed them, they were destroyed in many battels after a wonderfull fort, and were led captiues into a land that was not theirs: & the Temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But now they are turned to their God, and are come vp from the scattering wherein they were scattered, & haue possessed Ierusalem, where their Temple is, & dwell in the mountaines which were desolate.

20 Nowe therefore, my lord and gouernour, if there

* Chap. ii. 7, 8

* Gen. ii. 19

* Gen. ii. 19

* Exod. i. 2

* Exod. xxi. 9

* Exod. xxi. 11

* Exod. ix. 16

* Jo. vi. 22

* Jud. x. 16

* and i. 2

* 2. Reg. x. 15

* 2. Reg. x. 15

there bee any fault in this people, so that they haue sinned against their God, let vs consider that this shall be their ruine, and let vs goe vp, and wee shall ouercome them.

21 But if there be none iniquitie in this people, let my lord passe by, least their Lord defend them, and their God be for them, and wee become a reproch before all the world.

22 ¶ And when Achior had finished these sayings, all the people, standing round about the tent, murmured: and the chiefe men of Olofernes, and all that dwelt by the sea side and in Moab, spake that he should kill him.

23 For, say they, we feare not to meeete the children of Israel: for loe, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore goe vp, O lord Olofernes, and they shall be meate for thy whole armie.

CHAP. VI.

Olofernes his heart is God whom Achior confesseth. 14 Achior is deliuered into the hands of them of Bethulia. 18 The Bethulians cry vnto the Lord.

And when the tumult of the men that were about the councill, was ceased, Olofernes, the chiefe captaine of the armie of Assur, said vnto Achior before all the people of the strangers, and before all the children of Moab, and of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast said that the people of Ierusalem is able to fight,* because their God will defend them: and who is God but Nabucho-donosor?

3 Hee will send his power, and wil destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants wil destroy them as one man: for they are not able to susteine the power of our horses.

4 For we will tread them vnder fete with them, and their mountaines shall bee drunken with their blood, and their fields shall be filled with their dead bodies, and their footesteps shall not bee able to stand before vs: but they shall vterly perish.

5 The King Nabuchodonosor, lord of all the earth, hath sayde, euen hee hath sayde, None of my wordes shall be in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt see my face no more from this day vntil I take vengeance of that people that is come out of Egypt.

7 And then shall the yron of mine armie, and the multitude of them that serue mee, passe through thy sides, & thou shalt fall among their slaine, when I shall put them to flight.

8 And my seruants shall carry thee into the mountaines, and they shall leaue thee at one of the hie cities: but thou shalt not perish, till thou bee destroyed with them.

9 And if thou perswade thy selfe in thy minde, that they shall not bee taken, let not thy countenance fill: I haue spoken it, and none of my wordes shall be in vaine.

10 Then commaunded Olofernes them concerning Achior, that they should bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: and they went out from the middelt of the plaine into the mountaines,

and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the city saw them from the top of the mountaine, they tooke their armour, and went forth of the city vnto the top of the mountaine, euen all the throwers with slings, & kept them from coming vp, by casting stones against them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their Iord.

14 Then the Israelites came downe from their citie, and stood about him, and loosed him and brought him into Bethulia, and presented him to the gouernours of their citie,

15 Which were in those dayes Ozias the sonne of Micha, of the tribe of Simeon, & Chabris the sonne of Gothoniell, and Charis the sonne of Melchiel.

16 And they called together all the Ancients of the citie, and all their youth ranne together, and their women to the assembly: and they set Achior in the middelt of al their people. Then Ozias asked him of that which was done.

17 And hee answered and declared vnto them the wordes of the counsell of Olofernes, and all the wordes that he had spoken in the mids of the princes of Assur, and whatsoeuer Olofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped God, and cryed vnto God, saying,

19 O Lord God of heauen, behold their pride, and haue mercy on the basenesse of our people, and behold this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and prayed him greatly.

21 And Ozias tooke him out of the assembly into his house, and made a feast to the elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

Olofernes death by figne Bethulia. 2 The counsell of the Iudaeans and others against the Iherosolites. 22 The Bethulians were moued against their gouernours for lacke of waite.

The next day, Olofernes commanded all his armie and all his people, which were come to take his part, that they should remoue their camps against Bethulia, and that they should take all the streites of the hill, and to make warre against the children of Israel.

2 Then their strong men remoued their camps in that day, and the armie of the men of warre was an hundred thousand and seuentie footemen, and twelue thousand horsemen, beside the baggage and other men that were afote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spred abroade towards Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer against Esdræelom.

4 Nowe the children of Israel, when they sawe the multitude, were greatly troubled, and said euery one to his neighbour, Now wil they shut vp all the whole earth: for neither the hie mountaines nor the valleys, nor the hills are able to abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towers, they remained and watched all that night.

6 But in the seconde day, Olofernes brought forth all his horsemen in the sight of the children of Israel, which were in Bethulia.

7 And viewed the passages vp to their city, and came to the fountaines of their waters, and tooke them and set garions of men of warre ouer them, and remoued toward his people.

8 Then came vnto him al the chiefe of the children of Esau, & al the gouernours of the people of Moab, and all the captaines of the sea coast, & said,

9 Let our captaine now heare a worde, least an inconuenience come in thine armie.

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come vp to the tops of their mountaines.

11 Nowe therefore my lorde, fight not against them in battell array, and there shall not so much as one man of thy people perih.

12 Remaine in thy campe, and keepe al the men of thine armie, and let the men keepe still the water of the cuntry, that commeth forth at the foote of the mountaine.

13 For al the inhabitants of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue vp their citie: and we and our people will goe vp to the toppes of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wiues, and their children shalbe consumed with famine, and before the sword come against them, they shall bee ouerthrowen in the streetes where they dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy person peaceably.

16 And these words pleased Olofernes & all his souldiers, & he appointed to do as they had spoken.

17 So the campe of the children of Ammon departed, and with them fure thousand of the Assyrians, and they pitched in the valley, and tooke the waters, & the fountaines of the waters of the children of Israel.

18 Then the children of Esau went vp with the children of Ammon, & camped in the mountaines ouer against Dothaim, and they sent some of them felues toward the South, and toward the East, ouer against Rebel, which is neere vnto Chusi, that is vpon the riuier Mochmur: and the rest of the armie of the Assyrians camped in the field, and couered the whole lande: for their tents and their baggage were pitched in a wonderful great place.

19 Then the children of Israel cryed vnto the Lord their God, because their heart fayled: for all their enemies had compassed them about, and there was no way to escape out from among them.

20 Thus all the company of Israel remained about them, both their footemen, chariots and horsemen foure and thirtie dayes: so that euen all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were emptie, and they had not water ynough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, and their wiues and yong men failed for thirst, & fell downe in the streetes of the citie, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias; and to the chiefe of the citie, both yong men and women, and children, and cryed with a loude voyce, and said before all the Elders,

24 The^r Lorde iudge betwene vs and you; for

you haue done vs great iniurie, in that ye haue not required peace of the children of Assur.

25 For nowe we haue no helpe: but God hath sold vs into their hands, that (he should be throwen downe before them with thirst & great destruction.

26 Now therefore call them together, & deliuer the whole citie for a spoyle to the people of Olofernes, and to all his armie.

27 For it is better for vs to bee made a spoyle vnto them, then to die for thirst: for we will be his seruants that wee may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to die.

28 Wee take to witnesse against you the heauen and the earth, and our God and Lorde of our fathers, which punisheth vs, according to our finnes and the finnes of our fathers, that hee lay not these things to our charge.

29 Then there was a great cry of all with one consent in the middelt of the assembly, and they cryed vnto the Lord God with a loude voyce.

30 Then saide Ozias to them, Brethren, be of good courage: let vs waite yet fure dayes, in the which space the Lord our God may turne his mercie toward vs: for he wil not forsake vs in the end.

31 And if these dayes passe, and there come no helpe vnto vs, I wil doe according to your worde.

32 So hee separated the people, euery one vnto their charge, and they went vnto the walles and towers of their citie, and sent their wiues and their children into their houses, and they were very low brought in the citie.

CHAP. VIII.

The parturage, life, and conuersation of Iudith. 1. She releaseth the Remains of the gouernours. 2. She sheweth what she should see, and what she should see. 3. Her enterprise against the enemies.

Nowe at that time, Iudith heard thereof, which was the daughter of Merari the sonne of Oer, the sonne of Ioseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acio, the sonne of Elia, the sonne of Eliab, the sonne of Nathanael, the sonne of Samuel, the sonne of Salafadai, the sonne of Israhel.

2 And Manasses was her husband, of her stocke and kindred, who dyed in the barley harvest.

3 For as hee was diligent ouer them that bound sheaves in the field, the beate came vpon his head, and hee fell vpon his bel, and diel in the citie of Bethulia, and they buried him with his fathers in the field betwene Dothaim and Balamo.

4 So Iudith was in her house a widowe three yeres and foure moneths.

5 And shee made her a tent vpon her house, and put on sackcloth on her loynes, and ware her widowes apparel.

6 And shee fasted all the dayes of her widowhood, eue the day before the Sabbath & the Sabbaths, and the day before the newe moones, and in the feasts and solemne dayes of the house of Israhel.

7 She was also of a goodly countenance and very beautifull to beholde: and her husband Manasses had left her golde and siluer, and men seruants, and mayde seruants, and cattell, and possessions, where she remained.

8 And there was none that could bring an euill report of her: for she feared God greatly.

9 Nowe when she heard the euill wordes of the people against the gouernour, because they failed for

for lacke of waters (for Iudeth had heard alle the words that Ozias had spoken vnto them, and that he had * sworn them to defend the cite vnto the Assyrians within fise dayes)

10 Then (hee sent her mayd, that had the gouernement of all things that she had, to call Ozias and Chabris and Charnis the Ancients of the cite.

11 And they came vnto her, and she sayd vnto them, Heare me, O ye gouernours of the Inhabitants of Bethulia: for your words that ye haue spoken before the people this day, are not right, touching this othe which yee made and pronounced betwene God and you, and haue promised to deliuer the cite to the enemies, vntesse within these dayes the Lord turne to helpe you.

12 And now who are you that haue tempted God this day, & set your selues in the place of God among the children of men?

13 So now you seeke the Lord almightie, but you shall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can yee perceiue the things that he thinketh: then how can you search out God, that hath made all these things, and know his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if he will not helpe vs within these fise dayes, he hath power to defend vs while he will, euen every day, or to destroy vs before our enemies.

16 Doe not you therefore binde the counsels of the Lord our God: For God is not as man that he may be threatened, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs wait for saluation of him & call vpon him to helpe vs, and he will heare our voyce if it please him.

18 For there appeareth none in our age, neither is there any now in these daies, neither tribe, nor family, nor people, nor city among vs, which worship the gods made with hands, as hath bene aforesaid.

19 For * the which cause our fathers were giuen to the sword, and for a spoyle, and had a great fall before our enemies.

20 But we know none other God: therefore we trust y he wil not despise vs, nor any of our linage.

21 Neither when we shalbe taken, shal Iudeth be so famous: for our Sanctuarie shalbe spoiled, & he wil require the prophation therof at our mouth.

22 And the feare of our brethren, and the captiuitie of the country, and the desolation of our inheritance wil be turne vpon our heads among the Gentiles, wherefoeuer we shalbe in bondage, and we shalbe an offence and a reproch to all them that possesse vs.

23 For our fertilitie shal not be directed by fauor, but the Lord our God shal turn it to dishonor.

24 Now therefore, O brethren, let vs shew an example to our brethren, because their hearts depend vpon vs, and the Sanctuarie, and the House, and the altar rest vpon vs.

25 Moreover, let vs giue thanks to the Lord our God, which trieth vs euen as he did our fathers.

26 Remember what things hee did to * Abraham, and how he tried Isaac, and all that hee did to * Jacob in Mesopotamia of Syria: when he kept the sheepe of Laban his mothers brother.

27 For he hath not tried vs as hee did them to the examination of their hearts: neither doeth hee take vengeance on vs, but the Lord punisheth for instruction them that come neere to him.

28 ¶ Then said Ozias vnto her, All that thou hast spoken, hath thou spoken with a good heart, and there is none that is able to resist thy words.

29 For it is not to day that thy wisdom is knowne, but from the beginning of thy life all the people haue knowne thy wisdom: for the deuote of thine heart is good.

30 But the people were very thirsty, & compelled vs to doe vnto them, as we haue spoken, & haue brought vs to an oth which we may not transgress.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may send vs raine to fill our cisternes, and that we may faime no more.

32 Then said Iudeth vnto them, Heare me, and I will do a thing, which shalbe declared in all generations, to the children of our nation.

33 You that stand this night in the gate, & I will go forth with mine handmaid: & within the dayes that yee haue promised to deliuer the cite to our enemies, the Lord will visit Israel by mine hand.

34 But inquire not you of mine ad: for I will not declare it vnto you, till the things be finished that I doe.

35 Then sayd Ozias and the princes vnto her, Goe in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 Iudeth boundeth her selfe before the Lord, and maketh her prayer for the deliuerance of her people. 2 Against the pride of the Assyrians. 3 God is the helpe of the humble.

Then Iudeth fell vpon her face, and put althes vpon her head, & put off the sackcloth wherewith she was clothed. And about the time that the incense of that evening was offered in Ierusalem in the house of the Lord, Iudeth cried with a loud voyce, and sayd:

2 O Lord God of my father * Simon, to whom thou gapest a sword to take vengeance of the strangers which opened the wombe of the maid, and defiled her, and discoloured the thigh with shame, and polluted the wombe to reproch (for thou haddest commanded that it should not so be,

3 Yet they did things for the which thou gapest their princes to the slaughter, for they were decuded, and washed their beds with blood) and hast stricken the seruants with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a pray & their daughters to be captiues, and all their spoiles for a bootie to the childre that thou louest: which were moued with thy reule, and abhorred the pollution of their blood, and called vpon thee for ayd, O God, O my God, heare me also a widow.

5 For thou hast wrought the things afore, and these, and the things that shall be after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, and say, Beholde, we are heere: for all thy wayes are ready, and thy iudgements are foreknown.

7 Beholde, the Assyrians are multiplied by their power: they haue exalted themselves with hories and horsemen: they glory in the strength of their footmen: they trust in shield, speare and bow, and sling, and do not know that thou art the Lord that breakst the battels: the Lord is thy Name.

8 Break thou their strength by thy power, and
break

* Iud. 2. 17. and
4. 1. and 6. 1.

* Gen. 22. 1.
* Gen. 28. 7.

* Gen. 22. 1.

breaketh their force by thy wrath: for they haue pur-
posed to defile thy Sanctuary, and to pollute the
Tabernacle where thy glorious Name resteth, & to
cast downe with weapons the hornes of the Altar.

9 Beholde their pride, and send thy wrath vpon
their heads: giue into mine hand which am a wi-
dow, the strength that I haue conceiued.

July 4. 51. and
52.

10 * Smite by the deceit of my lippes the ser-
uant with the prince, and the prince with the ser-
uant: abate their height by the hand of a woman.

July 7. 53. and
54. and 55.

11 * For thy power standeth not in the multi-
tude, nor thy might in strong men: but thou, O
Lord, art the helpe of the humble and little ones,
the defender of the weak, and the protectour of
them that are forsaken, and the Saviour of them
that are without hope.

12 Surely surely thou art the God of my father,
and the God of the inheritance of Israel, the Lord
of heauen and earth, the creator of the waters, the
King of all creatures: heare thou my prayer,

13 And grant me words and craft, and a wound,
and a stroke against them that enterprise cruell
things against thy countenace, and against thine holy
House, and against the top of Sion, and against the
house of the possession of thy children.

14 Shew evidently among all thy people, and
all the tribes, that they may know that thou art the
God of all power and strength, and that there is
none other that defendeth the people of Israel, but
thou.

CHAP. X.

1 Iudith decketh her self and walketh forth of the citie. 21 She is ta-
ken of the watch of the Assyrians and brought to Olofernes.

NOW after she had ceased to cry vnto the God
of Israel, & had made an end of all these words,
2 She rose where she had fallen downe, and cal-
led her mayd, and went downe into the house, in
the which shee abode in the Sabbath dayes and in
the feast dayes.

3 And putting away the sackcloth wherewith
she was clad, and putting off the garments of her
widowhood, she washed her body with water, and
anoynted it with much oymment, and dressed the
haire of her head, and put attire vpon it, and put on
her garments of gladnesse, wherewith she was clad
during the life of Manasses her husband.

4 And she put slippers on her feet, and put on
bracelets, and steeues, and rings, and eareings, and
all her ornaments, and she decked her selfe brauely
to allure the eyes of all men that should see her.

5 Then she gaue her mayd a bottell of wine, and
a pot of oyle, and filled a scrip with floure, and with
dry figges, and with fine bread: so she lapped vp all
these things together, and layd them vpon her.

6 Thus they went forth to the gate of the citie
of Bethulia, and found standing there Oxiar, and
the Ancients of the citie, Chabris and Charnis.

7 And when they saw her that her face was
changed, and that her garment was changed, they
maruelled greatly at her wonderfull beautie, and
sayd vnto her,

8 The God, the God of our fathers giue thee fa-
uour, and accomplish thine enterprises to the glo-
rie of the children of Israel, and to the exaltation
of Ierusalem. Then they worshipped God.

9 And she said vnto them, Command the gates
of the citie to be opened vnto me, that I may goe
forth to accomplish the things which you haue
spoken to me. So they commanded the yong men
to open vnto her, as she had spoken.

10 And when they had done so, Iudith went
out, she and her mayd with her, and the men of the
citie looked after her, vntill she was gone downe
the mountaine, and till she had passed the valley,
and could see her no more.

11 Thus they went straight forth in the valleyes
and the first watch of the Assyrians met her,

12 And tooke her, and asked her, Of what peo-
ple art thou? and whence comest thou? and whi-
ther goest thou? And she sayd, I am a woman of
the Hebrewes, and am bidden from them: for they
shalbe giuen you to be consumed.

13 And I come before Olofernes the chiefe
captaine of your armie, to declare him true things,
and I will shew before him the way whereby hee
shall go and winne all the mountaines, without
losing the body or life of any of his men.

14 Now when the men heard her words, and
beheld her countenance, they woondred greatly at
her beautie, and sayd vnto her,

15 Thou hast saued thy life, in that thou hast
hasted to come downe to the presence of our lord:
now therefore come to his tent, and some of vs
shall conduct thee vntill they haue deliuered thee
into his hands.

16 And when thou standest before him, be not
afraid in thine heart, but shew vnto him according
as thou hast to say, and he will intreat thee well.

17 Then they chose out of them an hundred
men, and prepared a charet for her and her mayd,
and brought her to the tent of Olofernes.

18 Then there was a running to & fro, thorow-
out the campe: for her coming was bruted among
the tents: and they came and stood round about
her: for the stood without the tent of Olofernes
vntill they had declared vnto him concerning her.
19 And they maruelled at her beautie & woond-
red at the children of Israel because of her, and
euery one sayd vnto his neighbour, Who would
despise this people, that haue among them such wo-
men? surely it is not good that one man of them be
left: for if they should remaine, they might deceiue
the whole earth.

20 Then Olofernes gard went out, and all his
seruants, and they brought her into the tent.

21 Now Olofernes rested vpon his bed vnder a
canopie, which was wouen with purple and golde
and emerauds, and precious stones.

22 So they shewed him of her, & he came forth
vnto the entrie of his tent, and they caried lamps
of silver before him.

23 And when Iudith was come before him and
his seruants, they all maruelled at the beautie of her
countenance, and theee fell downe vpon her face,
and did reuerence vnto him, and his seruants tooke
her vp.

CHAP. XI.

1 Olofernes comforteth Iudith, 2 and setteth the cause of her
coming. 3 She decketh him by her faire words.

THEN sayd Olofernes vnto her, Woman, be of
good comfort: feare not in thine heart: for I
neuer hurt any that would serue Nabuchodonosor
the King of all the earth.

2 Now therefore if thy people that dwellesh in
the mountaines, had not despised me, I would not
haue lifted vp my speare against them: but they
haue procured these things to themselves.

4 But now tell me wherefore thou art fled from
them, and art come vnto vs: for thou art come
for safeguard: be of good comfort, thou shalt liue
from

from this night and hereafter.

4 For none shall hurt thee, but intreate thee well, as they do the seruants of King Nabuchodonosor my lord.

5 Then Iudeth said vnto him, Receiue the wordes of thy seruant, and suffer thine handmaide to speake in thy presence, and I will declare no lye to my lord this night.

6 And if thou wilt follow the wordes of thine handmaide, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor King of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not only men shall be made subiect to him by thee, but also the beasts of the fields, and the cattell, and the fowles of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For we haue heard of thy wisdom and of thy prudent spirit, and it is declared through the whole earth, that thou only art excellent in all the kingdome, and of a wonderful knowledge, and in feates of warre maruailous.

9 Nowe * as concerning the matter which Achior did speake in thy councill, we haue heard his wordes: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee.

10 Therefore, O lord and gouernour, reiect not his word, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sword preuaile against them, except they sinne against thy God.

11 Now therefore, least my lord should be frustrate, and voyde of his purpose, and that death may fall vpon them, and that they may be taken in their sinne whiles they prouoke their God to anger, which is so oft times as they doe that which is not becoming,

12 (For because their vitayles fayle, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things that God had forbidden them to eate by his Lawes:

13 Yea, they haue purposed to consume the first fruites of the wheat, and the tithes of the wine, and of the oyle which they had reserved and sanctified for the Priests that serue in Ierusalem before the face of our God: the which things it is not lawfull for any of the people to touch with their handes.

14 Moreover, they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate)

15 Now when they shall bring them word, they will doe it, and they shall be giuen thee to bee destroyed the same day.

16 Wherefore I thine handmayde, knowing all this, am fled from thy presence, and God hath sent mee to worke a thing with thee, whereof all the earth shall wonder, and whosoever shall heare it.

17 For thy seruant feareth God, and worshippeth the God of heauen day and night, and nowe let me remaine with thee, my lorde, and let thy seruant goe out in the night into the valley, and I will pray vnto God, that he may requiele vnto me when they shall commit their sinnes,

18 And I will come and shew it vnto thee: then thou shalt goe forth with all thine armie, and there shall be none of them that shall resist thee.

19 And I will leade thee through the middes of Iudea, vntill thou come before Ierusalem, and I will set thy throne in the middes thereof, and thou shalt driue them as sheepe that haue no shepherd, and a dogge shall not baite with his mouth against thee: for these things haue bene spoken vnto mee, and declared vnto me according to my foreknowledge, and I am sent to shew thee.

20 ¶ Then her wordes pleased Olofernes, and all his seruants, and they maruelled at her wisdom, and sayde,

21 There is not such a woman in all the world, both for beautie of face, and wisdom of wordes.

22 Likewise Olofernes said vnto her, God hath done this, to sende thee before the people, that strength might bee in our handes, and destruction vpon them that despise my lord.

23 And now thou art both beautifull in thy countenance, and wittie in thy wordes: surely if thou doe as thou hast spoken, thy God shall bee my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt bee renowned throughout the whole earth.

CHAP. XII.

1 Iudeth would not pollute her selfe with the meat of the Gentiles: 5 shee watcheth her request that first might goe out by night to pray. 11 Olofernes counsaileth her to come to the banquet.

Then he commanded to bring her in where his treasures were layd, and bade that they should prepare for her of his owne meates, and that shee should drinke of his owne wine.

2 But Iudeth sayd, * I may not eat of them, lest there should be an offence; but I can suffice my selfe with the things that I haue brought.

3 Then Olofernes sayd vnto her, If the things that thou hast, should faile; how should wee giue thee the like? for there is none with vs of thy nation.

4 Then sayd Iudeth vnto him, As thy soule liueth, my lord, thine handmayd shall not spend those things that I haue, before the Lord worke by mind hand the things that he hath determined.

5 Then the seruants of Olofernes brought her into the tent, and she slept vntill midnight, and rose at the morning watch,

6 And sent to Olofernes, saying, Let my lord command that thine handmayd may goe forth vnto prayer.

7 Then Olofernes commanded his garde that they should not stay her: thus shee abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lord God of Israel, that he would direct her way to the exaltation of the children of her people.

9 So she returned, and remained pure in the tent, vntill she ate her meate at evening.

10 ¶ And in the fourth day, Olofernes made a feast to his owne seruants only, and called none of them to the banquet, that had the affaires in hand.

11 Then sayd he to Bagoas the eunuch who had charge ouer all that he had, Goe and perswade this Hebrew woman, which is with thee, that she come vnto vs, and eate and drinke with vs.

12 For it were a shame for vs, if we should see such a woman alone, and not talke with her, and if we do not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Olofernes, and came to her, and sayd, Let not this thing

for, hath done well.

Gen. 22. 27. Gen. 22. 28.

faire mayd make difficultie to goe in to my lorde, and to be honoured in his presence, and to drinke wine with vs ioyfully, and to be entreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Iudeth vnto him, Whome am I now, that I should gainesay my lord? Surely whatsoever please him, I will doe speedily, and it shall be my ioy vnto the day of my death.

15 So she arose & trimmed her with garments, and with all the ornaments of women, & her maid went, and spread forth her skinned on the ground ouer against Olofernes, which she had receiued of Bagoas for her daily vse, that she might sit and eate vpon them.

16 Nowe when Iudeth came and satte downe, Olofernes heart was rauished with her, and his spirit was moued, and he desired greatly her companie: for he had waited for the time to deceiue her from the day that he had seene her.

17 Then said Olofernes vnto her, Drinke now, and be merrie with vs.

18 So Iudeth said, I drinke nowe, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then she tooke, and ate and dranke before him the things, that her maide had prepared.

20 And Olofernes reioyced because of her, and dranke much more wine then he had drunken at any time in one day since he was borne.

CHAP. XIII.

¶ Iudeth preys for strength, & she smiteth of Olofernes necke, so she returneth to Bethulia and reserueth her people.

NOW when the evening was come, his seruants made haste to depart, and Bagoas shut his tent without and dismissed those that were present, from the presence of his lorde, and they went to their beddes: for they were all worrie, because the feast had bene long.

2 And Iudeth was left alone in the tent, and Olofernes was stretched along vpon his bed: for he was filled with * wine.

3 ¶ Now Iudeth had commanded her maide to stand without her chamber, and to waite for her coming forth as she did daily: for she said, she would goe forth to her prayers, and she spake to Bagoas, according to the same purpose.

4 So all went forth of her presence, and none was left in the chamber, neither little nor great: then Iudeth standing by his bed, sayde in her heart, O Lord God of all power, behold at this present the workes of mine handes for the exaltation of Ierusalem.

5 For nowe is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bed which was at Olofernes head, and tooke downe his fauchin from thence,

7 And approached to the bed, and tooke holde of the haire of his head, and said, Strengthen me, O Lord God of Israel this day.

8 And she smote twise vpon his necke, with all her might, and she tooke away his head from him,

9 And rolled his body downe from the bedde, and pulled downe the canopie from the pillars, and anon after she went forth, and gaue Olofernes head to her mayde,

10 And she put it in her scrippe of meate: so they twaine went together according to their cu-

stome vnto praiser, and preassing through the tentes, went about by that valley, and went vnto the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then said Iudeth afaire off to the watchmen at the gates, Open nowe the gate: God, euen our God is with vs: to shewe his power yet in Ierusalem, and his force against his enemies, as hee hath euen done this day.

12 Nowe when the men of her cite heard her voyce, they made haste to goe downe to the gate of their cite, and they called the Elders of the cite.

13 And they ranne all together both small, and great: for it was aboute their expectation, that she should come. So they opened the gate, and receiued her, and made a fire for a light, & stood round about them twaine.

14 Then shee saide to them with a loude voyce, Prayse God, praise God: for hee hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine handes this night.

15 So she tooke the head out of the scrippe and shewed it, and sayd vnto them, Beholde the head of Olofernes, the chiefe captaine of the armie of Assur, and beholde the canopie, wherein hee did lie in his drunkenesse, and the Lord hath smitten him by the hand of a woman.

16 As the Lord Iudeth, who hath kept me in my way that I went, my countenance hath deceiued him to his destruction, and he hath not committed sinne with me by any pollution or villenie.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the most hie God aboute all the women of the earth, and blessed be the Lord God, which hath created the heuens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer.

20 And God turne these things to thee for a perpeniall praise, and visit thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holden our ruine, walking a straight way before our God. And all the people sayd, So be it, so be it.

CHAP. XIIIII.

¶ Iudeth carrieth in away vnto the head of Olofernes, to shew her strength to the people of God. 21 The Iudians got out against the Assyrians.

THEN said Iudeth vnto them, Heare me also, my brethren, and * take this head, and hang it vpon the highest place of your walles.

2 And so soone as the morning shall appeare and the sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the city, and set you a captaine ouer them, as though you would goe downe into the field, toward the watch of the Assyrians, but goe not downe.

3 Then they shall take their armour, and shall goe into their campe, and raise vp the captaines of the armie of Assur, and they shall runne to the tent of Olofernes, but shall not finde him: their feare shall fall vpon them, and they shall see be-

See in 3. 1. 10. 1. 5.

2. 1. 10. 1. 10.

fore your face.

4 So you & all that inhabit the coasts of Israel, shall pursue them, and ouerthrow them as they goe.

5 But before you doe these things, call mee Achior the Ammonite, that he may see, and know him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when he was come and saw the head of Olofernes in a certene mans hand in the assemblie of the people, he fell downe on his face, and his spirit failed.

7 But when they had taken him vp, he fell at Iudeths feet, and reuerenced her, and said, Blessed art thou in all the tabernacle of Iuda, and in all nations, which hearing thy name, shalbe astonished.

8 Now therefore tel me all the things, that thou hast done in these dayes. Then Iudeth declared vnto him in the middes of the people all that he had done from the day that he went forth, vntill that houre she spake vnto them.

9 And when she had left off speaking, the people reioycied with a great voyce, and made a noyse of gladnesse through their citie.

10 And Achior, seeing all things that God had done for Israel, beleueed in God vncinectly, and circumcised the foreskin of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶ Alsone as the morning arose, they hanged the head of Olofernes out at the wall, and euery man tooke his weapons, and they went forth by bands vnto the straits of the mountaine.

12 But when the Assyrians saw them, they sent to their captaines, which went to the gouernours and chiefe captaines, and to all their rulers.

13 So they came to Olofernes tent also, sayd to him that had the charge of all his things, Waken our lord: for the vsages haue bene bolde to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Begos, and knocked at the doore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, hee opened it, and went into the chamber, and found him cast vpon the floore, and his head was taken from him.

16 Therefore he cried with a loud voyce, with weeping and mourning, and a mighty cry, and rent his garments.

17 After he went into the tent of Iudeth where she vied to remaine, and found her not: then hee leaped out to the people and cried,

18 These slaues haue committed wickednesse: one woman of the Hebrewes hath brought shame vpon the house of King Nabuchodonosor: for beholde, Olofernes lieth vpon the ground without an head.

19 When the captaines of the Assyrians armie heard these words, they rent their coats, and their heart was wonderfully troubled, and there was a crie and a very great noyse thorowout the campe.

CHAP. XV.

1 The Assyrians are afraid and flee. 2 The Iudethes are bold. 3 Iudeth the Priestess commeth to Bethulia, and doth and to praise God for her.

And when they that were in the tents, heard they were astonished as the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the fight

of his neighbour: but altogether amazed, they fled by euery way of the plaine and of the mountaines.

3 They also that had camped in the mountaines round about Bethulia, were put to flight: then the children of Israel, euery one that was a warrior among them, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai and Chobai, and Chola, and to all the coasts of Israel, such as should declare vnto them the things that were done, and that all should rush forth vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also that came from Ierusalem and from all the mountaines: for men had tolde them what things were done in the campe of their enemies, & they that were in Galad & in Galile chased them with a great slaughter vntill they came to Dairafcus and to the coasts thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur and spoyled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie: for the abundance was very great.

8 Then Ioachim the hie Priest, and the Ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefits that God had shewed to Israel, and to see Iudeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and sayd vnto her, Thou art the exaltation of Ierusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almighty Lord for euermore: and all the people sayd, So be it.

11 And the people spoyled the campe the space of thirtie dayes, and they gaue vnto Iudeth Olofernes tent, and all his siluer and beds, and basins, and all his stuffe, and the tooke it and laid it on her mules, and made ready her charers, and layd them thereon.

12 Then all the women of Israel came together to see her, & blessed her, and made a dance among them for her, and she tooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with olives, and her that was with her, and the went before the people in the dance, leading all the women and all the men of Israel followed in their armour, with crownes, and with songs in their mouths.

CHAP. XVI.

Iudeth praiseh God with a song. 19 She offereth to the Lord Olofernes head. 22 Her goodnesse, life and death. 23 All Israel laudeth her.

Then Iudeth began this confession in all Israel, and all the people sang this song with a loud voyce.

2 And Iudeth sayd, Beginne vnto my God withymbels: sing to my Lord withymbels: tune vnto him a psalme: exalt his praise, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the middes of the people, and deliuered me out of the hand of the persecutors.

4 After

* Chap. 2. 17, 18.

4 Affur came from the mountaines forth of the North: hee came with thousandes in his armie, * whose multitude hath shut vp the riuers, and their horsemen haue couered the valleys.

5 He sayd that hee would burne vp my borders and kill my yong men with the sword, and dail the sucking children against the ground, and make mine infants as a pray, and my virgins a spoyle.

6 But the almighty Lord hath brought them to nought by the hand of a woman.

7 For the mighty did not fall by the yong men, neither did the sonne of Titan smite him, nor the high giants invade him, but Iudeth the daughter of Merari did discomfit him by the beaute of her countenance.

8 For shee put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound vp her haire in a coiffe, and tooke a linnen garment to deceiue him.

9 Her slippers rauished his eyes: her beaute tooke his minde prisoner, and the fauchin passed thorow his necke.

10 The Persians were astonished at her boldnes, and the Medes were troubled with her hardinesse.

11 But ming afflied reioyced, and my feeble ones shouted: then they feared, they lifted vp their voyce and turned backe.

12 The children of mayds pierced them, and wounded them as they fled away like children: they perished by the bartell of the Lord.

13 I will sing vnto the Lord a song and prayse, O Lord, thou art great & glorious, marueilous and inuincible in power.

* Gen. 1. 24.
p. 1. 33. 9.

14 Let all thy creatures serue thee: * for thou hast spoken and they were made: thou hast sent thy Spirit, and he made them vp: and there is none that can resist thy voyce.

15 For the mountains leape vp from their foundations, with the waters: the rocks melt at thy presence like water: yet thou art merciful to them

that feare thee.

16 For all sacrifice is too litle for a sweet sauour, and all the far is too litle for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Woe to the nations that rise vp against my kindred: the Lord almighty will take vengeance of them in the day of iudgement, in sending fire & wormes vpon their flesh, and they shall feele them and weepe for euer.

18 ¶ After, when they went vnto Ierusalem, they worshipped the Lord, and alsoone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Iudeth also offred all the stiffe of Olofernes, which the people had giuen her, and gaue the canopie which he had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Ierusalem by the Sanctuarie, for the space of three moneths, and Iudeth remained with them.

21 After this time, euery one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the country.

22 And many desired her, but none had her companie all the dayes of her life after that Manasses her husband was dead, and was gathered to his people.

p. 1. 33. 9.

23 But she increased more and more in honour, and waxed olde in her husbands house, being an hundred and fife yeere olde, and made her nayd free: so she died in Bethulia, and they buried her in the graue of her husband Manasses.

24 And * the house of Israel lamented her seuen dayes, and before she died, she did distribute her goods to all them that were neere of kindred to Manasses her husband, and to them that were the neere of her kindred.

* Gen. 1. 24.

25 And there was none that made the children of Israel any more afraid in the dayes of Iudeth, nor a long time after her death.

ESTHER.

Certeine portions of the storie of Esther, which are found in some Greeke and Latine translations.

Which follow the tenth Chapter.



Hen Mardocheus sayd, God hath done these things.

5 For I remember a drame, which I saw concerning these matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, and was a light, and as the sunne, and as much water, this flood was Esther whom the King married, and made Queene.

7 And the two dragons are I and Aman.

8 And the people are they that are assembled to destroy the name of the Iewes.

9 And my people is Israel, which cried to God, and are saued: for the Lord hath saued his people, and the Lord hath deliuered vs from all these euils, and God hath wrought signes, and great wonders, which haue not bene done among the Gentiles.

10 Therefore hath he made two lottes, one for the people of God, & another for all the Gentiles.

11 And these two lottes came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembered his owne people, and iustified his inheritance.

13 Therefore those dayes shall be vnto them in the moneth Adar the fourteenth, and fifteenth day of the same moneth, with an asseemble and ioy, and with gladnesse before God, according to the generations for euer among his people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolemeus & Cleopatra, Dositheus, who said he was a Priest and Leuite, and Ptolemeus his sonne, and brought the former letters of Phurrai, which they said Lysimachus the sonne of Ptolemeus, which was at Ierusalem, interpreted.

p. 1. 33. 9.

2 In the second yeere of the reigne of great Artaxerxes in the first day of the moneth Nisan, Mardocheus the sonne of Iarus, the sonne of Semai, the sonne

sonne of Cis of y^e tribe of Benjamin had a dreame,
3 A Jewe dwelling in the cite of Susis, a noble
man, that bare office in the Kings court.

4 He was also one of the captiuitie which Na-
buchodonosor the King of Babylon brought from
Ierusalem with Iechonias.

5 And this was his dreame, Beholde a noyse of
a tempest with thunders, and earthquakes, and vp-
roare in the land.

6 Behold two great dragons came forth rea-
dy to fight one against another.

7 Their cry was great, whereby all the heathen
were ready to fight against the righteous people.

8 And while they were crying, y^e little wel grew
into a great river, & flowed out with great waters.

9 For then y^e righteous, fearing their afflictions
were amaid, & being ready to die, cried vnto God.

10 And while they were crying, y^e little wel grew
into a great river, & flowed out with great waters.

11 The light and the sunne rose vp, & the low-
ly were exalted, and denoued the glorious.

12 Nowe when Mardocheus had seene this
dreame, he awoke and rose vp, and thought in his
heart vntill the night, what God would doe, and so
he desired to knowe all the matter.

CHAP. XII.

AT the same time dwelt Mardocheus in the
Kings court with Bagathas, and Thara, the
Kings eunuchs and keepers of the palace.

2 * But when he heard their purpose, and their
imaginings, he perceived that they went about
to lay their hands vpon the King Artaxerxes, and
so he certified the King thereof.

3 Then caused the King to examine the two
eunuchs with torments, and when they had con-
fessed it, they were put to death.

4 This the King caused to be put in the Chro-
nicles. Mardocheus also wrote the same thing.

5 So the King commanded that Mardocheus
should remaine in the court, and for the aduertise-
ment, he gaue him a reward.

6 But Aman the sonne of Amadathus the Aga-
gite, which was in great honour & reputation with
the King, went about to hurt Mardocheus and his
people, because of the two eunuchs of the King
that were put to death.

CHAP. XIII.

2 The copie of the letters of Artaxerxes against the Iewes. 3 The
prayer of Mardocheus.

THE copie of the letters was this, The great King
Artaxerxes writeth these things to the princes
and gouernours that are vnder him, from India vn-
to Ethiopia, in an hundredth, and seuen and twentie
provinces.

2 When I was made lord ouer many people, and
had subdued the whole earth vnto my dominion, I
would not exalt my self by the reason of my power,
but purposed wth equitie alway and gentlenesse to go-
uerne my subiects, & wholly to set them in a peace-
able life, and thereby to bring my kingdome vnto
tranquillity, y^e men might safely go thorow on every
side, & to reque peace againe, which all men desire.

3 Nowe when I asked my counsellors how these
things might be brought to passe, one that was con-
suerant with vs, of excellent wisdom, and constant
in good wil, and shewed himselfe to be of sure fide-
lity, which had the second place in the kingdome,
euen Aman,

4 Declared vnto vs, that in all nations there was

scattered abroad a rebellious people, that had lawes
contrary to all people, and haue alway defied the
commandmentes of Kings, and so that this generall
empire, that we haue begunne, cannot be gouerned
without offence.

5 Seeing how wee perceiue, that this people a-
lone are altogether contrary vnto euery man, vning
strange and other maner of lawes, and hauing an
euil opinion of our doings, and goe about to sta-
blish wicked matters, that our kingdome shoulde
not come to good estate,

6 Therefore haue we commaunded, that all they
that are appointed in writing vnto you by Artan
(which is ordeined ouer y^e affaires, & is as our second
father) shal all with their wiues and children be de-
stroyed & rooted out wth the sword of their enemies
without all mercy, & that none be spared the four-
teenth day of the twelfth moneth Adar of this yere;

7 That they which of olde, and now also haue
euer bene rebellious, may in one day with violence
bee thrust downe into the hell, to the intent that af-
ter this time our affaires may be without troubles,
and wel gouerned in all points.

8 Then Mardocheus thought vpoⁿ all the works
and of the Lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, the King almighty (for
all things are in thy power) & if thou hast appointed
to saue Israel, there is no man y^e can withstand thee.

10 For thou hast made heauen and earth, and all
the wonderous things vnder the heauen.

11 Thou art Lord of all things, and there is no
man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest,
Lord, that it was neither of malice, nor presumption,
nor for any desire of glory, that I did this, and
not bowe downe to proud Aman.

13 For I would haue bene content with good
will for the saluation of Israel, to haue kist the sole
of his feet.

14 But I did it, because I would not preferre the
honour of a man at ouer the glory of God, & would
not worship any but onely thee, my Lord, and this
haue I not done of pride.

15 And therefore, O Lord God and King, haue
mercy vpon thy people: for they imagine how they
may bring vs to nought, yea, they would destroy
the inheritance, y^e hath bin thine fro^m the beginning.

16 Despise not the portion, which thou hast de-
liuered out of Egypt for thine owne selfe.

17 Hear me prayer, and be mercifull vnto thy
portion: turne our sorow into ioy, that we may live,
O Lord, & praise thy Name: shut not the mouthes
of them that praise thee.

18 All Israel in like maner cried most earnestly
vnto the Lord, because that death was before their
eyes.

CHAP. XIII.

The prayer of Esther for the deliuerance of her, and her people.

QUEENE Esther also, being in danger of death,
resorted vnto the Lord,

2 And laid away her glorious apparell, and put
on the garments of sighing, and mourning. In the
stead of precious oymment, she scattered ashes, and
downd vpon her head: and she humbled her body
greatly with fasting, and all the places of her ioy
filled the with the haire that she plucked off.

3 And she prayed vnto the Lord God of Israel,
saying, O my Lord, thou onely art our King: helpe
me deliuer womē, which haue no helper but thee.

4 For my danger is at hand.

From

* After 2. 12.
and 2. 1.

After 2. 12.
and 2. 1.

8 From my youth vp I haue heard in the kindred of my father, that thou, O Lord, tookeſt Iſrael firſt among all people, & our fathers from their predeceſſors for a perpetuall inheritance, and thou haſt performed that which thou diddeſt promiſe them.

9 Now Lord, we haue ſinned before thee: therefore haſt thou giue vs into y hands of our enemies.

7 Becauſe we worſhipped theſe gods: O Lord, thou art righteous.

8 Neuertheleſſe, it ſatiſfieth them not, that we are in bitter captiuitie, but they haue ſtroken hands with their idoles,

9 That they will aboliſh the thing that thou with thy mouth haſt ordeined, and deſtroy thine inheritance, to ſhut vp the mouth of them that praife thee, and to quench the glorie of thy Temple, and of thine altar,

10 And to open the mouthes of the heathen, that they may praife the power of the idoles, and to magnifie a ſeſhly king for euer.

11 O Lord, giue not thy ſcepter vnto them y be nothing, left they laugh vs to ſcome in our miſery: but turne their deſiſe vpon theſe lues, & make him an example, that hath begonne the ſame againſt vs.

12 Thinke vpon vs, O Lord, and ſhew thy ſelfe vnto vs in the time of our diſtreſſe, and ſtrengthen me, O King of gods, and Lord of all power.

13 Ghu me an eloquent ſpeech in my mouth before the Lion: turne his heart to hate our enemy, to deſtroy him, and all ſuch as conſent vnto him.

14 But deliuer vs w thine hand, & helpe me that am ſolitarie, which haue no defence but only thee.

15 Thou knoweſt all things, O Lord: thou knoweſt, that I hate the glorie of the vnrighteous, and that I abhorre the bed of the vnſcircumciſed, and of all the heathen.

16 Thou knoweſt my neceſſitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I muſt ſhew my ſelfe, and that I abhorre it as a menſtruous clothe, and that I weare it not when I am alone by my ſelfe.

17 And y I thine handmaid haue not eaten at Amans table, & that I haue had no pleaſure in the Kings fraſt, nor drunke y wine of y drinke offerings,

18 And that I thine handmayde haue no ioye ſince the day that I was broughte hither, vntill this day, but in thee, O Lord God of Abraham.

19 O thou mighty God aboute al, heare the voice of them y haue none other hope, & deliuer vs out of the hand of y wicked, & deliuer me out of my feare.

CHAP. XV.

3 Mardocheus ſaith vnto eſther in the King, and make in-terceſſion for the people, &c. And ſhe perſwade him to do ſo.

Mardocheus alſo badde Eſther to go in vnto the King, & pray for her people, & for her country.

2 Remember, ſaith hee, the dayes of thy lowe eſtate, how thou waſt nourished vnder mine hande: for Aman which is next vnto the King hath giuen ſentence of death againſt vs.

3 Call thou therefore vpon the Lord, & ſpeake for vs vnto the King, and deliuer vs from death.

4 And vpon the third day when ſhe had ended her prayer, ſhe layde away the mourning garments, and put on her glorious apparell,

5 And deckt her ſelfe goodly, after that ſhe had called vpon God, which is the beholder and ſaſour of all things, and tooke two handmaidens with her,

6 Vpon the one ſhe leaneſt her ſelfe, as one that waſtender.

7 And the other followed her, and bare the

traine of her veſture.

8 The ſhine of her beautie made her face roſe coloured: and her face was cheerefull and amiable, but her heart was ſorrowfull for great feare.

9 Then ſhee went in thorow all the doores, and ſtood before the King, and the King ſate vpon his royall throne, and was clothed in his goodly aray, all glittering with golde and precious ſtones, and he was very terrible.

10 Then he liſt vp his face, that ſhone with maiſtie, and looked ſierely vpon her: therefore the Queene fel downe, and was pale & faint, and leaneſt herſelfe vpon the head of the maid that went w her.

11 Neuertheleſſe, God turned the Kings minde that he was gentle, who being careful, leaped out of his throne, and tooke her in his armes, till ſhee came to her ſelfe againe: and comforted her with louing wordes, and ſayd,

12 Eſther, what is the matter? I am thy brother, be of good cheare,

13 Thou ſhalt not die: for our commandement toucheth the commons, and not thee. Come neere.

14 And ſo hee helde vp his golden ſcepter, and layde it vpon her necke,

15 And kiſſed her, and ſaid, Talke with me.

16 Then ſayd ſhe, I ſaw thee, O lord, as an Angel of God, and mine heart was troubled for feare of thy maiſtie.

17 For wonderful art thou, O Lord, and thy face is full of grace.

18 And as ſhe was thus ſpeaking vnto him, ſhee fell downe againe for faintneſſe.

19 Then the king was troubled, and all his ſer-uants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he remembreth thoſe which he firſt ſent forth.

THE great king Artaxerxes, which reigneth from India vnto Ethiopia, ouer an hundred and ſeuen and twentie prouinces, ſendeth vnto the princes and rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodneſſe of Princes and honour giuen vnto them, become very proud,

3 And in deuour not onely to hurt our ſubiects, but not content to liue in wealth, doe alſo imagine deſtruction againſt thoſe that doe them good,

4 And take not onely all chaſtefullneſſe away from men, but in pride & preſumption, as they that be vnmindfull of benefites, they thinke to eſcape the vengeance of God, that ſeeeth all things, and is contrary to euill.

5 And oft times many which be ſet in office, and vnto whom their friends cauſes are committed, by vaine ſentiſements doe wrap them in calamities, that cannot be remedied: for they make them partakers of innocent blood.

6 And deceitfully abuſe the ſimpliciſtie, and gentleneſſe of Princes with lying tales.

7 This may be proued not onely by olde hiſto-ries, but alſo by thoſe things that are before our eyes, and are wickedly committed of ſuch peſtilences, as are not worthy to beare ryle.

8 Therefore we muſt take heed hereafter, that we may make the kingdome peaceable for al men, whate chance ſo euer ſhall come,

9 And diſcerne the things that are before our eyes, to wiſh and them with gentleneſſe.

10 For Aman, a Macedonian, the ſonne of Ama-dathus,

16. 17. 18. 19.

datus, being indeede a stranger from the Persians blood, & far from our goodnes, was reuiced of vs,

11 And hath procured the friendshippe that we beare toward all nations, so that he was called our father, and was honoured of euery man, as the next person vnto the King.

12 But he could not vse himselfe soberly in this great dignitie, but went about to depriue vs of the kingdome, and of our life.

13 With manifold deceit also hath he desired to destroy Mardocheus our preseruer, which hath done vs good in all things, and innocent either the partaker of our kingdome, with all her nation.

14 For his minde was (when he had taken them out of the way) to lay waite for vs, and by this meanes to translate the kingdome of the Persians vnto them of Macedonia.

15 But we finde that the Iewes (which were accused of this most wicked man,) they might be destroyed are no euil doers, but vse most iust lawes.

16 And that they be the children of the most High and Almighty & euerliuing God, by whom the kingdome hath bene preserued vnto vs, and our progenitors in very good order.

17 Wherefore ye shall doe well, if ye doe not put in execution those letters, that Aman the sonne

of Amadathus did write vnto you.

18 For he that intended them, hungered at Iust before the gates with all his familie, and God (which hath all things in his power) hath speedily rewarded him after his deservings.

19 Therefore ye shall publish the copy of this letter in all places, that the Iewes may freely liue after their owne Lawes.

20 And ye shall ayde them, that vpon the thirtieth day of the twelfth moneth Adar they may be auenged of them; which in the time of their trouble would haue oppressed them.

21 For Almighty God hath turned to ioy y day wherein the chosen people should haue perished.

22 Moreouer, among other solemne dayes ye shall keepe this day with all gladnesse.

23 That both now and in time to come this day may be a remembrance of deliuerance for vs, and all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that be fediuous vnto vs.

24 Therefore all cities and countreys that doe not this, shall horribly be destroyed with sworde and fire, and shall not onely not bee inhabited of men, but be abhorred also of the wilde beastes and foule for euer.

THE WISEDOME OF SALOMON.

CHAP. I.

1 How we ought to search and enquire after God. 2 Who he is that ruleth him. 3 The holy Ghost. 4 We ought to sit from backbiting and murmuring. 5 Whereof death cometh. 6 Righteousness and vngodlyness.

LOVE *righteousnesse, ye that be Iudges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

2 *For he will be found of them that reuerent him not, and appeareth vnto such as be not vnfaithfull vnto him.

3 For wicked thoughts separate from God: and by choice when it is tryed, reprooche the vniuers.

4 Because wisdom cannot enter into a wicked heart, nor dwell in the bodie: it is subiect vnto sinne.

5 For the holy *Spirke of discipline steeth from deceit, and withdraweth himselfe from the thoughts that are without vnderstanding, and is rebuked when wicked men commeth.

6 For the Spirit of Wisdom *is louing, and will not abhorre him that blasphemeth with his lips: for God is a mercie of his crimes, and a true beholder of his heart, and a bearer of his tongue.

7 For the Spirit of the *Lorde filleth all the world: and the same day maintaineth all things, hath knowledge of the voyce.

8 Therefore he that speaketh vngodious things, can not be hid: neither shall the iudgement of reprocite let him escape.

9 For inquisition shall be made for the thoughts of the vngodly, and the found of his wordes shall come vnto God for the correctio of his iniquities.

10 For the care of ielousie beareth all things, and the noyse of the grudging shall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, and reframe your tongue from slander: for there is no worde so feerer, that shall goe for naught; and the mouth that speaketh lies,

slayeth the soule.

12 Seeke not death in the error of your life: *destroy not your selues thorow the workes of your owne hands.

13 *For God hath not made death, neither hath he pleasure in the destruction of the liuing.

14 For hee created all things, that they might haue their being: & the generations of the world are preserued, & there is no portion of destruction in them, & the kingdom of hell is not vpon earth.

15 For righteousness is immortall, but vngodlyness bringeth destruction.

16 And the vngodly call *it vnto them both with hands and words: and while they thinke to haue a friend of it, they come to naught: for they are confederate with it: therefore are they worthy to be partakers thereof.

CHAP. II.

1 The imaginations and desires of the flesh, and they counted against the faithful.

FOR the vngodly say, as they fully imagine with their clauies: *Our life is short, & tedious: and in the death of a man there is no recovery, neither was any knownen that hath returned from y graue.

2 For we are borne at all aduenture, and wee shall be hereafter as though we had neuer bene: for the breath is a smoke in our nostrils, and the wordes as a smoke raised out of our heare.

3 Which being extinguished, the body is turned into ashes, and the Spirit vaneth as the fast ayre.

4 Our life shall passe away as the race of a cloud, and come to naught, as the miste that is diuined away with the beames of the sunne, and cast downe with the heat thereof. Our name also shall be forgotten in time, and not man shall haue our workes in remembrance.

5 For our time is as a shadow that passeth away, and after our end there is no returning: for it is fast sealed, so that no man can escape it.

1. King. 3. 3.
Ps. 141.

Ps. 141.
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Ps. 141.

Ps. 141.

Ps. 141.

* 1/10.1.17.
and 1/10.1.18.
1/10.1.19.38.

6 * Come therefore, and let vs enjoy the pleasures, that are present, and let vs cheerfully vie the creatures as in youth.

7 Let vs fill our felues with costly wine, & ointments, and let not the flowre of life passe by vs.

8 Let vs crowne our felues with rose buds, as for they will be withered.

9 Let vs all bepartakers of our wantonnesse: let vs leaue some token of our pleasure in euery place: for that is our portion, and this is our lot.

10 Let vs oppress the poore that is righteous: let vs not spare the widow, nor reuerence the white haire of the aged, that haue liued many yeeres.

11 Let our strength be the Lawe of vnrighteousnesse: for the thing that is feeble, is reprooued as vnprofitable.

12 Therefore let vs defraud the righteous: for he is not for our profite, and he is contrary to our doings: hee checketh vs for offending against the Law, and blameth vs as transgressors of discipline.

13 He maketh his boast to haue the knowledge of God: & he calleth himselfe sonne of the Lord.

14 He is made to * reprooue our thoughts.

15 It grieveth vs also to looke * vpon him: for his life is not like other mens: his wayes are of another fashion.

16 Hee counsell vs as bastards, and hee withdraweth himselfe from our wayes as from filthinesse: he commendeth greatly the latter ende of the iust, and boasteth that God is his father.

17 Let vs see shew if his wordes be true: let vs proue then what end he shall haue.

18 For if the righteous man be the * sonne of God, hee will helpe him, and deliuer him from the handes of his enemies.

19 Let vs * examine him with rebukes and torments that wee may knowe his meekenesse, and proue his patience.

20 Let vs condemne him vnto a shameful death: for he shall be preferred as he himselfe saith.

21 Such things do they imagine, and go astray: for their owne wickednesse hath blinded them.

22 And they doe not vnderstand the mysteries of God, neither hope for the reward of righteousness, nor can discern the honour of the soules that are faultlesse.

23 For God created man without corruption, & made him after the image of his own likenesse.

24 * Neuertheless, thorow enuie of the deuill came death into the world: and they that hold of his side, proue it.

CHAP. IIL

1 The conuersion and assurance of the righteous. 7 The reward of the faithful. 11 Who are miserable.

But the * soules of the righteous are in the hand of God, and no torment shall touch them.

2 * In the sight of the vnwise they appeared to die, and their end was thought grieuous.

3 And their departing from vs, destruction, but they are in peace.

4 And though they suffer paine before men, yet is * their hope full of immortalitye.

5 They are punished, but in fewe things, yet in many things shall they be wel rewarded: * For God proueth them, & findeth them meete for himselfe.

6 Hee tryeth them as the gold in the furnace, and receiueth them as a perfect fruite offering.

7 * And in the time of their vision they shall shine, and runne thorow as the sparkes among the stubble.

8 * They shall iudge the nations, and haue dominion ouer the people, and their Lord shall reigne for euer.

9 They that trust in him shall vnderstand the truth, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

10 But * the vngodly shall be punished according to their imaginations: for they haue despised the righteous, and forsaken the Lord.

11 Who so despiseth wisdom and discipline, is miserable, and their hope is vaine, and their labours are foolish, and their works vnprofitable.

12 Their wiues are vndiscreet, and their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is vndefiled, and knoweth not the sinfull bed: * she shall haue fruit in the visitation of the soules.

14 And the eunuch, which with his hands hath not wrought iniquitie, nor imagined wicked things against God: for vnto him shall be giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.

16 For glorious is the fruit of good labours, and the root of wisdom shall neuer fade away.

16 But the children of adulterers shall not be partakers of the holy things, and the seed of the wicked bed shall be rooted out.

17 And though they liue long, yet shall they be nothing regarded, and their last age shall be without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of trial.

19 For horrible is the end of the wicked generation.

CHAP. IIIL

Of the lawe and the commendation thereof. 10 The death of the righteous, and the commendation of the vnjust.

Butter is barrenness with vertue: for the memoriall thereof is immortal: for it is known with God and with men.

2 When it is present, men take example thereat, and if it goe away, yet they desire it: it is alway crowned and triumpheth, and winneth the battell and the vndefiled rewards.

3 But the multitude of the vngodly which abound in children, is vnprofitable: and the bastard plants shall take no deepe root, nor lay any fast foundation.

4 For though they bud forth in the branches for a time, yet they shall be shaken with the winde: for they stand not fast, and through the vehemencie of the winde they shall be rooted out.

5 For the vnperish branches shall be broken, and their fruit shall be vnprofitable and sower to eat, and meet for nothing.

6 For all the children that are borne of the wicked bed, shall be witness of the wickednesse against their parents when they be asked.

7 But though the righteous be prevented with death, yet shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.

9 But wisdom is the gray haire, and an vndefiled life is the olde age.

10 * He pleased God, and was beloued of him, so that whereas he liued among sinners, he translated him.

11 He was taken away, lest wickednesse should alter

* Mat. 19.18.
10.1.19.38.

* Mat. 23.40.

* 1/10.1.19.

* John 7.7.
apoc. 5.19.
1/10.1.19.38.

* Phil. 3.1.8.
10.1.19.38.

* 1/10.1.19.

* Gen. 1.27.
and 2.7. and 1.1.
10.1.19.38.
Gen. 2.1.3.

* 1/10.1.19.

* Chap. 1.4.

* Rom. 8.14.
10.1.19.
10.1.19.
10.1.19.
10.1.19.

* Mat. 23.43.

alter his vnderstanding, or deceit beguile his minde.

13 For wickednes by bewitching obscureth the things that are good, & the vntedfastnesse of conscience peruertereth the simple minde.

13 Though he was soone dead, yet fulfilled hee much time.

14 For his soule pleased God: therefore hastned he to take him away from wickednesse.

15 Yet the people see and vnderstand it not, and consider no such things in their heartes, howe that grace and mercy is vpon his Saintes, and his prouidence ouer the elect.

16 Thus the righteous that is dead, condemneth the vngodly which are liuing: and the youth that is soone brought to an ende, the long life of the vnrigheteous.

17 For they see the end of the wise, but they vnderstand not what God hath deuised for him, and wherefore the Lord hath preferred him in safetie.

18 They see him and despise him, but the Lorde will laugh them to scorne.

19 So that they shall fall hereafter without honour, and shall haue a shame among the dead for euermore: for without any voice shall he burst them and cast them downe, & shake them from the foundations, so that they shall be vtterly waisted, and they shall be in sorow, and their memoriall shall perish.

20 So they being afraide, shall remember their finnes, and their owne wickednes shall come before them to conuince them.

CHAP. V.

13 The constancie of the righteous before their persecutors, 14 The hope of the vntedfast of vsour, 15 The blessedness of the Saints and godly.

THEN shall the righteous stande in great boldenes before the face of such as haue tormented him, and taken away his labours.

2 When they see him, they shall bee vexed with horrible feare, and shall be amazed for his wonderfull deliuerance.

3 And shall change their minds, & sigh for griefe of mind, & say within themselves, this is he whom we sometime had in derision & in a parable of reproch.

4 * Wee fooles thought his life madnesse, and his ende without honour.

5 Howe is hee counted among the children of God, and his portion is among the Saints!

6 Therefore wee haue erred from the way of truth, & the light of righteousnes hath not shined vnto vs, & the sun of vnderstanding rose not vpo vs.

7 Wee haue wearied our selues in the way of wickednesse and destruction, and wee haue gone through dangerous waies: but we haue not known the way of the Lord.

8 What hath pride profited vs? or what profite hath the pompe of riches brought vs?

9 All those things are * passed away like a shadow, and as a post that passeth by:

10 As a ship that passeth ouer the wanes of the water, when it is gone by, the trace thereof cannot be found, neither the path of it in y^e floodes:

11 Or as a * birde that flieth thorow the ayre, and no man can see any token of her passage, but only heare the noyse of her wings, beating the light winde, parting the ayre through the vehemencie of her going, and flieth on (shaking her wings, whereas afterward no token of her way can be found.)

12 Or as when an arrow is shot at a mark, it parteth the aire, which immediately cometh together againe, so y^e man cannot know where it was thorow.

13 Euen so we, as soone as we were borne, we began to draw to our end, and haue shewed no token of vertue, but are consumed in our own wickednes.

14 For the hope of the vngodly is like the dust that is blown away with the winde, & like a thynne fume that is scattered abroad wth the storme, & as the smoke which is dispersed with the winde, and as the remembrance of him passeth, y^e tareth but for a day.

15 But the righteous shall liue for euer: their reward also is with the Lorde, and the most High hath care of them:

16 Therefore shall they receiue a glorious kingdome, and a beautifull crowne of the Lords hand: for with his right hand shall he couer them, and with his arme shall he defend them.

17 He shall take his ielousie for armour, and shall arme the creatures to be reuenged of the enemies.

18 He shall put on righteousness for a blesplate, and take true iudgement in stead of an helmet.

19 He will take holines for an inuincible shield.

20 He will sharpen his fierce wrath for a sword, and the world shall fight with him against y^e vnwise.

21 Then shall the thunder-bolts go freight out of the lightnings, and shall flie to the marke as out of the bent bowe of the cloudes, and out of his anger that throweth stones, shall thicke haile bee cast, and the water of the sea shall wrack against them, and the floods shall mightily overflowe.

22 And a mighty wind shall stand vp against them, and like a storme shall scatter them abroad. Thus iniquitie shall bring all the earth to a wildernes, and wickednes shall overthrow y^e thrones of the mighty.

CHAP. VI.

The calling of Kings, Princes, and Judges, which are also exhorted to search wisdom.

HEARE therefore, O yee Kings, and vnderstande: hearme, ye y^e iudges of the endes of the earth.

2 Giue care, yee that rule the multitudes, and glory in the multitude of people.

3 For the rule * is giuen you of the Lorde, and power by the most High, which will try y^e works, and search out your imaginations.

4 Because that ye being officers of his kingdome haue not iudged aright, nor kept the Law, nor walked after the wil of God,

5 Horribly & suddenly will he appeare vnto you: for an hard iudgement shall they haue y^e beare rule.

6 For hee that is most low is worthy mercy, but the mightie shall be mightily tormented.

7 For he that is Lord ouer all, will spare no person, neither shall he feare any greatnes: for he hath made the small and great, and careth for all alike.

8 But for the mightie abideth the sore trial.

9 Vnto you therefore, O tyrants, doe I speake, that ye may learne wisdom, and not goe amisse.

10 For they y^e keepe holines holily, shall be holy, and they that are learned there, shall finde a defence.

11 Wherefore set your desire vpon my wordes, and desire them, and ye shall be instructed.

12 Wisdom shined and neuer faded away, and is easily seene of them that loue her, and founde of such as seeke her,

13 She preuenteth them that desire her, that she may first shew herself vnto them.

14 Who so waketh vnto her bedtimes, shall haue no great trouble: for he shall finde her sitting in his doores.

15 To thinke vpo her th^e is perfect vnderstanding, & who so watcheth for her, shall be soone wth care.

16 For the gooth about seeking such as are meete

and if I talke much, they shall lay their hands vpon their mouth.

13 *Morouer* by her I shall obtaine immortallie, and leaue an euertlasting memoriall among them that come after me.

14 I shall gouerne the people; and the nations shall be subdued vnto me.

15 Horrible tyrants shall be afraid when they heare me: among the multitude I shall be counted good, and mightie in battell.

16 When I come home, I shall rest with her: for my company hath no bitterness, and her fellowship hath no tediousnesse, but mirth and ioy.

17 *Now* when I considered these things by my selfe, and pondered them in mine heart, how that to be ioyned vnto wisdom is immortallitie,

18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudence, and glory by communing with her, I went about seeking how I might take her vnto me.

19 For I was a witlic childe, and was of a good spirit.

20 Yea, father being good, I came to an vnde-fleibed body.

21 Neuertheles, when I perceived that I could not enioy her except God gaue her, (and that was a point of wisdom also, to know whose gift it was) I went vnto the Lord, and besought him, and with my whole heart I said,

CHAP. IX.

A prayer of Solomon to obtaine wisdom.

O God of Fathers, and Lord of mercie, which hast made all things with thy word,

1 And ordained man through thy wisdom, that he should haue dominion ouer the creatures which thou hast made;

2 And gouerne the world according to equitie and righteousness, and execute iudgement with an vpright heart:

3 Glue me that wisdom, which sitteth by thy throne, & put me not out fro among thy children.

4 For I thy seruant, and sonne of thine hand-maid, am a feeble person; & of a short time, & yet lesse in vnderstanding of iudgement, & the lawes.

5 And though a man be neuer so perfect among the children of men, yet if thy wisdom bee not with him, he shall be nothing regarded.

6 Thou hast chosen me to be a King of thy people, & the iudge of thy sonnes and daughters.

7 Thou hast commanded me to build a temple vpon thine holy Mount, & an altar in thy city, wherein thou dwellest, & likenes of thine holy Tabernacle, which thou hast prepared from the beginning.

8 And thy wisdom with thee, which knoweth thy workes, which also was when thou madest the world, and which knew what was acceptable in thy sight, and right in thy commandments.

9 Send her out of thine holy heauens, & send her from the throne of thy Maiestie, that shee may be with mee, and labour, that I may know what is acceptable in thy sight.

10 For shee knoweth and vnderstandeth all things, and she shall lead me soberly in my workes, and preferre me by her glory.

11 So shall my workes be acceptable, and then shall I gouerne thy people righteously, and bee meete for my fathers throne.

12 For what man shall know the counsel of God, or who can thinke what the wil of God is?

14 For the thoughts of mortall men are fearefull, and our foresces are vncertaine.

15 Because a corruptible body is heauy vnto the soule, and the earthly manfou sekepeth downe the minde that is full of cares.

16 And hardly can we discern the things that are vpon earth, and with great labour finde we out the things which are before vs: who can then seeke out the things that are in heauen?

17 Who can know thy counsell, except thou giue him wisdom, and send thine holy spirit from aboue?

18 For so the wayes of them which are vpon earth are reformed, and men are taught the things that are pleasant vnto thee, and are preferred through wisdom.

CHAP. X.

The inheritance of the righteous, and destruction of the sinners commeth through wisdom.

He preferred the first father of the world, that was formed, and kept him when he was created alone, and brought him out of his office,

1 And gaue him power to rule all things,

2 But the vnrighteous in his wrath departed from her, and perished by killing his brother in his furie.

3 For whose cause the earth was overflowed, but wisdom preferred it againe, gouerning the iust man by a little wood.

4 Morouer, when the nations were ioyned in their malicious confederacies, she knew the righteous, & preferred him faultles vnto God, & kept him sure, because she loued him tenderly as a sonne.

5 She preferred the righteous, when the vn-godly perished, when he fled from the fire that fell downe vpon the sinners.

6 Of whose wickednes the waste land that smoketh, yet giueth testimony, and the trees that beare fruite thauener commeth to ripeness: and for a remembrance of the vnfaithfull soule, there standeth a pillar of salt.

7 For all such as regarded not wisdom, had not only this hurt, that they knew not the things which were good, but also left behind them, vnto men a memoriall of their foolishnes, so that in the things wherein they sinned, they can not lie hid.

8 But wisdom deliuered them that serued her.

9 When the righteous fled because of his brothers wrath, she led him the right way, shewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labours, and made his paines profitable.

10 Against the couetousnesse of such as defaunded him, she stood by him, and made him rich.

11 She saved him from the enemies, & defended him from them that lay in wait, and she gaue him the price in a mightie battell, that he might know that the feare of God is stronger then all things.

12 When the righteous was sold, she forsooke him not, but deliuered him from sinne: she went downe with him into the dungeons.

13 And sayled him not in the hands, till she had brought him the scepter of the realme, and power against those that oppressed him; and then that had accused him, she declared to be liars, and gaue him perpetual glorie.

14 She deliuered the righteous people & faultlesse from the rancours that oppressed them.

15 She entered into the fonsle of the seruant of the Lord, and stood by him in wonders & signes.

against the terrible King.

17 She gaue the Saints the reward of their labours, and led them forth a maruelous way: on the day time she was a shadowe vnto them, and a light of starres in the night.

18 * She brought them thorow the red sea, and caryed them through the great water.

19 But she drowned their enemies, and brought them out of the bottome of the deepe.

20 So the righteous tooke the spoiles of the vngodly, * and praied thine holy Name, O Lord, and magnified thy victorious hand with one accord.

21 For wisdom openeth the mouth of the dombe, & maketh the tongues of babes eloquent.

CHAP. XL

1 The miracles done for Israel. 12 The vengeance of sinners. 13 The great power and mercy of God.

He prospered their works in the hands of thine Holy Prophet.

2 * They went through the wilderness that was not inhabited, and pitched their tentes in places where there lay no way.

3 * They stood against their enemies, & were auenged of their aduersaries.

4 * When they were thirstie, they called vpon thee, & water was given them out of the hic rock, & their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their need.

6 For in the stead of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to reuke the commendement of the killing of the children, but thou gauest vnto thine owne abundance of water vnto looked for.

7 Declaring by the thirst that was at that time * how thou haddest punished thine aduersaries.

8 For when they were tried and chastised with mercie, they knew howe the vngodly were iudged and punished in wrath.

9 For these haile thou exhorted as a father, and proued them: but thou hast condemned the other as a righteous King, when thou didst examine them.

10 Whether they were absent or present, their punishment was alike: for their griefe was double with mourning, & the remembrance of things past.

11 For when they perceiued through their tormentes good came vnto them, they felt the Lord.

12 And seeing the things that came to passe, at the last they wondred at him, whome afore they had cast out, denyed and decided: for they had an other thirst then the iust.

13 Because of the foolish deuices of their wickednes wherewith they were decieued, and worshipped * serpents, that had not the vife of reason, and vile beastes, thou sendest a multitude of vnreasonable beastes vpon them for a vengeance, that they might knowe, that wherewith a man sinneth, by the same also shall he be punished.

14 For vnto thine almighty hand, that made the world of * naught, it was not vnpossible to send among them a multitude of * beares or fierce Lyons,

15 Or furious beasts newly created, and vnknown, which should breathe out blastes of fire and cast out smoke as a tempest, or shoote horrible sparkes like lightnings out of their eyes.

16 Which might not only destroy them with hurting, but also kill them with their horrible sight.

17 Yet, without these might they haue bene cast downe with one winde, being persecuted by

thy vengeance, and scattered abroad through the power of thy Spirit: but thou hast ordered all things in measure, number and weight.

18 For thou hast euer had great strength & might, and who can withstand the power of thine arme!

19 For as the small thing that the balance weigheth, so is the world before thee, and as a drop of the morning dew, that falleth downe vpon the earth.

20 But thou hast mercy vpon all: for thou hast power of all things, & makest as though thou sawest not the finnes of men, because they should amend.

21 For thou louest all the things that are, & hastest none of them whom thou hast made: for thou wouldest haue created nothing if thou hadst hated.

22 And how might any thing endure, if we were not thy will? or howe could any thing be preferred, except it were called of thee?

23 But thou sparest all: for they are thine, O Lord, which art the louer of soules.

CHAP. XIL

1 The merit of God toward sinners. 12 The works of God are vnsearchable. 13 God punisheth his enemies.

For thine incorruptible spirit is in all things.

2 Therefore thou chastenest them measurably that go wrong, and warrest them by putting them in remembrance of the things, wherein they haue offended, that leaving wickednesse, they may beleeue in thee, O Lord.

3 * As for those olde inhabitants of the holy land, thou diddest hate them.

4 For they committed abominable workes, as forceries and wicked sacrifices,

5 And slaying of their own children wout mercy, & eating of bowels of mans flesh in bakinge, where the raging Priestes shed abominable blood.

6 And the fathers were the chiefe murderers of the soules destitute of all helpe, whome thou wouldest destroy by the hands of our fathers,

7 That the land which thou louest aboute all other, might be a meete dwelling for the children of God.

8 * Neither these, thou sparest them also as men, and sendest the fore-runners of thine hoste, euen hornets to destroy them by lile and litle.

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cruell beasts, or with one rough word to destroy them together.

10 But in punishing them by lile and lile, thou gauest them space to repent, knowing well, that it was an vnrighteous nation and wicked of nature, and that their thought could neuer be altered.

11 For it was a cursed seed from the beginning: yett hast thou not spared them when they sinned, because thou fearedst any man.

12 For who dare say, * What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whom thou hast made? or who dare stand against thee to reuenge the wicked men?

13 For there is none other God but thou, * that carest for all things, that our mayest declare how that thy iudgement is not vnright.

14 There dare neither King nor tyrant in thy sight require accounts of them whome thou hast punished.

15 For so much then as thou art righteous thy selfe, thou orderest all things righteously, thinking it not agreeable to thy power to condemne him, that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfite power, thou declarest thy power, and reproveest the boldnesse of the wile.

18 But thou ruling the power, iudgeth with equitie, and gouernest vs with great fauour: for thou mayest shew thy power when thou wilt.

19 By such workes nowe haile thou taught thy people, that a man should bee iust and louing, and haile made thy children to bee of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death & so great consideration, & requesting vnto them, giuing them time & place that they might change from their wickednes.

21 With howe great circumspection wilt thou punish thine own children, vnto whose fathers thou hast sware and made couenants of good promises?

22 So when thou dost chasten vs, thou punishest our enemies a thousand times more, to the intent that when wee iudge, wee should diligently consider thy goodnesse, and when wee are iudged, wee should hope for mercy.

23 Wherefore thou hast tormented the wicked & haile liued a disoluate life by their own imaginacions.

24 *For they went astray very farre in the wayes of error, and esteemed the beasts, which their enemies desired, for gods, being abused after the manner of children, that haue none vnderstanding.

25 Therefore haile thou sent this punishment that they should be in derision as childre without reason.

26 But they that will not bee reformed by those scornfull rebukes, shall feele the worthy punishment of God.

27 For in those things when they suffered, they disdaind: but in these whome they counted godly, when they sawe themselves punished by them, they all acknowledge the true God whome afore they had denied to know: therefore came extreme damnation vpon them.

CHAP. XIII.

* All things be vaine, except the knowledge of God, so Idolaters and Idols are workes.

¶ Vrely all men are vaine by nature, and are ignorant of God: * and could not knowe him that is, by the good things that are seene, neither consider by the workes, the worke-maister.

2 * But they thought the fire, or the winde or the swift aire, or the course of the starres, or the raging water, or the lightes of heauen to bee gouernours of the world, and gods.

3 Though they had such pleasure in their beaustie that they thought them gods, yet should they haue knowne, how much more excellent hee is that made them: for the first author of beaustie hath created these things.

4 Or if they marvelled at the power, and operation of them, yet should they haue perceived more by, how much hee made these things, it mighte.

5 For by the greatnesse of their beaustie, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, & seeke God and would finde him, yet peraduensure doe erre.

7 For they goe about by his workes, to seeke him, and are perauaded by the sight, because the things are beautifull that are seene.

8 Howbeit they are not to be excused.

9 For if they can knowe so much, that they can discern the workes, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens handes, golde, and siluer, and the thing that is inuented by arte, and the similitude of beastes, or any vaine stone that hath bene made by the hand of antiquitie.

11 * Or as when a carpenter curtheth downe a tree meete for the worcke, & pareth off all the bark thereof cunningly, and by arte maketh a vessel profitable for the vse of life.

12 And the things that are cutt off fro his worcke, he belloseth to dresse his meate to fill himselfe.

13 And that which is left of these things, which is profitable for nothing (for it is a crooked piece of wood and full of knobles) he carueth it diligently at his leasure, and according as hee is expert in cunning, he giueth it a proportion, and fulsomnesse in affecting the similitude of a man.

14 Or maketh it like some vile beaust, and straketh it ouer with red, and painteth it, and couereth quere spote that is in it.

15 And when he hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron.

16 Prouiding so for it, least it fall: for he knoweth that it cannot helpe it selfe, because it is an image, which hath neede of helpe.

17 Then hee prayeth for his goods, and for his marriage, and for children: hee is not ashamed to speake vnto it, that hath no life.

18 Hee calleth on him that is weake for health: he prayeth vnto him that is dead for life: hee requirerth him of helpe that hath no experience at all.

19 And for his journey, him that is not able to go, and for gaine, and worke, and successe of his affaires he requirerth furtherance of him, that hath no manner of power.

CHAP. XIII.

1 The destruction and consumption of images, 2 A curse of them, and of them that make them, 3. Of their idolaters practices, 4. What each of them should do.

A Gaine, another man purposing to faile, and intending to passe thorow the raging waues, caleth vpon a stocke more rotten then the shippe that carrieth him.

2 For as for it, conuictness of money hath found it out, & the craftsmen made it by cunning.

3 But thy providence, O Father, gouerneth it: For thou hast made a way, quen in the sea, and a sure path among the waues.

4 Declaring thereby, that thou hast power to helpe in all things, yea, though a man went to the sea without means.

5 Neuertheless thou wouldest not, that the workes of thy wisdom should be vaine, & therefore doe men comit their liues to a final piece of wood, and passe ouer the stormy sea in a ship, & are saued.

6 For in the olde time also when the proude giants perished, the hope of the worlde went into a ship which was gouerned by thine hand, and so left seed of generation vnto the worlde.

7 For blessed is the tree whereby righteous cometh.

8 But that is cursed, & made with hands, * both it, and he that made it, because he made it, and it being a corruptible thing, because it was called god.

9 For the vngodly, and his vngodlinesse are both

24. 1. 13.

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1. 2. 4. 13.

107. 1. 3.

107. 1. 3.

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24. 1. 13.

24. 1. 13.

both like hured of God, to tynke the worke and he that made it shal be punished together.

1 Ier. 10. 8.
habak. 2. 18.

10 Therefore shall there bee a visitation for the idoles of the nations: for of the creatures of God they are become a confusion: and stumbling blockes vnto the foules of men, and a snare for the feet of the vniuers.

11 For the inuention of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning; neither shall they continue for euer.

13 The vaine glory of men brought them into the world: therefore shall they come shortly to an end.

14 When a father mourned pitifully for his sonne that was taken away suddenly; hee made an image for him that was once dead, whome now hee worshippeth as a god, and ordeined to his seruants ceremonies and sacrifices.

15 Thus by proces of time this wicked custome prevailed, and was kept as a lawe; and idoles were worshipped by the commandement of tyrants.

16 As for those that were so farre off that men might not worship them presently, they did counterfeite the visage that was farre off, and made a gorgeous image of a King, whom they would honour, that they might by all meanes flatter him that was absent, as though he had bene present.

17 Again the ambition of the craftiest men thrust forward the ignorant to increase the superstition.

18 For hee peraduenture willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so thorow the beautie of the worke the multitude was allured, and so tooke him now for a God, which a litle afore was but honored as a man.

20 And thus was the deceiuing of mans life, when men, being in seruitude, through calamitie and tyrannie ascribed vnto stones and stockes the name, which ought not to be communicate vnto any.

21 Moreover, this was not ynough for them that they erred in the knowledge of God: but where as they liued in great warrtes of ignorance, those so great plagues called they peace.

2 Dnt. 18. 10.
serm. 7. q. and
19. 4.

22 For either they slew their owne children in sacrifice, or vied secret ceremonies, or raging dissoluteness by strange rites.

23 And so kept neither life nor marriage cleane: but either one slew another by treason, or els vexed him by adulterie.

24 So were all mixt together, blood and slaughter, theft and deceite, corruption, vnfaithfulness, tumults, perurie.

25 Disquieting of good men, vnthankfulness, defiling of fontles, changing of birth, disorder in marriage, adulterie and vncleanness.

26 For the worshipping of idoles that ought not to be named, is the beginning and the cause and the ende of all euill.

27 For either they were seduced when they be merie, or propheticall lies, or lye vngodly, or els lightly forswore themselves.

28 For in so much as their trust is in the idoles, which haue no life, though they sweare falsely, yet they thinke to haue no hurt.

29 Therefore for two causes that they iustly bee punished, because they haue an euill opinion of God, adding themselves vnto idoles, and because they sweare vniuently to decelue, and despite holines.

30 For it is not the power of them by whom they

sweare, but the vengeance of them that saine, which punisheth alwayes the offense of the vngodly.

CHAP. XV.

The worship of the faithful, praising the merits of God, by whose grace they first are saved.

But thou, O our God, art gracious and true, long suffering, and gouernest all things by mercy.

2 Though wee sinne, yet are wee thine: for wee know thy power: but wee sinne not, knowing that wee are counted thine.

3 For to know thee, is perfect righteousness, and to know thy power is the roote of immortallitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

5 Whose sight stirreth vp the desire of the ignorant: so that hee counterfeite the forme that hath no life, of a dead image.

6 They that loue such wicked things are worthy to haue such things to trust to, and they that make them, and they that desire them, and they that worship them.

7 The potter also remembereth soft earth, and fashioneth euery vessel with labour to our vse: but of the same clay he maketh both the vessels, that serue to cleane vses, and the contrary likewise: but whereto euery vessel serueth, the potter is the iudge.

* Rom. 9. 21.

8 So by his wicked labour hee maketh a vaine God of the same clay: euen hee, which a litle afore was made of earth himselfe, and within a litle while after goeth thither againe whence hee was taken, * whe he shal make account for the lone of his life.

* Luy. 12. 20.

9 Notwithstanding he careth not for the labour he taketh, nor that his life is short, but hee striveth with the goldsmithes, and siluer smithes, and counterfeitheth the copper smithes, and taketh it for an honour to make deceiueable things.

10 His heart is alhes, & his hope is more vile then earth, & his life is lesse worthy of honour then clay.

11 For he knoweth not his owne maker, & gaue him his soule, that had power and breathed in him the breath of life.

12 But they count our life to bee but a pastime, and our conuersation as a market, where there is gaine: for they say we ought to be getting on euery side, though it be by euill meanes.

13 Now he that of earth maketh fraile vessels & images, knoweth himselfe to offend aboue all other.

14 Al the enemies of thy people, that hold them in subiection, are most vniuers, and more miserable then the very fooles.

15 For they iudge al the idoles of the nations to be gods, which neither haue eyesight to see, nor noyses to heare, nor cares to heare, nor fingers of hands to grope, and their feete are slow to goe.

16 For man made them, and hee that hath but a borrowed spirit, fashioned them: but no man can make a God like vnto himselfe.

17 For seeing he is but mortall himselfe, it is but morall that he maketh with vnrighteous hands, hee himselfe is better then they whom he worshippeth: for he liued, but they neuer liued.

18 Yea, they worshipped beastes also, which are their most enemies, and which are the worst, if they be compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beautie to bee desired in respect of other beastes: for they are destitute of Gods grace, and of his blessing.

CHAP. XVI.

The punishment of the wicked, & the treasure that shall be theirs.

Therefore

that tormenteth him, great.

13 But they that did endure the night that was intolerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe,

14 And sometimes were troubled with monstrous visions, and sometimes they swooned, as though their owne soule should betray them: for a sudden feare not looked for came vpon them.

15 And thus, whoſo ever ſel downe, he was kept and ſhut in priſon, but without chaines.

16 For whether he was an husbandman; or a ſhepherd, or one that waſet to worke alone, if he were taken, he muſt ſuffer this neceſſitie, that hee could not auoyd:

17 (For with one chaine of darknes were they all bound) whether it were an hiſſing winde or a ſweet ſong of the birds among the thicke branches of the trees, or the vehemenſie of haſtie running water,

18 Or a great noyſe of the falling downe of ſtones, or the running of ſkipping beaſtes, that could not be ſcene, or the noyſe of cruell beaſtes, that roared, or the ſound that answereth againe in the hollow mountaines: theſe fearefull things made them to ſwoone.

19 For all the world ſhined with cleare light, and no man was hindered in his labour.

20 Onely vpon them there fell an heauy night, an image of that darkeneſſe that was to come vpon them; they were vnto themſelues more grieuous then darkeneſſe.

CHAP. XVIII.

1 The ſcriptures what the Hieruſalites had in Egypt. 2 The diſſurance of the Iuſhites, to The Lord ſince the Egyptians. 3 The ſiue of the people in the wilderneſſe. 4 Aaron ſpake beſore the living and the dead with his croſſer.

1 **V**erily Saints had a very great *light, whoſe broyce, becauſe they heard, and ſaw not the figure of them, they thought them bleſſed, becauſe they alſo had not ſuffered the like.

2 And becauſe they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enmitie.

3 Therefore thou gauſt them a burning pillar of fire to leade them in the vnknown way, and madeſt the ſunne that it hurted not them in their Honourable Iourney.

4 But they were woorthie to be deſtroyed of the light, and to be kept in darkeneſſe, which had kept thy children ſhut vp, by whom the vncompt light of the Law ſhould be giuen to the world.

5 Whereas they thought to ſlay the babes of the Saints, by one child that was caſt out; and preſumed to reprooue them, thou haſt taken away the multitude of their children, and deſtroyed them all together in the mightie water.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credit, might be of good cheere.

7 Thus thy *people receiued the health of the righteous, but the enemies were deſtroyed.

8 For as thou haſt puniſhed the enemies, ſo haſt thou glorified vs whom thou haſt called.

9 For the righteous children of the good men offered ſecretly, and made a Law of righteouſneſſe by one conſent, that the Saints ſhould receiue good and euill in like maner, and that the fathers ſhould ſit ſing praifes.

10 But a diſagreeing crie was heard of the enemies, and there was a lamentable noiſe for the children that were bewailed.

11 For the *maſter, and the ſervant were puniſhed with like puniſhment, and the common people ſuffered alike with the King.

12 So they altogether had innumerable that died with one kinde of death: neither were the living ſufficient to burie them: for in the twinkling of an eye the nobleſt offspring of them was deſtroyed.

13 So they that could beleue nothing, becauſe of the enchantments, confeſſed this people to be the children of God, in the deſtruction of the firſt borne:

14 For while all things were in quiet ſilence, and the night was in the miſſet of her ſwift courſe,

15 Thine Almighty word leapt downe from heauen out of thy royall throne, as a ſierce man of warre in the middes of the land that was deſtroyed,

16 And brought thine vnſeined commandment as a ſharpe ſword, and flood vp and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the ſight of the fearful dreames vexed them ſuddenly, & fearfullneſſe came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and ſhewed the cauſe of his death.

19 For the viſions that vexed them, ſhewed them theſe things afore: ſo that they were not ignorant, wherefore they periſhed.

20 Now temptation of death touched the righteous alſo, and * among the multitude in the wilderneſſe there was a plague, but the wrath indured not long.

21 For the blameleſſe man made haſte, and defended them, and tooke the weapons of his miniſtration, euen prayer, and the reconciliation by the perſume, and ſet himſelf againſt the wrath, and ſo brought the miſerie to an end, declaring that hee was thy ſervant.

22 For he ouercame not the multitude with bodily power, nor with force of weapons, but with the word he ſubdued him that puniſhed, alleging the othes and covenant made vnto the fathers.

23 For when the dead were fallen downe by heaps one vpon another, he ſtood in the middes, and cut off the wrath, and parted it from coming to the living.

24 * For in the long garment was all the ornament, and in the fourerowes of the ſtones was the glory of the fathers grauen with thy maiſtie in the diademe of his head.

25 Vnto theſe the deſtroyer gaue place, and was afraid of them: for it was ſufficient, that they had taſted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great joy of the Iuſhites. 2 The meate that was giuen at the diſſer of the people. 3 All the elements ſeeme to the will of God.

1 **A**s for the vngodly, the wrath came vpon them without mercy vnto the end: for hee knew what ſhould come vnto them.

2 That they (when they had conſented to let them goe, and had ſent them out with diligence) would repent, and purſue them.

3 For while yet ſorrow was before them, and they lamented by the graues of the dead, they deuſed another fooliſhneſſe, ſo that they perſecuted them in their fleeing, whom they had caſt afore with prayer.

4 For the deſtiny, whereof they were woorthie, brought them to this end, and cauſed them to forget

107, 8, 16.

*Exod. 10. 23.
*Exod. 10. 23.
*Exod. 10. 23.

*Exod. 13. 21. 22.
*Exod. 13. 21. 22.
*Exod. 13. 21. 22.

*Exod. 15. 16.

*Exod. 19. 21. 22.

*Exod. 15. 16.

forget the things that had come to passe, that they might accomplish the punishment, which remained by torments.

5 Both that thy people might trie a marvellous passage, and that these might find a strange death.

6 For every creature in his kinde was facioned of newe, and serued in their owne offices inioyned them, that thy childre might be kept without hurt.

7 For the cloud ouerladowed their tents, and the drie earth appeared, where afore was water: so that in the red sea there was a way without impediment, and the great deepe became a greene field.

8 Through the which all the people went that were defended in thine hand, seeing thy wondrous maruelles.

9 For they lyneyed like hories, and leaped like lambes, praying thee, O Lord, which haddest deliuered them.

10 For they were yet mindefull of those things which were done in the land where they dwelt, how the ground brought forth flies, in stead of cattell, and how the river frauled with the multitude of frogges in stead of fishes.

11 * But at the last they saw a new generation of birdes, when they were intised with lust, and desired delicate meates.

12 * For the quailles came forth of the sea vnto them for comfort, but punishments came vpon the sinners not without signes that were giuen by great thundring: for they suffered worthily according to their wickednesse, because they shewed a cruell hatred toward strangers.

13 For the one sort would not receiue them when they were present, because they knew them not: the other sort brought the strangers into bondage that had done them good.

14 Beside all these things some would not suffer, that any regard should be had of them: for they handled the strangers despitfully.

15 Others that had receiued them with great banquetting, and admitted them to be partakers of the same lawes, did afflict them with great labours.

16 Therefore they were stricken with blindness, as in olde time certaine were at the doores of the righteous, so that euery one being compassed with darknesse, sought the entrance of his doore.

17 Thus the elements agreed among themselves in this change, as when one tune is changed vpon an instrument of musike, and the melodie still remaineth, which may easily be perceived by the sight of the things that are come to passe.

18 For the things of the earth were charged into things of the water, & the thing that did swimme went vpon the ground.

19 The fire had power in the water contrary vnto his owne virtue, and the water forgate his owne kinde to quench.

20 Again, the flames did not hurt flesh of the corruptible beast, that walked therein, neither melted they which seemed to be yce, and was of a nature that would melt, & yet was an immortal meat.

21 For in all things, O Lorde, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

THE WISDOME OF IESVS THE SONNE OF SIRACH, called Ecclesiasticus.

¶ This Argument was found in a certaine Greeke copie.

This Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and bee liued in the latter times: after the people had bene ledde away captiue, and brought home againe, and almost after all the Prophets. Nowe his grandfather, as he himselfe witnesseth, was a man of great diligence, and wisdom among the Hebrewes, who did not onely gather the graue sentences of wise men, that had bene before him, but he himselfe also spake many full of great knowledge and wisdom. So the first Iesus died, and left this which he had gathered, and Sirach afterward left it to Iesus his sonne, who rooke it and put it in order in a booke, and called it WISDOMES, intituling it both by his owne name, his fathers name, and his grandfather: thinking by this title of Wisdom to allure the reader to reade this booke with more great desire, and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences, and similitudes with certaine diuine histories which are notable and ancient, such of men that were approued of God, and certaine prayers, and songs of the author himselfe: moreover, what benefits the Lord had bestowed vpon his people, and what plague he had beaped vpon their enemies. This Iesus did imitate Salomon, and was as little famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was indeed.

The Prologue of the Wisdom of Iesus the sonne of Sirach.

Whereas many, and great things haue bene giuen vs by the Law and the Prophets, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisdom, where they the readers ought not only to become learned themselves, but also may be able by the diligent studie thereof to be profitable vnto strangers both by speaking and writing) after that my grandfather Iesus had giuen himselfe to the reading of the Law and the Prophets, and other books of our fathers, and had gotten therein sufficient iudgement, he purposed also to write something pertaining to learning and wisdom, to the intent that they which were desirous to learne, and would giue themselves to these things, might profit much more in liuing according to the Law. Wherefore I exhort you to receiue it louingly, and to reade it with diligence, and to take it as good woorth, though we seeme to some in some things not able to attaine to the interpretation of such words as are hard to be expressed: for the things that are spoken in the Hebrew tongue, haue another force in themselves then when they are translated into another tongue, and not only these things but other things also, as the Law it selfe, and the Prophets, and other books haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeere, when I came into Egypt, vnder king Euergetes, and continued there, I found a copie full of great learning, & I thought it necessary to bestow my diligence,

and traualle to interprete this booke. So for a certaine time with great watching and studie I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might apply them selues vnto good maners, and liue according to the Lawe.

CHAP. I.

1 **Wisdomes counsell** of God. *21* **A praise of the feare of God.**
29 **For mercies to come by wisdomes.**

1. King 3. 9. and 439.
 That which is marked with these two markes [] is read in the Latine copies, and not in the Greeke.



Wisdom *1* **counsell** of the Lord, [and hath bene euer with him,] and is with him for euer.

2 Who can number the sand of the sea, and the drops of the raine, and the dayes of the world? [who can measure] the height of the heauen, the bredth of the earth, and the depth?

3 Who can finde the wisdom [of God which hath bene before all things?]

4 Wisdom hath bene created before all things, & the vnderstanding of prudence fro euertlasting.

5 [The word of God most high is the fountaine of wisdom, and the euertlasting commandments are the entrance vnto her.]

6 Vnto whom hath the root of wisdom bene declared? or who hath knowen her wise counsell?

7 [Vnto whom hath the doctrine of wisdom bene discovered and shewed? and who hath vnderstood the manifold entrance vnto her?]

8 There is one wise, [euen the most high Creator of all things, the Almighty, the King of power] and very terrible, which sitteth vpon his throne.

9 He is the Lord, that hath created her [throw the holy Ghost:] he hath seene her, numbered her, [and measured her.]

10 He hath poured her out vpon all his works, and vpon all flesh, according to his gift, and heuer abundantly vnto them that loue him.

11 The feare of the Lord is glory, and gladnes, and reioicing, and a ioyfull crowne.

12 The feare of the Lord maketh a merie heart, and giueth gladnesse and ioy, and long life.

13 Who lo feareth the Lord, it shal go wel with him at the last, and he shal finde fauour in the day of his death.

14 [The loue of God is honourable wisdom, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof.]

15 *The feare of the Lorde is the beginning of wisdom, and was made with the faithfull in the wombe: [shee goeth with the chosen women, and is knowen with the righteous and faithfull.]

16 The feare of the Lord is an holy knowledge. *17* Holines shall preserue, and iustise the heart, and giueth mirth and gladnesse.

18 Who lo feareth the Lorde, shall prosper, and in the day of his ende, he shal be blessed.]

19 [Shee hath built her euertlasting foundations with men, and is giuen to be with their seede.]

20 To feare God is the fulnesse of wisdom, and filleth men with her fruites.

21 She filleth their whole house with [all] things desirable, and the gamers with the things, that she bringeth forth, and both twaine are gifts of God.

22 The feare of the Lorde is the crowne of wisdom, and giueth peace and perfect health: he hath seene her, and numbered her.

23 [Shee raineth downe knowledge, and vnderstanding of wisdom, and hath brought vnto honour, them that possessed her.]

24 The feare of the Lorde is the roote of wis-

dome, and her branches are long life.

25 [In the treasures of wisdom is vnderstanding, and holy knowledge, but wisdom is abhorred of sinners.]

26 The feare of the Lord driueth our sinne: and when he is present, she driueth away anger.

27 ¶ For wicked anger cannot bee iustified: for his rashnesse in his anger [shall be his destruction.]

28 A patient man will suffer for a time, and then shall he haue the reward of ioy.

29 He will hide his wordes for a time, and many mens lips shall speake of his wisdom.

30 In the treasures of wisdom are the secrets of knowledge, but [sinners abhorreth] worship of God.

31 If thou desire wisdom, keepe the commandments, and the Lord shal giue her vnto thee, [and will fill her treasures.]

32 For the feare of the Lord is wisdom and discipline: he hath pleasure in faith, and mekenesse.

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 ¶ Bee not an hypocrite that men should speake of thee, but take heed what thou speakest.

35 Exalt not thy selfe, least thou fall and bring thy soule to dishonour, and so God discouer thy secrets, & cast thee downe in the middes of the congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deccie.

CHAP. II.

1 **He exhorteth the fragrant of God to righteousness, law, vnderstanding, and patience.** *21* **To trust in the Lord.** *23* **A curse vpon them that are simple hearted and ingenuit.**

MY sonne, if thou wilt come into the seruice of God, [stand fast in righteounesse and feare, and] prepare thy soule to reutation.

2 Settle thine heart, and bee patient: [howe downe thine care, and recieue the words of vnderstanding,] and shrinke not away, when thou art assailed, [but waite vpon God patiently.]

3 Ioyne thy selfe vnto him, and depart not away, that thou mayest be encreased at thy last end.

4 Whatsoeuer cometh vnto thee, recieue it patiently, & be patient in the change of thine affliction.

5 *For as gold [& siluer are] tried in [] fire, euen so are men acceptable in the furnace of aduersitie.

6 Beleeue in God, and he will helpe thee: order thy way right, and trust in him: [hold fast his feare, and grow old therein.]

7 Ye that feare the Lord, wait for his mercie: shrinke not away from him that ye fall not.

8 Ye that feare the Lord, beleeue him, & your reward shall not faile.

9 O ye that feare the Lord, trust in good things, and in the euertlasting ioy and mercie.

10 [Ye that feare the Lord, loue him, and your hearts shal be lightened.]

11 Consider the olde generations [of men, yee children,] and marke them well: * was there euer any confounded, that put his trust in the Lord? or who hath continued in his feare, & was forsaken? or whom did he euer despise, that called vpon him?

12 For God is gracious & mercifull, and forgiueth sinnes, & saueh in the time of trouble, [and is a defender of all them that seeke him in the truth.]

13 Woe vnto them that haue a [] fearful heart, [and to the wicked hps] and to the faint hands, and

* Psal. 138. 16.
 prou. 9. 10.
 Job 28. 28.

* Psal. 34.
 prou. 17. 3.

* Psal. 37. 31.

For wisdom,

For double

*Apoc. 1.1.

to the sinners that goeth * two manner of wayes.

14 Woe vnto him that is faint hearted, for hee beleueth not: therefore shall he not be defended.

15 Woe vnto you that haue lost patience, [and haue forsaken the right wayes, and are turned backe into froward wayes:] for what wilt ye do when the Lord shall visite you?

16 They that feare the Lord, will not disobey his word: & they that loue him, will keepe his wayes.

*Ier. 14. 22. 24.

17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his Law.

18 They that feare the Lord, will prepare their hearts, and humble their soules in his sight.

19 [They that feare the Lord, keepe his commandments, and will be patient till he see them,

20 Saying, if we do not repent] we shall fall into the hands of the Lord, and not into the hands of men.

21 Yet as his greatmeete is, so is his mercie.

CHAP. III.

As to our father and mother taught us to give double honour, as of the blessing and curse of the father and mother. As man ought not curiously to search out the secret of God.

[The children of wisdom are the Church of the righteous, and their offspring is obedience and loue.]

2 Heare your fathers iudgement, O children, and do thereto, that ye may be safe.

3 For the Lord will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the children.

4 Who so honoureth his father, his finnes shall be forgiven him, [and he shall absteine from them, and shall haue his dayly desires.]

5 And he that honoureth his mother, is like one that gathereth treasure.

6 Who so honoureth his father, shall haue ioy of his owne children, & when he maketh his prayer, he shall be heard.

7 Hee that honoureth his father, shall haue a long life, and hee that is obedient vnto the Lord, shall comfort his mother.

8 Hee that feareth the Lord, honoureth his parents, & doth seruice vnto his parents, as vnto lords.

*Ecc. 30. 12.

dem. 1. 18. mat. 15.

15. apoc. 1. 2. 3.

For the blessing of men.

9 * Honour thy father and mother, in deed and in word [& in all patience] that thou mayest haue Gods blessing, [and that his blessing may abide with thee in the end.]

10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame.

12 Seeing that mans glorie commeth by his fathers honour, and the reproch of the mother is dishonour to the children,

13 My sonne, helpe thy father in his age, and grieue him not as long as he liueth.

14 And if his vnderstanding faile, haue patience with him, and despite him not when thou art in thy full strength.

15 For the good intreatie of thy father shall not be forgotten, but it shall be a fortresse for thee against finnes, [and for thy mothers offence, thou shalt be recompensed with good, and it shall be found for thee in righteousness.]

16 And in the day of trouble thou shalt be remembered: thy finnes also shall melt away as the yce in the faire weather.

17 He that forsaketh his father, shall come to shame,

and he that angrieth his mother, is cursed of God.

18 ¶ My sonne, performe thy duties with meeknesse, so shalt thou be beloued of them that are approved.

19 The * greater thou art, the more humble thy selfe [in all things,] and thou shalt finde fauour before the Lord.

*Psal. 139.

20 Many are excellent and of renowne: but the secrets are reuelled vnto the meeke.

21 For the power of the Lord is great, and he is honoured of the lowly.

22 * Seeke not the things that are too hard for thee, neither search the things rashly which are too mighty for thee.

*Psal. 139. 22.

pro. 25. 27.

rom. 13. 3.

23 [But] what [God] hath commanded thee, thinke vpon that with reuerence, [and be not curious in many of his works:] for it is not needfull for thee to see with thine eyes the things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto thee about the capacitee of men.

25 The meddling with such hath beguiled many, and an euill opinion hath deceeled their iudgement.

26 Thou canst not see without discomforthe: not the knowledge therefore that thou hast not.

27 A stubborne heart shall fare euill at the last: and he that loneth danger, shall perill therein.

28 An heart that goeth two wayes, shall not prosper: and he that is froward of heart, shall humble therein.

29 An obstinate heart shall be laden with sorrowe: and the wicked man shall heape sinne vpon sinne.

30 The perswasion of the proud is without remedie, and his steepest shall be pickt vp: for the plant of sinne hath taken root in him, [and he shall not be effeemed.]

31 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentive eare is the desire of a wise man.

32 [An heart that is wise and vnderstanding, will absteine from sinne, and shall prosper in the works of righteousness.]

33 Water quenqueth burning fire, * and almes taketh away finnes.

*Dem. 4. 1.

psal. 41. 1.

34 And he that rewardeth good deeds, will remember it after ward, and in the time of the fall, he shall finde a stay.

CHAP. IIIII.

1. Almes must be done with gladheart. 2. The fruit of wisdom and her fruit. 3. A rebuke to a sinner, and to do good.

MY sonne, desist not the * power of his living, and make not the needy eyes to waite long.

*Dem. 15. 5.

2 Make not an hungry soule sorrowfull, neither vex a man in his beggerie.

3 Trouble not the heart that is grieved, and deferre not the gift of the needy.

4 Refuse not the prayer of one that is in trouble: * turne not away thy face from the poore.

*Ier. 1. 1.

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in } bitterness of his soule, his prayer shall be heard of him that made him.

7 Be courteous vnto the companion [of poore, and humble thy soule sorrowfull, and bowe downe thine head to a man of worship.]

8 Let it not grieue thee to howe downe thine eare vnto the poore, [but pay thy debt,] and giue him a friendly answer.

9 ¶ Deliber him that saileth wrong, from the

10 For so defined him.

hand of the oppressour, and be not faint hearted when thou iudget.

10 Be as a father vnto the fatherlesse, and as an husband vnto their mother: so shalt thou be as the forme of the most High: & he shall loue thee more then thy mother doth.

11 Wisdome exalteth her children, and reeiueth them that seeke her, [and will go before them in the way of righteousness.]

12 He that loueth her, loatheth life, and they that seeke life in the morning, shall haue great ioy.

13 He that keepeth her, shall inherit glory: for vnto whom she entreateth him, the Lord will blesse.

14 They that honour her, shall be the seruants of the Holy one, and them that loue her, the Lord doth loue.

15 Who so giueth care vnto her, shall iudge the nations, & he that goeth vnto her, shall dwell safely.

16 He that is faithfull vnto her, shall haue her in possession, and his generation shall possesse her.

17 For first she will walke with him by crooked waies, and bring him vnto feare, and dread, and torment him with her discipline vntill she haue tried his soule, and haue proued him by her iudgements.

18 Then will she reurne the straight way vnto him, and comfort him, and shew him secrettes, [and heape vpon him the treasures of knowledge, and vnderstanding of righteousness.]

19 But if he go wrong, she will forsake him, and giue him ouer into the hands of his destruction.

20 [My sonne,] make much of time, and seuer the thing that is euill.

21 And be not ashamed, [to say the truth] for thy life: for there is a shame that bringeth sinne, and a shame that bringeth worship and laour.

22 Accept no perion against thine owne conscience, that thou be not condemned to thine owne decay, [and forbear not thy neighbour in his fault.]

23 And keepe not backe counsell when it may do good, neither hide thy wisdom when it may be famous.

24 For by the talke is wisdom knowne, and learning by the words of the tongue, [and counsell, wisdom & learning by the talking of the wife, and steadfastness in the works of righteousness.]

25 In no wise speake against the word of truth, but be ashamed of the lies of thine own ignorance.

26 Be not ashamed to, confesse thy sinnes, and resist not the course of the river.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mightie.

28 Serue for the trieth vnto death, [and defend iustice for thy life,] and the Lord God shall fight for thee [against thine enemies.]

29 Be not hasty in thy tongue, neither slacke and negligent in thy works.

30 Be not as a Lion in thine owne house, neither beate thy seruants forth fantasie, [nor oppress them that are vnder thee.]

31 Let not thine hand be stretched out to receive, and shrink when thou shouldst giue.

11 All so 35.

CHAP. V.

1 In riches may we not put any confidence, for the compasses of our sight be so short, and our hope may not be deceived.

2 Trust not vnto thy riches, and say not, I haue enough for my life: [for it shall not helpe in the time of vengeance and indignation.]

3 Follow not thine owne minde, & thy strength to walke in the wayes of thine heart.

12 Lk. 12. 15, 16
13 Eccl. 1. 12, 13
14 Ps. 112. 10, 11
15 Eccl. 7. 12, 13
16 1. 18

3 Neither say thou, [How haue I had strength] or who will bring me vnder for my works? for God the almighty will reurne the wrong done by thee.

4 And say not, I haue sinned, & what euill hath come vnto me? for the Almighty is a patient rewarder, but he will not leaue thee vnpunished.

5 Because thy sinne is forgiven, be not without feare, to heape sinne vpon sinne.

6 And say not, The mercie of God is great: he will forgive my manifold sinnes: for mercie and wrath come from him, and his indignation cometh downe vpon sinners.

7 Make no tarying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shall not helpe thee in day of punishment [and vengeance.]

9 Be not caried about with euery winde, and go not into euery way: for so doth the sinner that hath a double tongue.

10 Stand fast in thy sure vnderstanding, [and in the way and knowledge of the Lord] and haue but one manner of word, [and follow the word of peace and righteousness.]

11 Be humble to heare the word of God, that thou mayest vnderstand it, and make a true answer with wisdom.

12 Be swift to heare good things, & let thy life be pure, and giue a patient answer.

13 If thou hast vnderstanding, answer thy neighbour: if not, lay thine hand vpon thy mouth, [lest thou be trapped in an vndiscreet word, and so be blamed.]

14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.

15 Be not counted a talebearer, and lie not in wait with thy tongue: for shame [and repentance] follow the thiefe, & an euill condemnation is ouer him that is double tongued [but he that is a backbiter, shall be hated, enuied and confounded.]

16 Do not rashly, neither in small things nor in great.

CHAP. VI.

1 It is the property of a sinner to be euill tongued, & of friends ship. 23 Defence to be taught.

1 Be not of a friend [thy neighbours] enemy: for such shall haue an euill name, shame & reproch, and hee shall be in infamie as the wicked that hath a double tongue.

2 Be not proud in the deuce of thine owne minde, lest thy foulerent thee as a bull,

3 And eat vp thy leaues, and destroy thy fruit, & so thou be left as a drie tree [in the wilderness.]

4 For a wicked soule destroyeth him that hath it, and maketh him to be laughed to scorne of his enemies, [and bringeth him to the portion of the vngodly.]

5 A sweet talke multiplieth the friends [and pacifieth them that be at variance,] and a sweet tongue increaseth much good talke.

6 Holde friendship with many, neuertheless haue but one counsellor of a thousand.

7 If thou gettest a friend, prouide him first, and be not hasty to credit him.

8 For some man is a friend for his owne occasion, and will not abide in the day of thy trouble.

9 And there is some friend that turneth to enemie, and taketh part against thee, & in contention

11 Lk. 1. 13

12 Lk. 1. 14

13 Lk. 1. 15

he will declare thy shame.

¹⁰ Chap. 37. 4. 5.

10 Againe some * friend is but a companion at the table, and in the day of thine affliction he continueth not.

11 But in thy prosperitie he will be as thou thy selfe, and will vñc liberate ouer thy seruants.

12 If thou be brought lower, he will be against thee, and will hide himselfe from thy face.

13 Depart from thine enemies, and beware of thy friends.

14 A faithfull friend is a strong defence, and he that findeth such one, findeth a treasure.

15 A faithfull friend ought not to be changed for any thing, and the weight [of gold & silver] is not to be compared to the goodnes [of his faith.]

16 A faithfull friend is the medicine of life, and immortalitie, and they that feare the Lord, shall finde him.

17 Who so feareth the Lorde, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wisdomē [which shall endure] till thine olde age.

19 Goe to her as one that ploweth, and soweth, and wayt for her good fruites: for thou shalt haue but litle labour in her worke: but thou shalt eate of her fruites right soone.

20 Howe exceeding sharpe is thee to the vnlearned: he that is without iudgement, will not remaine with her.

21 Vnto such one thee is as a fine touchstone, and he callest her from him without delay.

22 For they haue the name of wisdomē, but there be but fewe that haue the knowledge of her.

23 [For with them that know her, she abideth vnto the appearing of God.]

24 Giue care, my sonne: receiue my doctrine, and refuse not my counsell,

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bowe downe thy shoulder vnto her, and beare her, and be not wearie of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and searce her, and she shall be shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt find rest in her, and that shall turne to thy ioy.

30 Then shall her fetters be a strong defence for thee, [and a sure foundation] and her chaines a glorious rayment.

31 For there is a golden ornament in her, and her bandes are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee, as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt be taught, and if thou wilt apply thy mind, thou shalt be witty.

34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the Elders, which are wise, and ioyne with him that is wise.

³⁶ Chap. 38. 3.

36 ¶ Desire to heare all godly talke, and let not the graue sentences of knowledge escape thee.

37 And if thou see a man of vnderstanding, get thee soone vnto him, and let thy foote weare the steps of his doores.

38 Let thy minde be vpon the ordinances of the

Lorde, and bee continually * occupied in his commandments: so shall hee habilitate thine heart, and giue thee wisdomē at thine owne desire.

³⁹ Chap. 39. 1. 2.

CHAP. VII.

¹ ¶ We must forsake euill, and yet not forsake our friends, as the behaviour of the wife to her husband, his children, his seruants, his father and mother.

Doe no euill: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, sowe not vpon the furrowes of vnrighteousnesse, lest that thou reape them seuen fold.

4 Aske not of the Lord preeminence, neither of the King the seate of honour.

⁵ Job 9. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

5 ¶ Iustifie not thy selfe before the Lorde: [for he knoweth thine heart,] and boast not thy wisdomē in the presence of the King.

6 Seeke not to be made a Iudge, lest thou be not able to take away iniquitie, & lest thou, fearing the person of the mightie, shouldst commit an offence against thine vprightnesse.

7 Offende not against the multitude of a cite, and cast not thy selfe among the people.

⁸ Chap. 39. 1.

8 ¶ Binde not two sinnes together: for in one sinne shalt thou not be vnpunished.

9 Say not, God will looke vpon the multitude of mine oblations, & when I offer to the most high God, he will accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in puing of almes.

11 Laugh no man to scorne in the beuicement of his soule: for [God which seeth all things] is hee * that can bring downe, and set vp againe.

¹² Job. 40. 1. 2.

12 Sowe not a lie against thy brother, neither do the same against thy friend.

13 Vse not to make any manner of lie: for the custome thereof is not good.

14 Make not many words when thou art among the Elders, neither * repeat a thing in thy prayer.

¹⁵ Matt. 23. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

15 Hate not laborious * worke, neither the husbandrie, which the most High hath created.

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy mind greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the golde of Ophir.

19 Depart not from a wife and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is aboue golde.

²⁰ Eccles. 19. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

20 ¶ * Whereas thy seruant worketh truly, inreat him not euill, nor the hiring that befloweth himselfe wholly for thee.

21 Let thy soule loue a good seruant, and defraud him not of libertie, [neither leaue him a poore man.]

²² Deut. 24. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

22 ¶ * If thou haue cattel, looke well to them, and if they be for thy profit, keepe them with thee.

²³ Chap. 39. 1.

23 ¶ * If thou haue fowles, instruct them, & holde their necke from their youth.

24 If thou haue daughters, keepe their body, and shew not thy face cheerefull toward them.

25 Marrie thy daughter, and so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hazell.

²⁷ Chap. 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

27 ¶ Honour thy father from thy whole heart, and forget not the forerwes of thy mother.

28 Remember that thou must boyme of them, and how

how canst thou recompence them the things that they have done for thee?

29 ¶ **F**ear the Lord with all thy soule, and honour his ministers.

30 Loue him that made thee, with all thy strength, * and forsake not his seruants.

31 **F**ear the Lord with all thy soule, and honour the Priests, * and giue them their portion, as it is commanded thee, the first fruites [and purifications] and sacrifices for sinne, and the offerings of the shoulders, and the sacrifices of sanctification, and the first fruites of the holy things.

32 **S**tretch thine hand vnto the poore, that thy blessing [and reconciliation] may be accomplished.

33 **L**iberalitie pleaseeth all men liuing, and * from the dead refraineth it not.

34 * Let not them that weepe, bee without [comfort:] * but mourne with such as mourne.

35 * Be not slowe to visite the sicke: for that shall make thee to be beloued.

36 **W**hatsoever thou takest in hand, remember the end, and thou shalt neuer doe amisse.

CHAP. VIII.

We must take heed with whom we haue to doe.

Trust not with a mighty man, lest thou fall into his hands.

2 * Make not variance with a rich man, lest he on the other side weigh downe thy weight: * for golde [and siluer] hath destroyed many, and hath subuerted the hearts of Kings.

3 **S**trive not with a man that is full of wordes, and lay no stickes vpon his fire.

4 **P**lay not with a man that is vntaught, lest thy kinned be dishonoured.

5 * Despise not a man that turneth himselfe away from sinne, nor cast him not in the teeth with all, but remember that we are all worthy blame.

6 * Dishonour not a man in his old age: for they were as we which are not olde.

7 **B**e not glad of the death of thine enemy, but remember if we must die all, [& so enter into ioy.]

8 * Despise not the exhortation of the [Elders] that be wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learne wisdom, [and the doctrine of vnderstanding,] and how to serue great men [without complaint.]

9 **G**oe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answer in the time of neede.

10 **K**indle not the coles of sinners, [when thou rebukest them,] lest thou bee burne in the fierie flames [of their finnes.]

11 **R**ise not vp against him that doeth wrong, that he lay not waite as a spy for thy mouth.

12 * Lend not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost.

13 **B**ee not suretie aboute thy power: for if thou be suretie, thinke to pay it.

14 **G**o not to law with the Iudge: for they will giue sentence according to his owne honour.

15 * Trauaille not by the way which is rash, lest he do thee iniurie: for hee followeth his owne wilfulnesse, & so shall thou perish through his folie.

16 * Strive not with him that is angry, and goe not with him into the wilderness: for blood is as nothing in his sight, and where there is no helpe, hee wil ouerthrow thee.

17 **T**ake no counsell at a foote, for hee cannot

keepe a thing close.

18 **D**oe no secret thing before a stranger: for thou canst not tell what he goeth about.

19 **O**pen not thine heart vnto euery man, lest he be vnthankful to thee, [and put thee to reproofe.]

CHAP. IX.

Of friendship. 1. A friend is to be preferred before a newe. 18. Righteous men should be hidden to thy table.

Be noticious ouer thy wife of thy bosome, neither teach her by thy meane an euill lesson.

3 **G**ue not thy life vnto a woman, lest she ouercome thy strength, [and so thou be confounded.]

3 **M**eeke not an harlot, lest thou fall into her snares.

4 **V**se not the company of a woman that is a singer, [and a dancer, neither hear her,] lest thou be taken by her craftinesse.

5 **G**aze not on a mayde, that thou fall not by that that is precious in her.

6 * Cast not thy minde vpon harlots [in any manner of thing,] lest thou destroy [both thy selfe and] thine heritage.

7 **G**oe not about gazing in the streetes of the citie, neither wander thou in the secret places thereof.

8 * Turne away thine eye from a beautifull woman and looke not vpon others beautie: for many * haue perished by the beaurie of women: for through it loue is kindled as a fire.

9 [Euery woman that is an harlot, shall be troden vnder foot as doung, of euery one that goeth by the way.]

10 **M**any woodndring at the beaurie of a strange woman, haue bene cast out: for her words burne as a fire.]

11 **S**it not at all with another mans wife [neither lie with her vpon the bed,] nor banquet with her, lest thine heart incline vnto her, and so through thy desire fall into destruction.

12 ¶ **F**orsake not an olde friend: for the new shall not be like him: a new friend is as new wine: when it is olde, thou shalt drinke it with pleasure.

13 * Desire not the honour [and riches] of a sinner: for thou knowest not what shall be his end.

14 **D**elight not in the thing that the vngodly haue pleasure in, but remember that they shall not be found iust vnto their graine.

15 **K**eep thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, lest he take away thy life: remember that thou goest in the middes of snares, and that thou walkest vpon the towers of the citie.

16 **T**rie thy neighbour as neere as thou canst, and aske counsell of the wise.

17 * Let thy talke be with the wise, and all thy communication in the Law of the most High.

18 **L**et iust men eate & drinke with thee, and let thy reioycing be in the feare of the Lord.

19 **I**n [the] handes of the craftsmen, shall the works be commended, and the wise prince of the people by his word, [and the word by the wisdom of the Elders.]

20 **A** man full of words is dangerous in his ckie, and he that is rash in his talking shall be hated.

CHAP. X.

Of Kings and Judges. 1. A Prince and counsellor are to be abhorred. 18. Let no man be proud.

A wise Iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.

3 As the iudge of the people is himselfe, so are his officers, and what manner of man the ruler of the citie is, such are they that dwell therein.

* 1. King. 12. 5.
13. 14.

3 An vnwise King destroyeth his people, but where they that be in authoritie, are men of vnderstanding, there the citie prospereth.

4 The gouernment of the earth is in the hand of the Lord, [and all iniquitie of the nations is to be abhorred,] and when time is, he will set vp a profitable ruler ouer it.

5 In the hand of God is the prosperitie of man, and vpon the scribles will he lay his honour.

* Leuit. 19. 17.

6 Be not angry for any wrong, with thy neighbour, and doe nothing by inuious praesises.

7 Pride is hateful before God and man, and by both dooeth one commit iniquitie.

* Ierem. 17. 6.
18. 4. 14.

8 Because of vnrighteous dealing & wrongs, and riches gotten by deceit, the kingdom is translated from one people to another.

9 There is nothing worse then a couetous man: [why art thou proud, O earth and ashes? there is not a more wicked thing, then to loue money] for such one would euen sel his soule, and for his life euery one is compelled to pull out his own bowels.

10 [All tyrannie is of small endurance, and the disease that is hard to heale, is grievous to the physician.]

11 The physician cutteth off the sore disease, and he that is to day a King, to morrow is dead.

12 Why is earth and ashes proude, seeing that when a man dieth, he is the heire of serpents, beasts and wormes?

13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his maker.

14 For pride is the original of sinne, and he that hath it, shall poure out abomination, till at last he be ouerthrowen: therefore the Lord bringeth the perswasions [of the wicked] to dishonour, and destroyeth them in the end.

* Luke 1. 31.
and 14. 11.
and 14. 29.
1. Cor. 7. 3.

15 The Lord hath cast downe the thrones of the [proud] princes, and set vp the meek in their stead.

16 The Lorde plucketh vp the rootes of the [proud] nations, and planteth the lowly with glorie among them.

17 The Lord ouerthroweth the landes of the heathen, and destroyeth them vnto the foundations of the earth: he causeth them to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.

18 [God destroyeth] memoriall of the proud, and leaueth the remembrance of the humble.]

19 Pride was not created in men, neither with in the generation of women.

20 There is a seede of man which is an honourable seed: the honourable seed are they that feare the Lord: there is a seed of man, which is without honour: and the seed without honour, are they that transgresse the commandements of the Lorde: it is a seed that remaineth which feareth the Lord, and a faire plant, that loue him: but they are a seed without honour, that despise the Law, & a deceptible seed, that breaketh the commandements.

21 He that is the chiefe among brethren, is honourable: so are they that feare the Lorde in his sight.

22 The feare of the Lord quieteth that the kingdome saileth not, but the kingdom is lost by crueltye and pride.

23 The feare of the Lorde is the glorie as well of the rich and the noble, as of the poore.

24 It is not meet to despise the poore man that hath vnderstanding, neither is it comendable to magnifie the rich that is a wicked man.

25 The great man and the iudge and the man of authoritie, are honourable, yet is there none of them greater, then he that feareth the Lord.

* Pro. 27. 1. 5.
2. Sam. 13. 3.

26 Vnto the seruant that is wise, [that they that are free doe seruice:] he that hath knowledge, will not grudge when he is reformed, [and the ignorant shall not cometo honour.]

27 Seeke not excuses when thou shouldst doe thy worke, neither be ashamed thereof through pride in the time of aduersitie.

* Pro. 12. 9. 12.

28 Better is he that laboureth and hath plentifulnesse of all things, then he that is gorgeous, and wanteth bread.

29 My sonne, get thy selfe praise by meeknesse, and esteeme thy selfe as thou deservest.

30 Who wil count him iust that sinneth against himselfe? or honour him, that dishonoureth his owne soule?

31 The poore is honoured for his knowledge [and his feare,] but the rich is had in reputation because of his goods.

32 He that is honourable in pouertie, howe much more shall he be when he is rich? and hee that is vn honest being rich, how much more will he be so when he is in pouertie?

CHAP. XI.

1 The praise of humilitie. 2 After the outward appearance ought we not to iudge. 3 Of rash iudgements. 4 All things come of God. 5 All men are not to be brought into trust but his.

Wise dome * listeth vp the head of him that is lowe, and maketh him to sit among great men.

* Gen. 41. 40.
1. Sam. 9. 1.

2 Commend not a man for his beautie, neither despise a man in his viter appearance.

3 The Bee is but small among the fowles: yet doeth her fruite passe in sweetnesse.

4 Bee not proude of clothing and rayment, * and exalt not thy selfe in the day of honour: for the workes of the Lord are wonderfull, [and glorious,] secreete, [and vnknowne] are his workes among men.

* All. 12. 21. 23

5 Many tyrants haue sit downe vpon the earth, * and the vnlikely hath worne the crowne.

* 1. Sam. 19. 18.
1. Sam. 26. 10.

6 Many mightie men haue bene brought to dishonour, and the honourable haue bene defected into other mens hands.

7 * Blame [no man] before thou hast inquired the matter: vnderstand first, and then reforme [righteously.]

* Pro. 17. 14.
and 17. 14.
1. Sam. 7. 23.

8 * Giue no sentence, before thou hast heard the cause, neither interrupt men in the mids of their tales.

* Pro. 18. 13.

9 Strive not for a matter that thou hast not to doe with, and sit not in the iudgement of another.

10 My sonne, meddle not with many matters: * for if thou gaine much, thou shalt not be blamelesse, and if thou follow after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.

* Matt. 19. 12.
1. Tim. 6. 9.

11 * There is some man that laboureth and taketh paine, and the more he hath, the more he wanteth.

* Pro. 10. 3.

12 Again there is some that is slothfull, and

* Job. 41. 10.

* hath neede of helpe : for he wanteth strength, and hath great pouertie, yet the eye of the Lord looketh vpon him to good, and setteth him vp from his lowe estate.

13 And he lieth vp his head: so that many men maruell at him, [and giue honour vnto God.]

* Job. 1. 21.
41. 18. 4.

14 * Prosperitie and aduersitie, life and death, pouertie and riches come of the Lord.

15 Wisedome and knowledge, and vnderstanding of the Law are of the Lorde: loue and good workes come of him.

16 Error and darknesse are appointed for sinners, and they that exalt themselves in euill, waxe olde in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth prosperitie for euer.

18 ¶ Some man is rich by his care and nigardship, and this is the portion of his wages,

* Luke 12. 15.

19 In that he saith, * I haue gotten rest, and nowe will I eate continually of my goods, yet hee considereth not, that the time draweth neere, that he must leaue all these things vnto other men, and die himselfe.

20 Stand thou in thy state, and exercise thy selfe therein, and remaine in thy worke vnto thine age.

21 Mauiel not at the works of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord, suddenly to make a poore man rich.

22 The blessing of the Lorde is in the wages of the godly, and he maketh his prosperitie soone to flourish.

23 ¶ Say not, What profite and pleasure shall I haue? and what good things shall I haue hereafter?

24 Again say not, I haue enough, and possesse many things, and what euill can come to mee hereafter?

* Chap. 11. 14.

25 * In thy good state remember aduersitie, and in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death to reward a man according to his ways.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his workes are discovered.

28 Iudge none blessed before his death: for a man shall be known by his children.

29 Bring not euery man into thine house: for the deceitfull haue many traines, [and are like stomaches that belch stinckingly.]

30 As a partrich is taken vnder a baskett, [and the hind is taken in the snare,] so is the heart of the proud man, which like a spie watcheth for thy fall.

31 For he lieth in waite and turneth good vnto euill, and in things worthy praise hee will finde some fault.

32 Of one little sparke is made a great fire, [and of one deceitfull man is blood increased:] for a sinfull man layeth waite for blood.

33 Beware of a wicked man: for he imagineth wicked things to bring thee into a perpetuall shame.

34 Lodge a stranger, and he will destroy thee with vnquietnesse, & driue thee from thine owne.

CHAP. XII.

1 ¶ Unto whom we ought to doe good, 10 Enemies ought not to be trusted.

When thou wilt doe good, know to whome thou doest it, so shalt thou be thanked for thy benefices.

2 * Doe good vnto the righteous, and thou shalt finde [great] reward, though not of him, yet of the most High.

* Gal. 6. 10.

3 He cannot haue good that cōtinueth in euill, & giueth no almes: [for the most High hateth the sinners, and hath mercie vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinner.

5 Doe well vnto him that is lowly, but giue not to the vngodly: holde backe thy bread, and giue it not vnto him, least he ouercome thee thereby: else thou shalt receiue twise as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, & will repay vengeance vnto the vngodly, and keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend can not be known in prosperitie, neither can an enemy be vnknown in aduersitie.

9 When a man is in wealth, it grieueth his enemies, but in heauinesse and trouble a mans verie friend will depart from him.

10 Trust neuer thine enemy: for like as a yron rusteth, so doeth his wickednesse.

11 And though he make much crouching and kneeling, yet aduise thy selfe, and beware of him, and thou shalt be to him, as he that wipeth a glasse, and thou shalt know that all his rust hath not bene well wiped away.

12 Set him not by thee, least hee destroy thee, and stand in thy place.

13 Neither set him at thy right hand, least hee seeke thy roome, and thou at the last remember my wordes, and be pricked with my sayings.

* Chap. 11. 14.

14 * Binde not two sinnes together: for there shall not one be vnpunished.

15 Who will haue pitie on the charmer, that is stinging of the serpent? or of all such as come neere the beasts? so is it with him that keepeth companie with a wicked man, and wrappeth himselfe in his sinnes.

16 For a season will he bide with thee: but if thou stumble, he taryeth not.

* 10. 13. 4.

17 * An enemy is sweet in his lips: he can make many good words, and speake many good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throw thee into the pit: and if he may finde opportunitie, he will not be satisfied with blood.

18 If aduersity come vpon thee, thou shalt find him there first, and though he pretend to helpe thee, yet shall hee vndermine thee: he will shake his head, and clappe his hands, and will make many wordes, and disguise his countenance.

CHAP. XIII.

1 The companie of the proude and of the rich are to be shunned, 15 The lost of God. 17 Like doe companie with their like.

HE * that toucheth pitch, shall be defiled with it; and he that is familiar with the proude, shall be like vnto him.

* 10. 13. 4.

2 Burthen not thy selfe about thy power, whilst thou liuest, and companie not with one that is mightier, & richer then thy selfe: for howe agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich dealeth vnrighteously, and threatneth withall: but the poore being oppressed must intreat: if the rich haue done wrong, hee must

He that feareth the Lord, will doe good: and he that hath the knowledge of the Law, will keepe it sure.

2. **A**san [honourable] mother shall thee meete him, and she, as his wife married of a virgine, will re-
cuse him.

* Jobn 4. 10.

3 With the bread [of life] and vnderstanding shall thee feede him, and give him the * water of [wholefome] wisdom to drinke.

4 He shall assure himselfe in her, and shall not be moued, and shall holde himselfe fast by her, and shall not be confounded.

5 She shall exalt him aboue his neighbours, and in the middes of the congregation shall thee open his mouth: [with the spirit of wisdom, and vnderstanding shall thee fill him, and clothe him with the garment of glory.]

6 Shee shall cause him to inherite ioy, and the crowne of gladnes, and an euerslasting name.

7 But foolish men will not take holde vpon her: [but such as haue vnderstanding, will meete her:] the sinners shall not see her.

8 For she is farre from pride [and deceite,] and men that lye, can not remember her: [but men of truth shall haunt her, and shall prosper euen vnto the beholding of God.]

9 Praise is not seemely in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of wisdom, [and be plenteous in a faithfull mouth] then the Lord wil prosper it.

11 Say not thou, it is through the Lorde that I turne backe: for thou oughtest not to do the things that he hateth.

12 Say not thou, He hath caused me to erre: for he hath no neede of the sinners will.

13 The Lord hateth all abomination [of error:] and they that feare God, loue it not.

* Gen. 1. 27.

14 * Hee made man from the beginning, & left him in the hande of his counsell, [and gaue him his commandments and precepts.]

15 If thou wilt, thou shalt obserue the commandments, and testifie thy good will.

16 He hath fet water & fire before thee: stretch out thine hand vnto which thou wilt.

* Levi. 11. 8.

17 * Before man is life and death, [good and euil,] what him liketh shall be giuen him.

18 For the wisdom of the Lorde is great, and he is mighty in power, and beholdeth all things [continually.]

* Psal. 33. 15, 16.
Heb. 4. 13.

19 * And the eyes [of the Lord] are vpon them that feare him, & he knoweth all the works of man.

20 He hath commanded no man to doe vngodly, neither hath he giuen any man licence to sinne: [for he desireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 *Of vnprofitable and wicked children. 17 No man can hide himselfe from God. 24 An exhortation to the receiving of instruction.*

Desire not the multitude of vnprofitable children, neither delight in vngodly children: though they bee many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For out that is iust, is better then a thousand such, and better it is to die without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderstanding, shall the cite bee inhabited: but the stocke of the wicked

shall be wasted incontinently.

5 Many such things haue I seene with mine eyes, and mine eare hath heard greater things then these.

6 * In the congregation of the vngodly shall a fire bee kindled, and among vnfaithfull people shall the wrath be set on fire.

* Isa. 31. 9, 10.

7 * Hee spared not the olde gyants, which were rebellious, trusting to their owne strength,

* Gen. 6. 4.

8 * Neither spared he where as Lot dwelt, those whom he abhorred for their pride.

* Gen. 19. 11, 12.

9 Hee had no pittie vpon the people that were destroyed, and puffed vp in their finnes.

10 * And so hee preferred the sixe hundredth thousand footemen, that were gathered in the hardnesse of their heart, in afflicting them and pitying them, in smiting them and healing them, with mercy, and with chastisement.

* Num. 14. 16.
16. 10. & 26. 11.

11 Therefore if there be one stiffnecked among the people, it is matuise if hee escape unpunished: for mercy and wrath are with him: he is mighty to forgieue and to poure out displeasure.

12 * As his mercy is great, so is his punishment: also: he iudgeth a man according to his works.

* Eccl. 9. 4.

13 The vngodly shall not escape with his spoile, and the patience of the godly shall not be delayed.

14 He wil giue place to all good doers, and euery one shall finde according to his works, [and after the vnderstanding of his pilgrimage.]

15 The Lorde hardened Pharaos, that he should not know him, & that his works should be known vpon the earth vnder the heauen.

16 His mercy is known to all creatures: he hath separate his light from the darkenes & an adamant.

17 Say not thou, I will hide my selfe from the Lorde: for who wil thinke vpon me from aboue? I shal not be known in so great an heape of people: for what is my soule among such an infinite number of creatures?

18 Beholde, the heauen, and the heauen of heauens, which are for God, the depth, and the earth and all that therein is, shall be moued when he shall visite.

* Psal. 136.
136. 8, 9, 10.
Eccl. 1. 10.

19 All the world which is created and made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the Lorde looketh vpon them.

20 These things doth no heart vnderstand worthily, [but he vnderstandeth euery heart.]

21 And who vnderstandeth his wayes? and the storme that no man can see? for the most part of his workes are hid.

22 Who can declare the workes of his righteousness? or who can abide them? for his ordinance is farre off, and the trying out of all things faileth.

23 He that is humble of heart, wil consider these things: but an vnwise and erroneous man catcheth his minde vpon foolish things.

24 My sonne, hearken vnto me, & learne knowledge, and marke my words with thine heart.

25 I will declare thee waichtige doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, and part of them hath hee finished from the other when he first made them.

27 Hee hath garnished his workes for euery, and their beginnings so long as they shall endure, they are not hungry nor wearied in their labours, nor cease from their offices.

28 None of them hindreth another, neither was any of them disobedient vnto his wordes.

29 After this the Lord looked vpon the earth and filled it with his good things.
30 With all manner of liuing beasts hath he couered the face thereof, & they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodness that God hath done vnto him. 20 Of sinners, 21 Repentance.

THe * Lord hath created man of the earth, and tuned him vnto it againe.

2 He gaue him the number of dayes, and certaine times, and gaue him power of the things that are vpon earth.

3 He clothed them with strength, as they had neede, and made them according to his image.

4 He made all flesh to feare him, so that hee had the dominion ouer the beastes and fowles.

5 [* He created out of him an helper like vnto himselfe,] and gaue them discretion and tongue, and eyes, eares, and an heart to vnderstand, and sixtly he gaue them a spirit, and scuently he gaue them speech to declare his workes.

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill.

7 He set his eye vpon their hearts, declaring vnto them his noble workes.

8 And gaue them occasion to reioyce perpetually in his miracles, that they should prudently declare his workes, and that the elect should praise his holy Name together.

9 Besides this, he gaue them knowledge, and gaue them the Lawe of life for an heritage, that they might now know that they were mortall.

10 He made an euermlasting couenant with them, and shewed them his iudgements.

11 Their eyes saw the maiestie of his glory, and their eares heard his glorious voyce.

12 And he said vnto them, Beware of al vnrighteous things. * He gaue euery man also a commandement concerning his neighbour.

13 Their wayes are euery before him, and are not hid from his eye.

14 Euery man from his youth is giuen to euill, and their stonke hearts can not become flesh.

15 Hee appointed a ruler vpon euery people, when he diuided the nations of the whole earth.

16 * And he did chuse Israel, as a peculiar people to himselfe, whome he nourisheth with discipline as his first borne, and giueth him most louing light, and doeth not forsake him.

17 All their workes are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hid from him, but all their finnes are before the Lord.

19 And as hee is mercifull, and knoweth his worke, he doeth not leaue them nor forsake them, but spareth them.

20 * Thealmes of a man, is as a thing sealed vp before him, and he keepeth the good deedes of man as the apple of the eye, and giueth repentance to their sonnes and daughters.

21 * At the last shall he arise, and reward them, and shall repay their reward vpon their heads.

22 * But vnto them that will repent, he giueth them grace to returne, and exhorteth such as faile, with patience, [and sendeth them the portion of the veritie.]

23 * Returne them vnto the Lord, and forsake thy finnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for he will bring thee from darkenesse to whole some light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Know the righteousnes and iudgements of God: stand in the portion that is set forth for thee, and in the prayer of the most High God, and goe in the parts of the holy worlde with such as be liuing and confesse God.]

26 * Who can praise the most High in the hell, as doe all they that liue and confesse him?

27 [Abide not thou in the error of the vngodly, but praye the Lord before death.]

28 Thankfulnesse perisheth from the dead, as though he were not: but the liuing, and hee that is found of heart, prayeth the Lorde, [and reioyceth in his mercy.]

29 How great is the louing kindnes of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For all things cannot be in men, because the forme of man is not immortal, [and they take pleasure in the vanitie of wickednesse.]

31 What is more cleare then the sunne? yet shall it faile.

32 So flesh and blood that thinketh euill, [shall be reproued.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The maruailous workes of God, 6. 7 The miserie and wretchednesse of man. 9 Against God ought we not to complaine. 22 The performing of voyces.

HE that liueth for euery, * made all things together: the Lorde who onely is iust, and there is none other but he, [and hee remaineth a victorious King for euery.]

2 He ordereth the worlde with the power of his hand, and all things obey his will: for he gouerneth all things by his power, and diuideth the holy things from the prophane.

3 To whom hath hee giuen power to expresse his workes? who will seeke out the ground of his noble acts?

4 Who shall declare the power of his greatest? or who will take vpon him to tell out his mercy?

5 As for the wonderous workes of the Lorde, there may nothing be taken from them, neither can any thing be put vnto them, neither may the ground of them be found out.

6 But when a man hath done his best, he must beginne againe, and when hee thinketh to come to an ende, he must goe againe to his labour.

7 ¶ What is man? whereto serueth hee? what good or euill can hee doe?

8 ¶ If the number of a mans dayes bee an hundred yeere, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the sea, and as a grauell stone is in comparison of the sande, so are * a thousand yeeres to the dayes euermlasting.

10 Therefore is [God] patient with them, and powreth out his mercy vpon them.

11 He sawe and perceiued, that [the arrogancie of their heart, and their ruine was euill: therefore heaped hee vp his mercie vpon them, and shewed them the way of righteounesse.]

12 The mercie that a man hath, reacheth to his neighbour: but the mercie of the Lorde is vpon all

flesh : he chaſteth, and nutureth, and teacheth, and bringeth backe, as a ſhepherd his flocke.

13 He hath mercie of them that receiue diſcipline, & that diligently ſeek after his iudgements.

14 ¶ My ſonne, when thou doſt good, reproc not : and whatſoeuer thou gueſt, vie no diſcomfortable wordes.

15 Shall not the dew alluige the heate ? ſo is a word better then a gift.

16 Loe, is not a word better then a good gift ? but a gracious man giueth them both.

17 A foole will reproche churliſhly, and a gift of the enuious putteth out the eyes.

18 [Get thee righteousneſſe before thou come to iudgement :] learne before thou ſpeake, and vie phyſicke or cuer thou be ſicke.

19 ¶ Examine thy ſelfe, before thou be iudged, and in the day of the viſitation thou ſhalt finde mercie.

20 Humble thy ſelfe before thou be ſicke, and whileſt thou mayſt yet ſinne, ſhew thy conuerſion.

21 Let nothing let thee to pay thy vow in time, and deſerre not vnto death to be reformed : [for the reuand of God endureth for cuer.]

22 Before thou prayeſt, prepare thy ſelfe, and be not as one that tempteth the Lord.

23 Thinke vpon the * wrath, that ſhal be at the ende, and the houre of vengeance, when he ſhall turne away his face.

24 * When thou haſt enough, remember the time of hunger : and when thou art rich, thinke vpon pouertie and neede.

25 From the morning vntill the euening the time is changed, and all ſuch things are done before the Lord.

26 A wiſe man feareth in all things, and in the day of tranſgreſſion he keepeth himſelfe from ſinne : but the foole doeth not obſerue the time.

27 ¶ Euery wiſe man knoweth wiſedome, and knowledge, and praifeſh him that findeth her.

28 They that haue vnderſtanding, deale wiſely in wordes : [they vnderſtand the truth and righteousneſſe,] and pouere out with modeſtie graue ſentences for mans life.

29 The chiefe authoritie of ſpeaking is of the Lord alone : for a mortall man hath but a dead heart.

30 ¶ * Followe not thy luſtes, but turne thee from thine owne appetites.

31 For if thou gueſt thy ſoule her deſires, it ſhall make thine enemies that enuie thee, to laugh thee to ſcoome.

32 Take not thy pleaſure in great voluptuouſneſſe, and intangle not thy ſelfe with ſuch company.

33 Become not a begger by making bankets of that that thou haſt borrowed, and ſo leaue nothing in thy purſe : elſe thou ſhouldeſt ſlanderouſly lye in waite for thine owne life.

CHAP. XIX.

1 Wine and whoredome bring men to pouertie. 2 In thy wordes diſpoſition. 3 The difference of the wiſedome of God and man. 4 Whereby thou mayeſt know what is in man.

A Labouring man that is giuen to drunkenneſſe, ſhall not be rich : and he that contemneth ſmall things, ſhall fall by litle and litle.

2 * Wine and women lead wiſe men out of the way, [and put men of vnderſtanding to reproofe.]

3 And he that companieth adulterers, ſhal become impudent : rottenneſſe & wormes ſhal haue

him to heritage, and he that is too bolde, ſhall be taken away, and be made a publicke example.

4 * He that is haſtie to giue credite, is light minded, and he that erreth, ſinneth againſt his owne ſoule.

5 Who ſo reioyceth in wickedneſſe, ſhal be puniſhed : [he that hateth to be reforme, his life ſhal be ſhortened, and he that abhorreth babbling of wordes, quenched wickedneſſe :] but he that reſiſteth pleaſures, crowneth his owne ſoule.

6 He that reſtraineth his tongue, may lue with a troubleſome man, and he that hateth babbling, ſhall haue leſſe euill.

7 Rehearſe not to another, that which is tolde vnto thee : ſo thou ſhalt not be hindered.

8 Declare not other mens manners, neither to friend nor foe : and if the ſinne appertaine not vnto thee, reuile it not.

9 For he will hearken vnto thee, and marke thee, and when he findeth opportunitie, hee will hate thee.

10 * If thou haſt heard a worde [againſt thy neighbour,] let it die with thee, and beſure, it will not burſt thee.

11 A foole traueleth when hee hath heard a thing, as a woman that is in labour to bring forth a childe.

12 As an arrowe that ſticketh in ones thigh, ſo is a word in a fooles heart.

13 * Reproue a friend leaſt he doe euill, and if he haue done it, that he doe it no more.

14 Reproue a friend that he may keepe his tongue : and if he haue ſpoken, that he ſay it no more.

15 Tell thy friend his fault : for oft times a ſlander is raiſed, and giue no credence to euery word.

16 A man ſalleth with his tongue, but not with his will : * and who is he, that hath not offended in his tongue ?

17 Reproue thy neighbour before thou threaten him, and being without anger, giue place vnto the Law of the moſt High.

18 The feare of the Lord is the firſt degree to be receiued of him, and wiſedome obtaieth his looe.

19 The knowledge of the commandmentes of the Lord is the doctrine of liſe, and they that obey him, ſhall receiue the fruite of immortalitie.

20 The feare of the Lord is all wiſedome, and the perſeuering of the Law is perfect wiſedome, and the knowledge of his almightie power.

21 If a ſeruant ſay vnto his maſter, I will not do as it pleaſeth thee, though afterwarde he doe it, hee ſhall diſpleaſe him that nouritheth him.

22 The knowledge of wickedneſſe is not wiſedome, neither is there prudence whereas the counſell of ſinners is : but it is euen execrable malice : and the ſoule is voyde of wiſedome.

23 He that hath ſmall vnderſtanding, and feareth God, is better then one that hath much wiſedome, and tranſgreſſeth the Law of the moſt High.

24 There is a certaine ſubtiltie that is fine, but it is vnrighteous : and there is that wreſteth the open and maniſeſt Lawe : yet there is that is wiſe and iudgeth righteouſly.

25 There is ſome that being about wicked purpoſes, doe bow downe themſelues, and are ſadde, whoſe inward partes burne altogether with deceit : he looketh downe with his face, and ſaineth himſelfe deafe : yet before thou perceiue, he will be vpon thee to hurt thee.

* Eccl. 10. 11.

* Eccl. 7. 17. 36.

* Eccl. 11. 2.

* Eccl. 12. 12. and 17. 17.

* Eccl. 19. 26. matth. 18. 15.

* Eccl. 3. 1.

* Rom. 6. 6. and 13. 14.

* Gen. 19. 33. & 22. 11. 15. 16.

26 And though he be so weake that he can doe thee no harme, yet when hee may finde opportunitie, he wil doe euill.

27 ¶ A man may bee knowne by his looke, and one that hath vnderstanding, may be perceiued by the marking of his countenance.

* Chap. 31. 20, 23. 28 * A mans garment, and his excessiue laughter, and going declare what person he is.

CHAP. XX.

Of correction and repentance. 6 To feare and keepe silence in sinne. 17 The fall of the wicked. 23 Of lying. 24 The thief and the murderer. 28 Ghosts vnder the eyes of the wise.

THERE is some rebuke that is not comely: to gaine, some man holdeth his tongue, and hee is wise.

2 It is much better to reprove, then to heare euill wil: and hee that acknowledged his fault, shall be preferred from hurt.

* Chap. 30. 10. 3 As * when a gelded man through lust would defile a mayd, so is he that vseth violence in iudgement.

4 How good a thing is it, when thou art reprovved, to shewe repentance! for so shalt thou escape wilful sinne.

5 Some man keepeth silence, and is found wise, and some by much babbling becommeth hatefull.

6 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, waiting a convenient * time.

* Eccl. 3. 7.

* Chap. 32. 4.

7 * A wife man will holde his tongue till hee see opportunitie: but a trifler and a foole wil regard no time.

8 Hee that vseth many wordes, shall bee abhorred, and hee that taketh authoritie to himselfe, shall be hated.

9 Some man hath oft times prosperitie in wicked things, and *sometimes* a thing that is founde, bringeth losse.

10 There is some gift that is not profitable for thee, & there is some gift, whose reward is double.

11 Some man humbleth himselfe for glories sake, and some by humblenesse listeth vp the head.

12 Some man byeth much for a litle price: for the which he payeth seven times more.

* Chap. 4. 3.

13 * A wife man with his wordes maketh himselfe to be loued, but the merry tales of fooles shall be powred out.

14 The gift receiued of a foole, shall doe thee no good, neither yet of the enuious for his importunitie: for hee looketh to receiue many things for one: he giueth little, and hee vprydeheth much: hee openeth his mouth like a towne cryer: to day he lendeth, to morrow asketh hee againe, and such one is to be hated of God and man.

15 The foole sayeth, I haue no friend: I haue no thanke for all my good deedes: and they that eate my bread, speake euill of me.

16 How oft, and of how many shal he be laughed to scorn? for hee comprehendeth not by night iudgement that which hee hath: and it is all one as though he had it not.

17 The fall on a pavement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale which is oft tolde by the mouth of the ignorant.

19 A wise sentence looeth grace when it cometh out of a fooles mouth: for hee speaketh not in due season.

20 Some man sinneth not because of pouertie, and yet is not grieved when he is alone.

21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regard of persons, looeth it.

22 Some man promisseth vnto his friend for shame, and getteth an enemy of him for naught.

23 * A lie is a wicked shame in a man: yet is it * Chap. 25. 1. oft in the mouth of the vnwise.

24 A thiefe is better then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of lyers are vn honest, and their shame is euer with them.

26 A wise man shall bring himselfe to honour with his wordes, and he that hath vnderstanding, shall please great men.

27 * He that tilleth his land, shall increase his heape: [he that worketh righteousness, shall bee exalted,] and he that pleaseh great men, shall haue pardon of his iniquitie.

* Psal. 128. 1, 2. and 32. 10.

28 * Rewards and gifts blinde the eyes of the wife, and make them dumme, that they can not reprove faultes.

* Eccl. 32. 8. and 36. 3.

29 Wisdome that is hid, and treasure that is hoarded vp, what profit is in them both?

30 Better is he that keepeth his ignorance secret, then a man that hideth his wisdome.

31 The necessarie patience of him that followeth the Lord, is better then he that gouerneth his life without the Lord.

CHAP. XXJ.

1 Not to continue in sinne. 5 The prayer of a sinner afflicted. 8 To hate to be reprovved. 17 The mouth of the wise man. 26 The thought of the sinner.

MY sonne, hast thou sinned? doe so no more, * but pray for the sore sinnes [that they may be forgiven thee.]

* Chap. 5. 9. psal. 41. 4. and 15. 22.

2 Flee from sinne, as from a serpent: for if thou comest too neere it, it wil bite thee: & teeth thereof are as the teeth of a lyon, to slay the soules of men.

3 All iniquitie is as a two edged sworde, the woundes whereof can not be healed.

4 Strife and iniuries wasteth riches: so the house of the proude shall be desolate.

5 * The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, and iustice is done him incontinently.

* Eccl. 5. 2. and 32. 3.

6 Who so hateth to be reformed, is in the way of sinners: but he that feareth the Lorde, conuerteth in heart.

7 An eloquent talker is knowne a farre off: but he that is wise, perceiueh when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

9 * The congregation of the wicked is like towne wrapped together: their ende is a flame of fire to destroy them.

* Chap. 14. 4.

10 The way of sinners is made plain with stones, but at the ende thereof is hell, [darkness and paynes.]

11 He that keepeth the Law of the Lord, [re-] Or, keepeth the vnderstanding uerifieth his owne affections thereby: and the increase of wisdome is the ende of the feare of God.

Or, keepeth the vnderstanding reuerf.

12 He that is not wise, will not suffer himselfe to be taught: but there is some wite that increaseth bitterness.

13 The knowledge of the wife shall abound like water that runneth ouer, and his counsell is like a pure fountaine of life.

14 * The inner partes of a foole are like a brook.

* Chap. 31. 6.

ken vessel: he can keepe no knowledge whiles hee liueth.

15 When a man of vnderstanding heareth a wife word, he will commend it, and increase it: but if an ignorant man heare it, he will disallow it, and cast it behind his backe.

16 The talking of a foole is like a burden in the way, but there is comeliness in the talke of a wise man.

17 They inquire at the mouth of the wife man in the congregation, & they shall ponder his wordes in their heart.

18 As is an house that is destroyed, so is wisdom vnto a foole, and the knowledge of the vnwise is as wordes without order.

19 Doctrine vnto foolles is as fetters on the feete, and like manacles vpon the right hand.

* Chap. 19. 27. 28.

20 * A foole listeth vp his voyce with laughter, but a wife man doeth scarce smile secretly.

21 Learning is vnto a wife man a iewel of gold, and like a braceles vpon his right arme.

22 A foolish mans foote is soone in [his neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but hee that is well nourished, will stande without.

24 It is the point of a foolish man to hearken at the doore: for hee that is wise, will bee grieved with such dishonour.

25 The lips of talkers will be telling such things as pertaine not vnto them, but the wordes of such as haue vnderstanding, are weighed in the balance.

26 The heart of foolles is in their mouth: but the mouth of the wife is in their heart.

27 When the vngodly curseth Satan, he curseth his owne soule.

* Chap. 28. 13.

28 * A backebiter defileth his owne soule, and is hated wherefoeuer he is: [but hee that keepeth his tongue, and is discrete, shall come to honour.]

CHAP. XXII.

1 Of the Suggard. 2 Not to shake much to aske. 3 A good conscience is as a tree.

A Slouthfull man is like a filthy stone, which euery man mocketh at for his shame.

2 A slouthfull man is to bee compared to the dongue of oxen, and euery one that taketh it vp, will shake it out of his hand.

3 An euil nurtured sonne is the dishonour of the father: and the daughter is least to be esteemed.

4 A wife daughter is an heritage vnto her husband: but hee that liueth dishonestly, is her fathers heauinesse.

5 She that is bold, dishonoureth both her father and her husband, [and is not inferior to the vngodly:] but they both shall despise her.

6 A tale out of time is as musicke in mourning: but wisdom knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that gleweth a posthead together, and as he that waketh one that sleepe, from a sound sleepe.

8 If children liue honestly, & haue wherewith, they shall put away the shame of their parents.

9 But if children be proude, with hautesse and foolishnes, they desile the nobilitie of their kindred.

10 Who so telleth a foole of wisdom, is as a man, which speake to one that is asleepe: when he hath told his tale, he saith, What is the matter?

11 * Weepe for the dead, for hee hath lost the light: so weepe for the foole, for he wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the foole is worse then the death.

12 Seuen dayes doe men mourne for him that is dead: but the lamentation for the foole, and vngodly [should endure] all the dayes of their life.

13 Talke not much with a foole, and goe not to him that hath no vnderstanding: * beware of him, least it turne thee to paine, and least thou be defiled when hee shaketh himselfe. Depart from him, and thou shalt finde rest, and shalt not receiue sorrow by his foolishnes.

* Chap. 22. 12.

14 What is heavier then leade? and what other name should a foole haue?

15 * Sande and salt, and a lump of yron is easier to beare, then an vnwise, [foolish and vngodly man.]

* Prov. 27. 3.

16 As a frame of wood ioyned together in a building can not bee loosed with shaking, so the heart that is stablished by aduised counsell, shall feare at no time.

17 The heart that is confirmed by discrete wisdom, is as a faire playstring on a plaine wall.

18 As reedes that are set vp on hie, cannot abide the winde, so the fearefull heart with foolish imagination can endure no feare.

19 Hee that hurteth the eye, bringeth fourth teares, and he that hurteth the heart, bringeth forth the affection.

20 Who so casteth a stone at the birdes, frayeth them away: and he that vpraydeth his friend, breaketh friendship.

21 Though thou drewest a sword at thy friend, yet departe not: for there may bee a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation: so that vpraydng or pride or disclosing of secrets or a traitorous wound doe not let: for by these things euery friend wil depart.

23 Bee faithful vnto thy friend in his pouertie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest bee heire with him in his heritage: for pouertie is not alwayes to bee contemned, nor the rich that is foolish, to be had in admiration.

14 As the vapour and smoke of the chimney goeth before the fire, so euill wordes [rebukes and threatnings] goe before blood-shedding.

25 I will not bee ashamed to defende a friend: neither will I hide my selfe from him, though he should doe mee harme: who soeuer heareth it, shall beware of him.

26 Who shall set a watch before my mouth, and a scale of wisdom vpon my lips, that I shal not suddenly by them, & that my tongue destroy me not?

* Psal. 141. 3.

CHAP. XXIII.

1 A prayer of the author. 2 Of others, that shew him, and vnto his communication. 3 Of others kindred of him. 4 Many times proceed of adulterie. 5 Of the floure of Gold.

O Lord, Father and gouernour of all my whole life, leave me not to their counsell, and let me not fall by them.

[Or, my lips.]

2 Who will correct my thought, and put the doctrine of wisdom in mine heart, that they may not spare mee in mine ignorance, neither let [their faults passe?]

[That is, of the tongue and lips.]

3 Least mine ignorances increase, and my finnes abound

about to my destruction, and left I fall before mine adultery, and mine enemies reioyce ouer me, whose hope is false from thy mercy.

4 O Lord, Father and God of my life, [I leue me not in their imagination] neither giue mee a proud looke, but turne away from thy seruants a stout minde.

5 Take from me vaine hope, & concupiscence, and reiect him in obedience, that desireth continually to serue thee.

6 Let not the greedines of the bellie, nor lust of the flesh holde me, and giue not methy seruant ouer into an impudent minde.

7 ¶ Heare, O ye children, the instruction of a mouth that shall speake truth: who so keepeth it, shall not perish thorow his lips, [nor be hurt by wicked works.]

8 The finner shall be taken by his owne lippes: for the cull [speaker and the proud doe offend by them.]

9 *Accustome not thy mouth to swearing: [for in it there are many falles,] neither take vp for a custome the naming of the Holy one: [for thou shalt not be unpunished for such things.]

10 For as a seruant which is oft punished, can not be without some feare, so he that sweareth, & nameth God continually, shall not be faultlesse.

11 A man that vseth much swearing, shall be filled with wickednesse, and the plague shall neuer from his house: when he shall offend, his fault shall be vpon him, and if he knowledge not his sinne, he maketh a double offence, and if he sweare in vaine, he shall not be innocent, but his house shall be full of plagues.

12 There is a word which is clothed with death: God grant that it be not found in the heritage of Iacob: but they that feare God eschew all such, and are not wrapped in sinne.

13 Vse not thy mouth to ignorant rashnesse: for therein is the occasion of sinne.

14 ¶ Remember thy father & thy mother when thou art sit among great men, lest thou be forgotten in their sight, [and so through thy custome become a foole, and with that thou haddest not bene borne, and curse the day of thy natiuitie.]

15 *The man that is accustomed to opprobrious words, will neuer be reformed all the dayes of his life.

16 There are two sorts [of men] that abound in sinne, and the third bringeth wrath [and destruction:] a mind hot as fire, that cannot be quenched till it be consumed: an adulterous man that giueth his body no rest, till he haue kindled a fire.

17 [All bread is sweet to a whoremonger: hee will not leaue off till he perish]

18 A man that breaketh wedlocke, and thinketh thus in his heart, *Who seeth me? I am compassed about with darkness: the wallies couer me: no body seeth mee: whom need I to feare? the most High will not remember my sinnes.

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter then the sunne, beholding all the wayes of men, [& the ground of the deepe] and considereth the most secret parts.

20 He knew all things or euer they were made, and after they be brought to passe also, he looketh vpon them all.

21 *The same man shall be punished in the furies of the citie, [and shall be chasted like a yong

horse foole,] and when he thinketh not vpon it, he shall be taken: [thus shall he be put to shame of every man, because he would not vnderstand the feare of the Lord.]

22 And thus [that] he go also with euery wife, that leueth her husband, and getteth inheritance by another.

23 *For first [shee hath disobeyed the Law of the most High, and secondly, shee hath trespassed against her owne husband, and thirdly, shee hath played the whore in adultery, and gotten her children by another man.]

24 Shee shall be brought out into the congregation, and examination shall be made of her children.

25 Her children shall not take root, and her branches shall bring forth no fruit.

26 A shamefull report shall [thus] leaue, and her reproch shall not be put out.

27 And they that remaine, shall know that there is nothing better then the feare of the Lord, and that there is nothing sweeter then to take heed vnto the commandements of the Lord.

28 It is great glorie to follow the Lord, and to be receiued of him is long life.

CHAP. XXXIII

1 A psalm of wisdom prescinding fourth of the mouth of God, & other words and places where they shall be, as they shall be to the children of God.

Wisdome shall praise her selfe, [and be honoured in God,] and reioyce in the midst of her people.

2 In the congregation of the most High shall she open her mouth, and triumph before his power.

3 [In the middes of her people shall she be exalted, and woopdred at in the holy assemblie.]

4 In the multitude of the chosen [shee shall be commended, and among such as be blessed, she shall be praised, and shall say,]

5 I am come out of the mouth of the most High, [first borne before all creatures.]

6 I caused the light that faileth not, to arise in the heauen, [and covered the earth as a cloud.]

7 My dwelling is about in the height, and my throne is in the pillar of the cloud.

8 I alone haue gone round about the compass of heauen, and haue walked in the bottoome of the depth.

9 I possessed the waues of the sea, and all the earth, and all people, and nations, [and with my power haue I troden downe the hearts of all, both high and low.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creator of all things gaue me a commandement, and he that made me, appointed me a tabernacle, and sayd, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and root thy selfe among my chosen.

12 *He created me from the beginning, and before the world, and I shall neuer faile: * In the holy habitation haue I serued before him, and so was I established in Sion.

13 *In the wellbeloued city gaue he me rest, and in Ierusalem was my power.

14 I tooke root in an honourable people, euen in the portion of the Lords inheritance.

15 I am set vp on he like a cedar in Lebanon, & as a cypres tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree [about the banks, and as a rose plant in Iericho, as a faire

*Ecc. 30.7.
chap. 27. 15.
mat. 23. 34.

For inordinate
swearing.

*Ecc. 30. 7.

*Eccl. 30. 7.

*Eccl. 30. 7.
chap. 27. 15.

*Eccl. 30. 7.

*Eccl. 30. 7.

*Eccl. 30. 7.

*Eccl. 30. 7.

*Eccl. 30. 7.

olive tree in a pleasant field, and am exalted as a plane tree by the water.

17 I smelled as the cinnamon, and as a bag of spices: I gave a sweet odour as the best myrre, as galbanum, and onix, and sweet storax, and perfume of incense in an house.

18 As the terebith, have I stretched out my branches, and my branches are the branches of honour and grace.

* Job 15.4.

19 * As the vine have I brought forth [fruit] of sweet savour, and my flowers are the fruit of honour and riches.

20 I am the mother of beautifull love, and of feare, and of knowledge, and of holy hope: I give eternall things to all my children to whom God hath commanded.

21 [In me is all grace of life and truth: in me is all hope of life and verue.]

22 Come vnto me all ye that be desirous of me, and fill your felues with my fruits.

* Psal. 119. 10. 11.

23 * For the remembrance of mee is sweeter then honie, and mine inheritance [sweeter] then the honiecombe: [the remembrance of me endureth for euermore.]

24 They that eate me, shall haue the more hunger, and they that drinke me, shall thirst the more.

25 Who so hearkeneth vnto me, shall not come to confusion, and they that worke by me, shall not offend: [they that make mee to be known, shall haue euerslasting life.]

* Exod. 30. 1. and 34. 7. and 4. 1. and 39. 3.

26 All these things are the booke [of life,] and the covenant of the most high God, [& the knowledge of the truth,] * and the Law that Moyses [in the precepts of right conscience] commanded for an heritage vnto the house of Jacob, [and the promises pertaining vnto Israel.]

27 Be not wearie to bechaue your felues valiantly with the Lord, that he may also confirme you: cleaue vnto him: for the Lord almighty is but one God, and besides him there is none other Saviour.

28 [Out of Dauid his seruant he ordeined to raise vp a most mightie King that should sit in the throne of honour for euermore.]

* Gen. 3. 11.

29 He filleth all things with his wisdom, * as Phylon, and as Tygris in the time of the new fruits.

* Job. 3. 15.

30 Hee maketh the vnderstanding to abound like Euphrates, and as * Iorden, in the time of the harvest.

31 Hee maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first man hath not known her perfectly, no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I wisdom [haue cast out floods:] I am as an arme of the riuer I runne into Paradise as a water conduit.

35 I sayd, I will water my faire garden, and will water my pleasant ground: and loe, my ditch became a flood: and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I will peace throw all the lower parts of the earth: I will looke vpon all such as be asleepe, and lighten all them that trust in the Lord.]

38 I will yet poure out doctrine, as prophesie, and leaue it vnto all ages for euer.

39 * Beholde, that I haue not laboured for my selfe onely, but for all them that seeke wisdom.

CHAP. XXXV.

Of those things which please God, and of those which heareth. 7. Of nine things that be not to be sought. 14. Of the malice of a woman.

Three things reioyce mee, and by them am I beautified before God and men: * the vnicie of brethren, the loue of neighbors, a man and wife that agree together.

* Gen. 13. 14.

2 Three sortes of men my soule hateth, and I viterly abhorre the life of them: a poore man that is proude: a rich man that is a liar, and an old adulterer that doth.

3 ¶ If thou hast gathered nothing in thy youth, what canst thou finde in thine age?

4 ¶ Oh, howe pleasant a thing is it, when gray headed men minister iudgement, and when the elders can giue good counsell!

5 Oh, how comely is wisdom vnto the aged men, and vnderstanding and prudency vnto men of honour!

6 The crowne of old men is to haue much experience, and the feare of God is their glorie.

7 ¶ There be nine things, which I haue iudged in mine heart to be happie, and the tenth will I pronounce with my tongue: a man that while he liueth, hath ioy of his children, and seeth the fal of his enemies.

8 ¶ Well is him that dwelleth with a wife of vnderstanding, * and that hath not fallen with his tongue, and that hath not sowed such as are vnworthie of him.

* Eccl. 12. 1. and 19. 1. and 26. 1.

9 Well is him that findeth prudencie, & he that speaketh in the cares of them that will heare.

10 ¶ Oh, how great is he that findeth wisdom! yet is there none about him, that feareth * Lord.

11 The feare of the Lord passeth all things in clearenesse.

12 [Blessed is the man vnto whom it is graunted to haue the feare of God,] vnto whom shall he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, & faith is * beginning to be ioined vnto him.

14 ¶ [The greatest beaunefesse is the beaunefesse of the heart, and the greatest malice is the malice of a woman.]

15 Giue me any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman:

16 Or any assault, saue the assault of them * hate, or any vengeance, saue * vengeance of the enemy.

17 There is not a more wicked head then the head of a serpent, and there is no wrath about the wrath of an * enemy.

* Prov. 23. 32.

18 * I had rather dwell with a lyon and dragon, then to keepe house with a wicked wife.

19 The wickednesse of a woman changeth her face, & maketh her countenance blacke as a sacke.

* Prov. 31. 1.

20 Her husband is sitting among his neighbors: because of her he sigheth sore or he beware.

21 All wickednesse is but litle to the wickednesse of a woman: let the portion of the sinner fall vpon her.

22 As the climbing vp of a sandie way is to the feete of the aged, so is a wife full of wordes to a quiet man.

23 * Scumble not at the beautie of a woman, and desire her not for thy pleasure.

* Chap. 31. 1.

24 If a woman nourish her husband, she is angry and

3. 1. and 3. 1. and 3. 1.

and impudent and full of reproche.

25 A wicked wife maketh a forie heart, an heauie countenance, and a wounded minde, weake hands and feeble knees, and can not comfort her husband in heauinesse.

26 Of the * woman came the beginning of sinne, and through her we all die.

27 Giue the water no passage, [no not a litle,] neither giue a wicked woman libertie to goe out.

28 If she walke not in thine obedience, [she shall confound thee in the sight of thine enemies.] Cut her off then from thy flesh: Giue her, and forsake her.

* Gen. 3. 6.
I. Tim. 2. 14.

[To wit, the bill
of diuorcement.

CHAP. XXVI.

1 The praise of a good woman. 5 Of the fiare of three things, and of the fourth. 6 Of the ielous and drunken woman. 39 Of two things that cause forswere, and of the third which puereth wrath.

Bested is the man that hath a vertuous wife: for the number of his yeeres shall double.

2 An honest woman reioyceth her husband, and she shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion, which shall be giuen for a gift vnto such as feare the Lord.

4 Whether a man be rich or poore, hee hath a good heart toward the Lord, and they shall at all times haue a cheerefull countenance.

5 ¶ There be three things that mine heart feareth, and my face is afraid of the fourth: treason in a citie: the assemblie of the people, and false accusation: all these are heavier then death.

6 ¶ But the sorowe and griefe of the heart is a woman that is ielous ouer another: and the that commeth with all, is a scourge of the tongue.

7 An euill wife is as a yoke of oxen that draw diuers wayes: he that hath her, is as though he held a scorpion.

8 A drunken woman and such as can not be tamed, is a great plague: for she can not couer her owne shame.

9 The whoredom of a woman may be known in the pride of her eyes, and eye biddes.

10 ¶ * If thy daughter be not shamefast, holde her straitely, lest the abuse her selfe through ouer much libertie.

* Chap. 42. 11.

11 Take heede of her that hath an vnshamefast eye: and marueile not if she trespasse against thee.

12 As one that goeth by the way, and is thirftie, so shall shee open her mouth, and drinke of euery next water: by euery hedge shall she sit downe, and open her quier against euery arrowe.

13 The grace of a wife reioyceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman and of a good heart is a gift of the Lord, and there is nothing so much worth as a woman well instructed.

15 A shamefast and faithfull woman is a double grace, and there is no weight to be compared vnto her continent minde.

16 As the sinne when it ariseth in the high places of the Lord, so is the beautie of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candlestick, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are faire feete with a constant minde.

19 [Perpetuall are the foundations that be laid vpon a strong rocke: so are the commandements of God in the heart of an holy woman.]

20 My sonne, keepe the strength of thine age

stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession through all the fields, sowe it with thine owne seed; trusting in thy nobilitie.

22 So thy stocke that shall liue after thee, shall grow, trusting in y great liberallitie of thy nobilitie.

23 An harlot is compared to a sow: but the wife that is married, is counted as a towre against death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shamelesse woman contemneth shame: but a shamefast woman will reuerence her husband.

26 A shamelesse woman is compared to a dog: but she that is shamefast, reuerenceth the Lord.

27 A woman that honoureth her husband, shall bee iudged wise of all: but shee that despiseth him, shall be blased for her pride.

28 A loude crying woman and a babler let her be fought out to drive away the enemies: the mind of euery man that liueth with such, shall be conuerted into the troubles of warre.

29 There be two things that grieue mine heart, and the third maketh mee angrie: a man of warre that suffreth pouertie: and men of vnderstanding that are not set by: and when one departeth from righteousnesse vnto sinne: the Lord appointeth such to the sword.

30 [There be two things, which me thinke to be hard and penillous.] A marchant can not lightly keepe him from wrong, and a vitailer is not without sinne.

CHAP. XXVII.

1 Of the pouer that would be rich. 5 The prodication of the man that flourisheth. 13 The vncircumcised of the flesh. 18 The secret of friends are not to be trusted. 26 The wicked imagination that which turneth vpon himselfe.

Because of pouertie haue many sinned: and * he that seeketh to be rich, turneth his eyes aside.

* Prov. 30. 4.
I. Tim. 6. 9.

2 As a nail in the wall sticketh fast betwene the ioynts of the stones, so doeth sinne stick betwene the selling and the buying.

3 If he holde him not diligently in the feare of the Lord, his house shall soone be overthrowen.

4 As when one sitteth, the filthinesse remaineth in the sieue, so the filth of man remaineth in his thought.

5 The fornicer proueth the potters vessell: * so doth [temptation] trie mens thoughts.

* Prov. 27. 21.

6 * The fruit declareth if the tree haue bene trimmed: so the word [declareth] what man hath in his heart.

* Math. 12. 37.

7 Praise no man except thou haue heard his talke: for this is the triall of men.

8 ¶ If thou followest righteousnesse, thou shalt get her, and put her on as a faire garment, [and shalt dwell with her, and she shall defend thee for euer: and in the day of knowledge thou shalt finde stedfastnesse.]

9 The birds resort vnto their like: so doth the truth turne vnto them that are practised in her.

10 As the lion waiteth for the beaust, so doeth sinne vpon them that do euill.

11 The talking of him that feareth God, is all wisdom: as for a foole, he changeth as the moone.

12 If thou be among the vndiscreet, observe the time, but haue still the assembly of them that are wise.

13 The talking of foolles is grousous, and their sport

* Chap. 23. 9, 10.

sport is in the pleasure of sinne.

14 * The talke of him that sweareth much, maketh the haire to stand vp : and to strive with such, stoppeth the eares.

15 The strife of the proude is blood shedding, and their scouldings are grievous to heare.

* Chap. 19. 10, and 20. 12.

16 * Who fo discovereth secretes, loseth his credite, and findeth no friend after his will.

17 Loue thy friend, and be faithfull vnto him : but if thou bewrayest his secretes, thou shalt not get him againe.

18 For as a man destroyeth his enemy, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a bird goe out of his hand, so if thou giue ouer thy friend, thou canst not get him againe.

20 Follow after him no more, for he is too farre off : he is as a roe escaped out of the snare : [for his soule is wounded.]

* Prov. 1. 10.

21 As for woundes, they may be bound vpa-gaine, and an euill worde may be reconciled : but who fo bewrayeth the secretes of a friend, hath lost all his credite.

22 * He that winketh with the eyes, imagineth euil : and he that knoweth him, will let him alone.

23 When thou art present, he will speake sweetly, and praise thy wordes : but at the last he will turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euill as such one : for the Lord also hateth him.

* Psal. 5. 1. 2. 3. 7.

25 Who fo casteth a stone on him, casteth it vpon his owne head : and he that smiteth with guile, maketh a great wound.

26 Who fo diggeth a pit, shall fall therein, [and he that layeth a stone in his neighbours way, shall stumble thereon.] and he that layeth a snare for another, shall be taken in it himselfe.

27 He that worketh euill, shall be wrapped in euils, and shall not know from whence they come vnto him.

28 Mockerie and reproche follow the proude, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, shall be taken in the snare, & anguish shall consume them before they dye.

30 Despite and anger are abominable thinges, and the sinfull man is subiect to them both.

CHAP. XXVIII.

* Deut. 32. 35.

1 We ought not to desire vengeance, but to forgive the offender. 13 Of the vices of the tongue, and of the dangers thereof.

* Mat. 5. 44.

H E * that seeketh vengeance, shall finde vengeance of the Lorde, and he will surely keepe his sinnes.

2 [Forgiue thy neighbour the hurt that hee hath done to thee, so that thy sinnes be forgiven thee also, when thou prayest.

3 Should a man beare hatred against man, and desire forgiveness of the Lord?

4 He will shew no mercie to a man, which is like himselfe : and will he aske forgiveness of his owne sinnes?

5 If he that is but flesh, nourish hatred [and aske pardon of God,] who will intreate for his sinnes?

6 Remember the end, & let enimitie passe : imagine not death and destruction to another through anger, but perseuere in the commandements.

7 Remember the commandements : for thou shalt not be rigorous against thy neighbour [consider diligently] the covenant of the most High,

and forgive his ignorance.

8 * Beware of strife, and thou shalt make thy sinnes fewer : for an angry man kindleth strife.

9 And the sinfull man disquieteth friendles, and bringeth in false accusations among them that be at peace.

* Prov. 26. 18.

10 * As the matter of the fire is, so it burneth, and mans anger is according to his power : and according to his riches his anger increaseth, and the more vehement the anger is, the more is he inflamed.

11 An haughty brawling kindleth a fire, and an haughty fighting sheddeth blood : [a tongue that beareth false witness, bringeth death.]

12 If thou blow the sparke, it shall burne : if thou spit vpon it, it shall be quenched, and both these come out of the mouth.

[The tongue, Chap. 1. 24.

13 * Abhorre the slanderer & double tongued : for such haue destroyed many that were at peace.

14 The double tongue hath disquieted many, and driuen them from nation to nation : strong cities hath it broken downe, and overthrowen the houses of great men : [the strength of the people hath it brought downe, & bene the decay of mightie nations.]

15 The double tongue hath cast out many virtuous women, and robbed them of their labours.

16 Who fo hearkeneth vnto it, shall neuer finde rest, and neuer dwell quietly.

17 The stroke of the rod maketh marks in the flesh, but the stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Wel is him that is kept from an euill tongue, and cometh not in the anger thereof, which hath not drawn in that yoke, neither hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of braile.

21 The death thereof is an euill death : hell were better then such one.

22 It shall not haue rule ouer them yf feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lord, shall fall therein : and it shall burne them, and no man shall be able to quench it : it shall fall vpon them as a lyon, and deuoure them as a leopard.

24 Hedge thy possession with thornes, & make doores and barres for thy mouth.

25 Binde vp thy filer and golde, and weigh thy words in a balance, and make a doore and a barre [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in wait, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 Do not lead many, and do not obey, 15 Of a faithfull man answering for his friend. 24 The poor mans life.

H E that will shew mercy, shendeth to his neighbour : and he that hath power ouer himselfe, keepeth the commandements.

[Of well doing

2 * Lend to thy neighbour in time of his need, and pay thou thy neighbour againe in due season.

* Deut. 15. 24. Math. 5. 42.

3 Keepe thy word, and deale faithfully with him, and thou shalt alway finde the thing that is necessarie for thee.

4 Many when a thing was sent them, reckoned it to be found, and gruted them that had helped them.

CHAP. XXXI.

Of drunkenness. 2 Of them that take paine to gather riches. 8 The profit of a rich man without a fault. 12 We ought to first drunkenness and follow soberness.

*Coenotouffie.
* 1. Tim. 6. 9, 10.*

WAking [after * riches pineth away the body, & the cure thereof drieth away sleepe.

3 This waking care breaketh the sleepe, as a great sicknesse breaketh the sleepe.

3 The rich hath great labour in gathering riches together, and in his rest he is filled with pleasures.

4 The poore labourereth in living poorely, and when he leauech off, he is still poore.

5 He that loveth golde, shall not be justified, & he that followeth corruption, shall have enough thereof.

** Chap. 3. 2.*

6 * Many are destroyed by the reason of golde, and have found their destruction before them.

7 It is a stumbling block to them that sacrifice vnto it, and every spoyle is taken therewith.

** Luke 6. 24.*

8 Blessed is the * rich which is found without blemish, and hath not gone after golde, [nor hoped in money and treasures.]

9 Who is he, and we will commend him? for wonderfull things hath he done among his people.

10 Who hath bene tried thereby, and found perit? let him be an example of glorie, who might offend, and hath not offended, or do euill, and hath not done it.

11 Therefore shall his goods be established, and the congregation shall declare his almes.

[Temperance.]

12 If thou sit at a costly table, [open not thy mouth wide vpon it, and say not, Beholde much meat.

13 Remember that an euill eye is a shrew: and what thing created is worse than a wicked eye? for it weepeth for euery cause.

14 Stretch not thine hand whereof eue it looketh, and thrust it not with it into the dish.

15 Consider by thy selfe him that is by thee, and marke euery thing.

16 Eate modestly that which is set before thee, and denoure not, lest thou be hated.

17 Leane thou off first for nourtours sake, and be not insatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

** Chap. 37. 2.*

19 * How litle is sufficient for a man wel taught? and thereby he belcheth not in his chamber, [nor feelth any paine.]

20 A wholesome sleepe commeth of a temperate bellie: he riseth vp in the morning, and is well at ease in himselfe: but paine in watching and cholerick diseases, and pang of the bellie are with an insatiable man.

21 If thou hast bene forced to eate, arise, goe forth, vomit, and then take thy rest: [so shalt thou bring no sicknesse to thy body.]

22 My sonne, heare me, and despise me not, and at the last thou shalt finde as I haue tolde thee: in all thy works be quicke, so shall there no sicknesse come vnto thee.

** Prov. 22. 9.
[Liberalitie.]*

23 * Who so is [liberal] in his meat, men shall blisse him: and the testimonie of his honestie shall be beleued.

24 But against him that is a niggard of his meat, the whole cite shall murmur: the testimonies of his niggardnesse shall be sure.

** Math. 23. 23.*

25 Shew not thy valianties in wine: for * wine hath destroyed many.

26 The fornice proueth the edge in the tempe-

ring: so doth wine the hearts of the proud by drunkenesse.

27 * Wine soberly drunken, is profitable for the life of man: what is his life that is overcome with wine?

28 Wine was made [from the beginning] to make men glad [and not for drunkenesse.] Wine measurably drunken, and in time, bringeth gladnesse and cherefulness of the minde.

29 But wine drunken with excess, maketh bitterness of minde with brawlings and soundings.

30 Drunkenesse encreaseth the courage of a foole, till he offend: it diminisheth his strength and maketh wounds.

31 * Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despitfull words, and presse not vpon him with contrarie words.

CHAP. XXXII.

1 An exhortation to moueth. 3 Let the ancient speake. 14 To giue thanks after the repast. 15 Of the first, iust and confidence in God.

IF thou be made the master of the staff, [lift not thy selfe vp, but be among them, as one of the rest: take diligent care for them, and so fit downe.

[Humblede.]

2 And when thou hast done all thy duties, sit downe, that thou mayest be merie with them, and receiue a crowne for thy good behaviour.

3 Speake thou that art the elder: for it becometh thee, but with sound iudgement, and hinder not musike.

4 Powe not out words, where there is no audience, * and shew not forth wisdom out of time.

** Mark. 3. 3.
chap. 34.*

5 The consent of musicians at a banquet, is as a signet of carbuncle set in golde.

6 And as the signet of an emerald well trimmed with golde, so is the melodie of musike in a pleasant banker.

7 [Giue care, and be still, and for thy good behaviour thou shalt be loued.]

8 Thou that art yong, speake if a need be, and yet scarcely when thou art twice asked.

9 Comprehend much in few words: [in many things be as one that is ignorant:] be as one that vnderstandeth, and yet holde thy tongue.

10 If thou be among * great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.

** Job. 34.*

11 Before the thunder goeth lightning, and before a shamefast man goeth fauour.

12 Stand vp betimes, and be not the last: but get thee home without delay.

13 And there take thy pastime, & do what thou wilt, so that thou do none euill, or vse proud words.

14 But about all things, giue thanks vnto him that hath made thee, & replenished thee with his goods.

15 ¶ Who so feareth the Lord, will receiue his doctrine, and they that rise early, shall find fauour.

16 He that seeketh the Law, shall be filled therewith: but the hypocrite will be offended thereat.

17 They that feare the Lord, shall finde that which is righteous, & shall kinde iustice as a light.

18 An vngodly man will not be reformed, but findeth out excuses according to his will.

19 A man of vnderstanding despiseth not counsell: but a leud and proud man is touched with feare, even when he hath done rashly.

20 [My sonne,] doe nothing without aduise-ment: so shalt it not repent thee after the deed.

21 Go not in f way where thou mayest fall, nor where

where thou mayest stumble among the stones, neither trust thou in the way that is plaine.

22 And beware of thine owne children, [and take heed of them that be thine owne householde.]

23 In euery good worke be of a faithfull heart; for this is the keeping of the commandments.

24 Who so belieueth in || the Lord, keepeth the commandments: and he that trusteth in the Lord, shall take no hurt.

CHAP. XXXIIII.

1 The deliuerance of them that feareth God. 4 The answer of the wife. 12 Man in the hand of God, as the clay in the hand of the potter. 25 Of euill seruants.

T Here shall no euill come vnto him that || feareth the Lord: but when he is in temptation, he will deliuer him againe.

2 A wife man hateth not the Law: but he that is an hypocrite therein, is as a shippe in a storme.

3 A man of vnderstanding walketh faithfull in the Law, and the Law is faithfull vnto him.

4 As the question is made, prepare the answer, and so shalt thou be heard: be sure of the matter, and lo answer.

5 The heart of the foolish is like a cartwheele; and his thoughts are like a rolling axeltree.

6 As a wilde horse neyeth vnder euery one that sitteth vpon him, so is a scornfull friend.

7 Why doth one day excell another, seeing that the light of y dayes of the yere come of the sunne?

8 The knowledge of the Lorde hath parted them asunder, and he hath by them disposed the times and solemne feastes.

9 Some of them hath he choicen and sanctified, and some of them hath he put among the dayes to number.

10 And all men are of the * ground, and Adam was created out of the earth: but the Lord hath diuided them by great knowledge, and made their wayes diuers.

11 Some of them hath he blessed and exalted, & some of them hath he sanctified, & appropriate to himselfe: but some of them hath he cursed and brought them low, & put them out of their estate.

12 * As the clay is in y potters hand, to order it at his pleasure, so are men also in y hand of their Creator, so y he may reward them as liketh him best.

13 Against euill is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the workes of the most High thou mayst see y there are euery two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lorde I am increased, and haue filled my wine presse, like a grape-gatherer.

16 * Behold, how I haue not laboured onely for my selfe, but for all them that seeke knowledge.

17 Heare me, O ye great men of the people, and hearken vnder your eares, ye rulers of the Congregation.

18 Giue not thy sonne and wife, thy brother and friend, power exact thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreat for the same againe.

19 As long as thou liuest, and hast breath, giue not thy selfe ouer to any person.

20 For better it is that thy children should pray vnto thee, then that thou shouldst looke vp to the hands of thy children.

21 In all thy workes bee excellent, that thine

honour be neuer stained.

22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whip, and the burden belong vnto the ass: and meate, correction & worke vnto thy seruant.

24 If thou fet thy seruant to labour, thou shalt finde rest: but if thou let him goe idle, he shall seeke libertie.

25 The yoke and the whippe bowle downe the hard necke: so tame thine euill seruant with the whippes and correction.

26 Send him to labour, that he goe not idle: for idleness bringeth much euill.

27 Set him to worke, for that belongeth vnto him: if hee be not obedient, || put on more heauie fetters.

28 But bee not excessive toward any, and without discretion doe nothing.

29 * If thou haue a faithfull seruant, let him bee vnto thee as thine owne soule: for in blood hath thou gotten him. If thou haue a seruant, increate him as thy brother: for thou hast neede of him as of thy selfe. If thou increate him euill, and he runne away, wilt thou seeke him?

CHAP. XXXV.

Of dreams. 13 The praise of them that feare God. 28 The suffring of the wicked. 33 The lord of the world. 39 God shall allow the workes of an vnfaithfull man.

T He hope of a foolish man is vaine and false, || and dreames make foolles to haue wises.

2 Who so regardeth dreames, is like him that wil take holde of a shadow, and follow after the winde.

3 Euen so is it with the appareings of dreames, as the likenesse of a face is before another face.

4 Who can be cled by the vnclennes, or what trueth can be spoken of a liar?

5 Southsayings, witchcraft, and dreaming is but vanitie, and a munde that is occupied with fantasies, is as a woman that trauaileth.

6 Where as such visions come not of the most High to trie thee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The Law shall be fulfilled without lies, and wisdom is sufficient to a faithfull mouth: [what knowledge hath he that is not tried?]

9 A man that is instructed, vnderstandeth much, and hee that hath good experience, can talke of wisdom.

10 He that hath no experience, knoweth litle, and he that erreth, is full of craft.

11 Whe I wandered to & fro, I saw many things, & mine vnderstanding is greater the I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare the Lord, shall lue: for their hope is in him that can helpe them.

14 Who so || feareth the Lord, feareth no man, neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whom putteth hee is trust? who is his strength?

16 * For the eyes of the Lord haue respect vnto them, that loue him: he is their * mightie protection, and strong ground a defence from the heat, and a shadow for the moone day, a succour from stumbling, and an helpe from falling.

17 He seareth vp the soule, and lighteneth the eyes: he giueth health, life and blessing.

10:41:12

The feare of God,

10:41:16

10:41:27

10:41:30

10:41:34

How sinners were ordained in old time.

10:41:35

10:41:38

10:41:41

The feare of the Lord,

10:41:44

10:41:47

* Prout 17.

18 ¶ He that giueth an offering of vnrighteous goods, offereth a mocking sacrifice, and the gifts of the vnrighteous please not him.

¶ The offerings of the wicked and their prayer.
* Prout 18.

19 ¶ But the Lord is theirs only, that patiently abide him in the way of truth and righteousness.

20 The most High doth not allow the offerings of the wicked, * neither is he pacified for sinne by the multitude of sacrifice.

21 Who so bringeth an offering of the goods of the poore, doth as one that sacrificeth the sonne before the fathers eyes.

22 The bread of the needefull is the life of the poore: he that defraudeth him thereof, is a murderer.

* Deut. 24. 14. 15. chap. 20.

23 He that taketh away his neighbours suing, slayeth him; * and he that defraudeth the labourer of his hire, is a bloodshedder.

24 ¶ When one buildeth, and another breaketh downe, what profite haue they then but labour?

* Num. 19. 11. 12.

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

* 2. Pet. 3. 30. 31. 32.

26 ¶ He that waltheth himselfe because of a dead bodie, shall toucheth it againe, what availeth his walthing?

27 ¶ Is it a woman that fasteth for his sinnes, and committeth them againe: who will heare his prayer? or what doth his fasting helpe him?

CHAP. XXXV.

¶ Of true sacrifice. 14 The prayer of the fatherless, and of the widow, and him that humbleth himselfe.

* 1. Sam. 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Who to keepe the Law, * bringeth offerings ynow: he that holdeth fast the commandments, ¶ offereth an offering of saluation.

* Philip. 4. 18.

2 He that is thankfull to them that haue wel defered, offereth fine flower: * and he that giueth almes, * offereth praise.

* Exod. 23. 13. and 34. 23. deui. 1. 6. 10.

3 ¶ To depart from euill is a thankfull thing to the Lord, and to forsake vnrighteousnesse, is a reconciling vnto him.

* Gen. 4. 4. 5.

4 ¶ Thou shalt not appeare empty before the Lord.

5 ¶ For all these things are done because of the commandment.

* 2. Cor. 9. 7.

6 ¶ The offering of the righteous maketh the altar fat, and the smell thereof is sweete before the most High.

* Job. 4. 8.

7 The sacrifice of the righteous is acceptable, & the remembrance thereof shall neuer be forgotten.

8 Giue the Lord his honour with a good and liberal eye, and diminish not the first fruites of thine handes.

* Leui. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

9 ¶ In all thy gifts shewe a ioyfull countenance, and dedicate thy riches with gladnesse.

10 Giue vnto the most High according as hee hath enriched thee, * and looke what thine hande is able giue with a cheerefull eye.

* Deut. 10. 17. 3. chro. 19. 7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

11 For the Lord recompenseth, and will giue thee ten times as much.

12 ¶ Diminish nothing of thine offering: for he will not receive it, and abstaine from wrongfull sacrifices: for the Lord is the iudge, and regardeth no mans person.

13 Hee accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 He despiseth not the desire of the fatherlesse, neither the widow, when she purreth out her prayer.

* Job. 1. 17.

15 Doth not the reares run downe the widows cheekes? & her cry is against him that causeth them: [for soe her cheekes do they go vp vnto heauen, & the Lord which heareth them, doeth accept them.]

16 ¶ He that fasteth? Lord, shall be accepted with

fauour, and his prayer shall reach vnto the cloudes.

17 The prayer of him that humbleth himselfe, reacheth thorow the cloudes, and ceaseth not till it come neere, and will not depart till the most High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord will not be slacke, nor the Almighty will tary long from them, till hee hath smitten in funder the ioyes of the vnnmercifull, and auenged himselfe of the heathen, till hee haue taken away the multitude of the cruel, and broken the scepter of the vnrighteous, till hee giue euery man after his workes, and reward them after their deuiſes, till hee haue iudged the cause of his people, and comforted them with his mercie.

19 Oh how faire a thing is mercie in the time of anguish and trouble! It is like a cloude of raine, that commeth in the time of a drough.

CHAP. XXXVI.

¶ A prayer is God in the person of all faithful men, against the things that persecute his Church. 23 The prayer of a good woman. ¶ Haue mercy vpon vs, O Lord God of all things, And behold vs, and [shewe vs the light of thy mercies.]

¶ Against the wicked.

2 And send thy feare among the nations, which seeke not after thee, [that they may know that there is no God but thou, and that they may shew thy wonderous works.]

¶ Formosa.

3 Lift vp thine * hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs.

5 That they may know thee, as we know thee: for there is none other God but only thou, O Lord.

6 Renew the signes, and change the wonderous: shew the glory of thine hand, and the right arme, that they may shew forth thy wonderous acts.

7 Raise vp thine indignation, & powre out wrath: take away the aduersarie, and smite the enemy.

8 Make the time short: remember thine othe, that thy wonderous works may be praised.

9 Let the wrath of the fire consume them that escape, and let them perish that oppose the people.

10 Smite in funder the heads of the princes that be our enemies, & say, There is none other but we.

11 ¶ Gather all the tribes of Iacob together, [that they may know that there is none other God but only thou, and that they may shew thy wonderous works.] & inherit thou them as first the beginning.

12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpon Israel, * whom thou hast likened to a first borne sonne.

¶ Exod. 4. 1.

13 Oh, be mercifull vnto Ierusalem the cite of thy Sanctuary, the cite of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue witness vnto those that thou hast possessed from the beginning, and raise vp the prophetes that haue bene shewed in thy Name.

16 Reward them that wait for thee, that thy Prophetes may be found faithful.

17 O Lord, heare the prayer of thy seruants according to the blessing of Aaron our chief people, [and guide thou vs in the way of righteousness,] that all they which dwell vpon the earth, may know that thou art the Lord the eternal God.

¶ 2. Sam. 4. 3.

18 ¶ The belly deuoureth all meate, yet is one meate better then another.

19 As the thorne tasteth venison: so doth a wife murther her owne words.

20 A froward heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receive every man: yet is offe daughter better then nother.

22 The beautie of a woman cheereth the face, and a man loucheth nothing better.

23 If there be in her tongue gentleness, meeknes, and wholesome talke, then is not her husband like other men.

24 He that hath [gotten a [vertuous] woman, hath begun to get a possession: [she is an helpe like unto himselfe, and a pillar to rest vpon.]

25 Where no hedge is, there the possession is spoyled: and he that hath no wife, wandreth to and fro, mourning.

26 Who will trust a thiefe that is alway readie and wandreth from towne to towne? and likewise him, that hath no rest, and lodgeth, wheresoeuer the night taketh him?

CHAP. XXXVII.

1 *Howe a man should knowe friends and counsellors. 2 To keepe his company that feareth God.*

Very friend faith, [I am a friend vnto him also: but there is some friend, which is onely a friend in name.

2 Remaineth there not heauines vnto death, whe a companion & friend is turned to an enemy?

3 O wicked presumption, from whence art thou sprung vp to couer the earth with deceipt?

4 There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he is against him.

5 There is some companion that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemy.

6 Forget not thy friend in thy mind, & thinke vpon him in thy riches.

7 Seeke no counsell at him of whome thou art suspected, and disclose not thy counsell vnto such as hate thee.

8 Every counsellor praiseth his owne counsell: but there is some that counselleth for himselfe.

9 Beware of the counsellor, and be aduised afore [whereto thou wilt vnto him: for he will counsell for himselfe, least he cast the lot vpon thee,

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shal become of thee.

11 [Aske no counsell for religion of him, that is without religion, nor of iustice, of him that hath no iustice,] nor of a woman touching her of whom [she is ielous, nor of a coward in matters of warre, nor of a marchant concerning exchange, nor of a buyer for the sale, nor of an enuious man touching thankfulness, nor of the vnmercifull touching kindness,] nor of an vnbonest man of honestie,] nor of the slouthfull for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for much businesse. Hearken not vnto these in any matter of counsell.

12 But be continuall with a godly man whome thou knowest to keepe the commendements of the Lord, whose minde is according to thy minde, and is sorie for thee when thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithfull vnto thee, then it.

14 For a mans minde is sometime more accustomed to shewe more then seuen watchmen that sit about in an hie tower,

15 And about all this pray to the most High,

that he will direct thy way in truth.

16 Let reason goe before every enterprise, and counsell before every action.

17 [The [changing] of the countenance is a signe of the changing of the heart: foure things appeare: good, and euill, life and death, but the tongue hath euermore the government ouer them.

18 [Some man is wise, and hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in wordes, and is hated, yea, he is destitute of all [] food,

20 Because grace is not given him of the Lord: for he is destitute of all wisdom.

21 Another is wise for himselfe, and the fruites of vnderstanding are faithfull in his mouth.

22 A wife man instructeth his people, and the fruites of his wisdom faile not.

23 A wife man shall be pleasantly blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obtaine credite among his people, and his name shalbe perpetual.

26 My fortune, prouee thy soule in thy life, and see what is euill for it, and permit it not to doe it.

27 For all things are not profitable for all men, neither hath every soule pleasure in every thing.

28 Be not [] greedie in all delites, and be not too hasty vpon all meates.

29 * For excessse of meates bringeth sickenesse, and gluttonie cometh into cholerike diseases.

30 By surfeit haue many perished: but hee that dieth himselfe prolongeth his life.

CHAP. XXXVIII.

1 *A Physician is commendable. 2 To hurie the dead. 3 The wisdoms of him that is learned.*

Honour the [] Physician with that honour that is due vnto him, because of necessitie: for the Lord hath created him.

2 For of the most High cometh healing, and he shall receive gifts of the King.

3 The knowledge of the Physician lieth vp his head, and in the sight of great men he shalbe in admiration.

4 The Lord hath created medicines of the earth, and he that is wise, will not abhorre them.

5 * Was not the water made sweet with wood, that men might know the vertue thereof?

6 So he hath giuen men knowledge, that hee might be glorified in his wondrous workes.

7 With such doeth he heale men, and taketh away their paines.

8 Of such doeth the Apothecarie make a confession, and yet he can not finish his owne workes: for of the Lord cometh prosperitie and wealth ouer all the earth.

9 My sonne, faile not in thy sickness, but * pray vnto the Lord, and he will make thee whole.

10 Leane off from sinne, and order thine hands aright, and thine eie heare from all wickednes.

11 Offer sweet incense, and fine flower for a remembrance: make the offering fat, for thou art not the first [] glorie.

12 Then giue place to the physician: for the Lord hath created him: let him not go from thee, for thou hast neede of him.

13 The houre may come, that their enterprises may haue good successe.

14 For they also shall pray vnto the Lord, that

[The praise of a good woman.]

[of friendship.]

* Chap. 10.

[Of whome we should take counsell.]

* Chap. 8, 19, and 9, 16.

[Or, what neede hee haue.]

[Or, wisdom.]

[Of temperance.]

* Chap. 3, 2, 19, 10.

[Or, secret heale.]

[Of Physicians and physicians.]

* Exodus, 15, 25.

* [Leu. 23, 14.]

[God bestoweth first his blessing, & we must render a portion thereof to such vnto as he appointeth.]

he would prosper that, which is given for ease, and their physike for the prolonging of life.

15 He that sinneth before his maker, let him fall into the hands of the physician.

* Chap. 22. 11.
[Of mourning.]
16 My sonne, * powre forth teares ouer y^e dead, [Of the custome.]
[Of mourning.]
[Of the custome.]
and begin to mourne, as if thou haddest suffered great harme thy selfe, & then couer his body according to his appointment, & neglect not his burial.

17 Make a grievous lamentation, and be earnest in mourning, and vfe lamentation, as he is worthy, and that a day or two, least thou be cuil spoken of, and then comfort thy selfe for thine heauinesse.

* Prov. 15. 19.
and 17. 32.
18 * For of heauinesse commeth death, and the heauinesse of the heart breaketh the strength.

19 Of the affection of the heart commeth sorrow, and the life of him that is afflicted, is according to his heart.

20 Take no heauinesse to heart: drue it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt doe him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shalt be likewise, vnto me yesterday, and vnto thee to day.

* 2. Sam. 12. 20.
23 * Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him.

24 ¶ The wisdom of a learned man commeth by vying well his vacant time: and he that ceaseth from his owne matters and labour, may come by wisdom.

25 How can hee get wisdom that holdeth the plough, and he that hath pleasure in the goad, and in driving oxen, and is occupied in their labours, and talketh but of the breed of bullockes?

26 He giueth his minde to rake furrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, and workemaster that laboureth night and day: and they that cut, and graue seales, and make sundry diuersities, and giue themselves to counterfet imagerie, and watch to performe the worke.

28 The smith in like manner abideth by his anvil, and doeth his diligence to labour the yron: the vapour of the fire dryeth his flesh, and hee must fight with the heat of the furnace: the noise of the hammer is euer in his eares, and his eyes looke still vpon the thing that he maketh: hee setteth his mind to make vp his works: therefore he watcheth to polish it perfectly.

29 So doth the potter sit by his worke: he turneth the wheele about with his feet: he is carefull alway at his worke, & maketh his worke by nuber.

30 Hee fashioneth the clay with his anme, and with his seete he tempereth the hardnesse thereof: his heart imagineth how to couer it with leade, and his diligence is to clesne the ouen.

31 All these hope in their hands, and euery one bestoweth his wisdom in his worke.

32 Without these cannot the cities be maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsell of the people, neither are they hic in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they cannot declare matters according to the forme of the Lawe, and they are not meete for hard matters.

34 But they maintaine the fire of the world, and their desire is concerning their worke and occupation.

1 A wise man, 16 The works of God, 29 Vnto the good, good things profit, but vnto the euill, euen good things are euill.

He onely that applyeth his minde to the Law of the most high, and is occupied in the meditation thereof, seeketh out the wisdom of all the ancient, and exerceiseth himselfe in the prophecies.

2 Hee keepeth the sayings of famous men, and entrench in also to the secrets of darke sentences.

3 Hee seeketh out the myserie of graue sentences, and exerceiseth himselfe in darke parables.

4 Hee shall serue among great men, and appeare before the prince: hee shall trauaile through strange countreys: for hee hath tryed the good and the euill among men.

5 Hee will giue his heart to refoert earely vnto the Lord that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his sinnes.

6 When the great Lord will, he shall be filled with the Spirit of vnderstanding, that hee may powre out wise sentences, and giue thanks vnto the Lord in his prayer.

7 ¶ He shall direct his counsell and knowlege: so shall he meditate in his secretes.

8 He shall shew forth his science and learning, and reioyce in the Law and covenant of the Lord.

9 Many shall commend his vnderstanding, and his memorie shall neuer be put out, nor depart away: but his name shall continue from generation to generation.

10 * The congregation shall declare his wisdom, and shew it.

11 Though he be dead, he shall leaue a greater fame then a thousand: and if he liue still, he shall get the fame.

12 Yet will I speake of moe things: for I am full as the moone.

13 Harken vnto me, ye holy children, and bring forth fruite, as the rose that is planted by the brookes of the field,

14 And giue ye a sweete smell as Iincense, and bring forth flowers, as the lillie: giue a smell, and sing a song of prayse: blesse the Lord in all his works.

15 Giue honour vnto his Name, and shew forth his praise with the songs of your lips, and with harpes, and ye shall say after this manner,

16 * All the workes of the Lord are exceeding good, and all his commandements are done in due season.

17 And none may say, What is this? wherefore is that? for at time conuenient they shall all be sought out: at his commandement the water flood as an heape, and at the word of his mouth the waters gathered themselves.

18 His whole fauour appeared by his commandement, and none can diminish that which he will shew.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from euertlasting to euertlasting, and there is nothing wonderfull vnto him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their owne vie.

22 His blessing shall runne ouer as the streame, and moisten the earth like a flood.

23 As he hath turned the waters into saltnesse, so shall the heathen feeble his wrath.

[Of true wisdom.]

[Of the Lord]

* Chap. 41.

[Of the Lord]

* Gen. 1. 11.
mar. 7. 37.

24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For the good, are good things created from the beginning, and euil things for the sinners.

26 ¶ The principall things for the whole vife of mans life is wine, fire, and iron, and salt, and meale, wheat and honny, and milke, the blood of the grapes, and oyle, and clothing.

27 All these things are for good to the godly: but to the sinners they are turned vnto euil.

28 There be spirits that are created for vengeace, which in their rigour lay on fire strokes: in the time of destruction they shewe forth their power, and accomplish the wrath of him that made them.

29 ¶ Fire and haile, & famine, and death: al these are created for vengeace.

30 The teeth of wilde beastes, and the scorpions, and the serpens, and the sworde execute vengeace for the destruction of the wicked.

31 They shal be glad to do his commandements: and when neede is, they shall bee ready vpon earth: and when their houre is come, they shall not ouerpasse the commandement.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put them in writing.

33 ¶ All the workes of the Lord are good, and he giueth euery one in due season, & when neede is:

34 So that a man neede not to say, This is worke then that for in due season they are al worthy praise.

35 And therefore praise the Lorde with whole heart and mouth, and blesse the Name of the Lord.

CHAP. XL.

1 Many miseries in mannes life, 14 Of the blessing of the righteous and perserpence of the feare of God.

Great trouble is created for all men, and an heauie yoke vpon the sonnes of Adam fro the day that they goe out of their mothers wombe, till the day that they retorne to the mother of al things.

2 ¶ Namely their thoughts, and feare of the heart, and their imagination of the things they waite for, and the day of death.

3 Fro him that sitteth vpon the glorious throne, vnto him that is beneath in the earth and ahes:

4 From him that is clothed in blew silke, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Wrath and enuie, trouble and vnquietnesse, and feare of death, and rigour, and strife, and in the time of rest the sleepe in the night vpon his bed, change his knowledge.

6 A litle or nothing is his rest, and afterward in sleeping he is as in a watch-tower in the day: hee is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when all is safe, hee awaketh, and marueileth that the feare was nothing.

8 Such things come vnto all flesh, both man and beast, but fewen folde to the godly:

9 Moreouer, ¶ death and blood, and strife, and sword, oppression, famine, destruction, and punishment.

10 These things are al created for the wicked, and for their sakes came the flood also.

11 ¶ Al things that are of the earth, shal turne to earth againe: and they that are of the waters, shal retorne into the sea.

12 ¶ All bribes and vnrighteousnesse shal be put away: but ¶ faithfulness shall endure for euer.

13 The substance of the vngodly shall bee dried

vp like a riuer, and they shall make a sounde like a great thunder in the raine.

14 When he openeth his hand, he reioyceth: but all the transgressours shall come to nought.

15 The children of the vngodly shall not obtaine any branches: for the vnckeane roots are as vpon the high rockes.

16 Their tender stalks by what water so euer it be or water banke, it shall bee pulled vp before all other herbes.

17 ¶ Friendlinesse is a most plentiful garden of pleasure, and merie endureth for euer.

18 ¶ To labour and to bee content with that a man hath, is a sweete life: but he that findeth a treasure, is aboue them both.

19 Children, and the building of the city maketh a perpetual name: but an honest woman is counted aboue them both.

20 Wine and musicke reioyce the heart: but the loue of wisdom is aboue them both.

21 The pipe and the pALTERER make a sweete noyse: but a pleasant tongue is aboue them both.

22 Thine eye desireth fauour and beautie: but a greene feede time, rather then them both.

23 A friend, and companion come together at opportunitie: but aboue them both is a wife with her husband.

24 Friends & helpe are good in the time of trouble, but almes shall deliuer more then them both.

25 Golde and siluer fasten the feede: but counsell is esteemed aboue them both.

26 Riches and strength lift vp the minde: but the feare of the Lorde is aboue them both: there is no want in the feare of the Lorde, and it needeth no helpe.

27 The feare of the Lorde is a pleasant garden of blessing, and there is nothing so beautiful as it is.

28 ¶ My sonne, leade not a beggers life: for better it were to die then to begge.

29 The life of him that dependeth on another mans table, is not to be coured for a life: for he tormenteth himselfe after other mens meate: but a wife man and well nourtured, will beware thereof.

30 Begging is sweete in the mouth of the vnthankfull, and in his belly there burneth a fire.

CHAP. XLI.

1 Of the remembrance of death, 3 Death is not to be feared, 8 A curse vpon them that forsake the Name of God. 12 Good names and fame. 14 An exhortation to giue hysde vnto wisdom, 17 Of what things a man ought to be allowed.

Death, how bitter is the remembrance of thee to a man that lieth at rest in his possessions, vnto the man that hath nothing to vex him, and that hath prosperitie in al things: yea, vnto him that yet is able to receiue meate!

2 O death, how acceptable is thy iudgement vnto the needfull, & vnto him whose strength faileth, and that is nowe in the last age & is vexed with all things, & to him ¶ despaired, & hath lost patience!

3 Feare not the iudgement of death: remember them that haue bene before thee, and that come after this is the ordinance of the Lord ouer all flesh.

4 And why wouldest thou bee against the pleasure of the most High? whether it bee tenne or an hundred or a thousand yeeeres, there is no defence for life against the graue.

5 ¶ The children of the vngodly are abominable children, and so are they that keepe company with the vngodly.

6 The inheritance of vngodly children shall perishe, & their posteritie shall haue a perpetual shame.

* Chap. 39, 33.

* Chap. 40, 5, 10.

* Gen. 1, 3, 1.

[The miseries of mans life.

* Chap. 39, 3, 10.

* Gen. 7, 1, 10.

* Gen. 3, 10.

* Gen. 1, 7.

[Faithfulness.

* Phil. 4, 13.

1, 10, 6, 6.

10f death.

7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Woe be vnto you, O ye vngodly, which haue forsaken the Law of the most high God: for though you increase yett shall you perishe.

9 If ye be borne, yee shall be borne to cursing: if ye die, the curse shall be your portion.

** Chap. 40. 11.*

10 * All that is of the earth shall turne to earth againe: so the vngodly goe from the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the vngodly shall be put out.

[A good name,

12 Haue regard to thy name: for that shall continue with thee about a thousand treasures of gold.

13 A good life hath the dayes numbered: but a good name endureth euer.

** Chap. 10. 39.*

14 My children, keepe wisdome in peace: * for wisdome that is hid, and a treasure that is not seene, what profite is in them both?

15 A man that hideth his foolishnesse, is better then a man that hideth his wisdome.

*[Of shame-
fastnesse,*

16 Therefore beare reuerence vnto my wordes: for it is not good in all things to be ashamed: neither are all things allowed as faithfull in all men.

17 Be ashamed of whoredome before father and mother: bee ashamed of lyes before the prince and men of authoritie.

18 Of sinne before the Iudge and ruler: of offence before the congregation and people: of vnrighteousnesse before a companion and friend,

[Of a lie,

19 And of theft before the place where thou dwellest, and before the trueth of God and his couenant, and to leane with thine elbowes vpon the bread, or to be reprooued for giuing or taking.

20 And of silence vnto them that salute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to bee euil minded towards another mans wife,

22 Or to sollicite any mans maide, or to stand by her bed, or to reproch thy friends with words,

23 Or to vpbraid when thou giest any thing, or to report a matter that thou hast heard, or to reueile secret wordes.

24 Thus mayest thou wel be shamefast, and shall finde fauour with all men.

CHAP. XLII.

1 The Law of God must be taught, 2 A daughter, 3 A woman, 4 God knoweth all things, 5 Reproch: is reth of thine heare,

*[In what things
we ought not
to be ashamed,*

Of these things bee not thou ashamed, neither haue regard to offend for any person:

2 Of the Lawe of the most High and his couenant, and of iudgement to iustifie the godly:

3 Of the cause of thy companion, and of strangers: or of distributing the heritage among friends:

4 To bee diligent to keepe true balance, and weight, whether thou haue much or litle:

5 To sel marchandise at an indifferent price, and to correct thy children diligently, and to beare an euil seruant to the blood:

6 To set a good locke where an euil wife is, and to looke where many handes are:

7 If thou giue any thing by number, & weight, to put all in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnlerned, and the vniue, & the aged, that contend against the yong: thus shalt thou be well instructed, and approved of all men liuing.

*[Or, in a secret
watch is the fa-
ther,*

9 The daughter, maketh the father to watch secretly, and the carefullnes that he hath for her, taketh away his sleepe in the youth, lest shee should passe the flower of her age: and when shee hath an husband, lest she should be hated.

10 In her virginity, lest shee should be defiled, or gotten with childe in her fathers house, & when she is with her husband, lest the misbehaue herselfe: and when she is married, lest she continue vnfruitfull.

** Chap. 36. 10.*

11 * If thy daughter be vnshamefast, keepe her strenghtly, lest the cause thine enemies to laugh thee to scorne, and make thee a common talke in the citie, and defame thee among the people, and bring thee to publike shame.

12 * Behold not euery bodies beautie, and companion not among women.

** Chap. 35. 13.*

13 For as the moth commeth out of garments: * so doeth wickednesse of the woman.

** Gen. 3. 4.*

14 The wickednesse of a man is better then the good intreacie of a woman, to wit, of a woman that is in shame, and reproche.

15 I will remember the workes of the Lorde, and declare the thing that I haue seene by the word of the Lorde are his workes.

16 The sunne shineth, looketh vpon all things, & al the worke thereof is full of glory of the Lorde.

17 Hath not the Lorde appointed that his Saints should declare all his wonderous workes, which the Almighty Lorde hath established to confirme all things by in his Maiestie?

18 He seeketh out the depth, & the heart, and he knoweth their practises: for the Lorde knoweth all science, and he beholdeth the signes of the world.

19 He declareth the things that are past and for to come, and discloseth the pathes of things that are secret.

20 * No thought may escape him, neither may any word be hid from him.

** Job 41. 4.*

21 Hee hath garnished the excellent workes of his wisdome, and hee is from euerslasting to euerslasting, & for euer: vnto him may nothing be added, neither can he be diminished: hee hath no neede of any counseller.

22 Oh how delectable are all his workes, and to be considered euen vnto the sparkes of fire!

23 They liue all, and endure for euer: and when fouer neede is, they are all obedient.

24 They are all double, one against another: hee hath made nothing that hath any fault.

25 The one commendeth the goodnesse of the other, and who can bee satisfied with beholding Gods glory?

[Or, shall flesh

CHAP. XLIII.

The fountaine of the creation of the workes of God.

His hie ornament: the clear firmament, the beautie of the heauen so glorious to behold,

*[The wonder-
full workes of
God,*

2 The sunne, is a marvellous instrument when it appeareth, declareth, at his going out, the worke of the most High.

3 At noone it burneth the countrey, and who may abide for the heate thereof?

4 The sunne burneth the mountains three times more then hee that keepeth a furnace with continuall heate: it casteth out the fierie vapours, and with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement hee caused it to runne hastily.

6 * The moone also hath hee made to appeare according to her season, that it should be a declaration of the time, and a signe for the world.

** Gen. 1. 16.*

7 * The seafarers are appointed by the moone: the light thereof denimiseth vnto the ende.

** Ezech. 1. 16.*

2 Hee made him like to the glorious Saines, and magnified him by the feare of his enemies.

*Exod. 6. 7. 8. 9. chapters.

3 By his wordes hee caused the wonders to cease, and he made him * glorious in the sight of Kings, and gaue him commandments for his people, and shewed him his glory.

*Numb. 12. 3.

4 * He sanctified him with faithfulness, and meeknesse, and chose him out of all men.

*Exod. 19. 7.

5 He caused him to heare his voice, & brought him into the darke cloud, * and there he gaue him the commandments before his face, euen the Law of life and knowledge, that he might teach Iacob the couenant, and Israel his iudgements.

|| Aaron.
*Exod. 4. 18.

6 He exalted || Aaron an holy man like vnto him, euen his brother of the tribe of Levi.

7 An euertlasting couenant made he with him, and gaue him the Priesthood among the people, & made him blessed through his comely ornament, and clothed him with the garment of honour.

8 Hee put perfect ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicke, and an ephod.

*Exod. 28. 35.

9 He compassed him about with belles of gold, and with many belles round about, * that when he went in, the sound might be heard, & might make a noyse in the Sanctuary, for a remembrance to the children of Israel his people,

10 And with an holy garment, with golde also, and blue silke, and purple, and diuers kindes of workes, and with a breasteplate of iudgement, and with the || signes of trued.

|| Vrim and Thummim.

11 And with worke of scarlet cunningly wrought, and with precious stones grauen like scales, and set in gold by goldsmithes worke for a memoriall, with a writing grauen after the number of the tribes of Israel,

12 And with a crowne of gold vpon the mitre, bearing the forme and marke of holinesse, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children, and his childrens children perpetually.

14 Their sacrifices were wholly consumed euery day twice continually.

*Leu. 8. 17.

15 * Moyses filled his hands, and anointed him with holy oyle: this was appointed vnto him by an euertlasting couenant, & to his seede, so long as the heauens should remaine, that he should minister before him, and also to execute the office of the Priesthood, and blessed his people in his Name.

16 Before all men liuing the Lord chose him that he should present offerings before him, and a sweete sauiour for a remembrance to make reconciliation for his people.

*Deut. 17. 10. and 18. 5.

17 * He gaue him also his commandments, and authoritie according to the Lawes appointed, that he should teach Iacob the testimonies, and giue light vnto Israel by his Law.

*Numb. 16. 1. 2.

18 * Strangers stood vp against him, and equied him in the wilderness, euen the men that tooke Dathans and Abimans part, and the companie of Core in furie and rage.

19 This the Lord sawe, and it displeased him, and in his wrathfull indignation were they consumed: he did wonders vpon them, and consumed them with the ferie flarne.

*Numb. 17. 8.

20 * Eue he made Aaron more honourable, and gaue him an heritage, and parted the first fruites of

of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the Priests did eat of the sacrifices of the Lord, which he gaue vnto him and to his seede.

*Deut. 18. 26. and 18. 5.

22 * Els had he none heritage in the land of his people, neither had he any portion among the people: for the Lord is the portion of his inheritance.

*|| Phinees.
*Numb. 3. 12. 13. 1. 2. 3. 13. 9.

23 The third in glory is || Phinees the sonne of Eleazar, because he had zeale in the feare of the Lorde, and stood vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that he should be the chiefe of the Sanctuary and of his people, and that he and his posteritie should haue the dignitie of the Priesthood for euer,

25 And according to the couenant made with Dauid, that the inheritance of the kingdom should remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should be to the only sonne of his sonne, and to his seed. God giue vs wisdom in our heart to iudge his people in right conscience, that the good things that they haue, be not abolished, and that their glorie may endure for their posteritie.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuël.

I Efus || * the sonne of Naue was valiant in the Iwarres, and was the successeur of Moyses in prophesies, who according vnto his name, was a great fauour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

*|| Iosue.
*Numb. 13. 8. 10. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2 * What glorie gat he, when he lift vp his hand, and drew out his sword against the cities?

*|| Josue.

3 Who was there before him, like to him? for he fought the battels of the Lord.

4 * Stoode not the sunne still by his meanes, and one day was as long as two?

*|| Josue. 10. 12. 13. 14.

5 Hee called vnto the most High gouernour, when the enemies prest vpon him on euery side, and the mightie Lord heard him, with the haile stones and with mightie power.

6 He rushed in vpon the nations in batell, and in the * going downe of Bethoron he destroyed the aduersaries, that they might know his weapons, and that he fought || in the sight of the Lord: for he || followed the Almightye.

*|| Josue. 10. 15.

7 * In the time of Moyses also hee did a good worke: he & || Caleb the sonne of Iephonne stood against the enemie, and withholde the people from stone, and appeale the wicked murmuring.

|| Josue. 14. 6. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

8 * And of fixe hundred thousand people of foote they two were preferred to bring them into the heritage, euen into the land that floweth with milke and honey.

*|| Caleb.
*Numb. 13. 6. 14. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

9 * The Lord gaue strength also vnto Calb, which remained with him vnto his old age, so that he went vp into the hie places of the land, and his seede obtained it for an heritage.

*|| Josue. 14. 10.

10 That all the children of Israel might see, that it is good to follow the Lord.

11 Concerning the || Iudges, euery one by name, whose heart went not a whoring, nor departed from the Lord, their memorie be blessed.

|| Iudges.
*|| Chap. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

12 Let * their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children.

13 || Samuel the Prophet of the Lord, beloved of his Lord, ordeined Kings, and anointed the

|| Samuel.
*|| 1. Sam. 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

princes ouer his people.

14 By the Lawe of the Lord he iudged the congregation, and the Lord had respect vnto Iacob.

15 This Prophet was approued for his faithfulness, and hee was knowne faithfull in his wordes and visions.

16 * He called vpon the Lord Almighty, when his enemies pressed vpon him on euery side, when he offered the sucking lambe.

17 And the Lord thundered from heauen, and made his voyce to be heard with a great noyse.

18 So hee discomfited the princes of the Tyrians, and all the rulers of the Philistines.

19 * And before his long sleepe he made protection in the sight of the Lord, and his anoynted, that he tooke no substance of any man, no not so much as a shoe, and no man could accuse him.

20 * After his sleepe also hee tolde of the Kings death, and from the earth lift hee vp his voyce, and prophesied that the wickednesse of the people should perish.

CHAP. XLVII.

The praise of Nathan, David and Salomon.

After him rose vp || Nathan to prophesie in the time of Dauid.

2 For as the fatte is taken away from the peace offering, so was || Dauid chosen out of the children of Israel.

3 * Hee played with the lions, as with kids, and with beeres, as with lambes.

4 * Slewe hee not a gyant when hee was yet but yong, and tooke away the rebuke from the people, when hee lift vp his hand with the stone in the sling, to beate downe the pride of Goliath?

5 For hee called vpon the most high Lord, which gaue him strength in his right hand, to slay that mightie warrior, and that he might set vp the borne of his people againe.

6 * So || hee gaue him the praise of ten thousand, and honoured him with great praises, and gaue him a crowne of glory.

7 * For he destroyed the enemies on euery side and rooted out the Philistines his aduersaries, and brake their horne in sunder vnto this day.

8 In all his workes hee praised the Holy one, and the most High with honorable words, and with his whole heart hee sung songs, & loued him & made him.

9 * Hee set fingers also before the altar, and according to their tune hee made sweete songs, that they might praise God dayly with their songs.

10 Hee ordeined to keepe the feast-dayes comely, and appointed the times perfectly, that they might praye the holy Name of God, and make the Temple to sound in the morning.

11 * The Lord tooke away his finnes, and exalted his horne for euer: hee gaue him the couenant of the kingdome, and the throne of glory in Israel.

12 After him rose vp a wife sonne, who by him dwelt in a large possession.

13 || Salomon reigned in a peaceable time, and was glorious: for God made all quiet round about, that he might builde an house in his Name, and prepare the Sanctuary for euer.

14 * How wise wast thou in thy youth, and wast filled with vnderstanding as with a flood!

15 Thy minde couered the whole earth, & hath filled it with graue and darke sentences.

16 Thy Name went abroade in the yles, and for thy peace thou wast beloved.

17 * The countreis marvelled at thee for thy

songs, and prouerbes, and similitudes, and interpretations.

18 By the Name of the Lord God, which is called the God of Israel, thou hast gathered golde as tinne, and hast had as much siluer as lead.

19 * Thou diddest bowe thy loynes to women, and wast ouercome by thy body.

20 Thou diddest flaine thine honour, and hast desired thy posteritie, and hast brought wrath vpon thy children, and hast felt sorow for thy folly.

21 * So the kingdome was deuided, and Ephraim began to be a rebellious kingdome.

22 Neuertheles the Lord left not off his mercy, neither was he destroyed for his workes, neither did hee abolish the posteritie of his elect, nor tooke away the feele of him that loued him, but hee left a remnant vnto Iacob, & a roote of him vnto Dauid.

23 Thus rested Salomon with his fathers, and of his seede hee left behinde him || Roboam, euen || the foolishnesse of the people, and one that had no vnderstanding, * who turned away the people through his counsell, || and Ieroboam the sonne of Nabat, * which caused Israel to sinne, and shewed Ephraim the way of sinne,

24 So that their finnes were so much increased, that they were driuen out of the land.

25 For they sought out all wickednesse, till the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, Elisha, and Elias.

Then stood vp || Elias the Prophet as a fire, and his word burnt like a lampe.

2 Hee brought a famine vpon them, & by his zeale hee diminished them: [for they might not away with the commandments of the Lord.]

3 By the worde of the Lord hee shut the heauen, * and three times brought hee the fire from heauen.

4 O Elias, how honorable art thou by thy wondrous deeds! who may make his boast to be like thee!

5 * Which hath raised vp the dead from death, & by the word of the most High out of the graue:

6 Which hath brought Kings vnto destruction, and the honourable from their seate:

7 Which hardest the rebuke of the Lord in Sinai, * and in Horeb the iudgment of the vengeance:

8 * Which diddest anoint Kings that they might [recompence, and Prophets to be thy successeurs:

9 * Which wast taken vp in a whirle-winde of fire, and in a chariot of fierie horses:

10 Which wast appointed * to reprocue in due season, and to pacifie the wrath of the Lords iudgement before ite kindled, and to turne the heartes of the fathers vnto the children, & to set vp the tribes of Iacob.

11 Blessed were they that sawe thee, and slept in loue for we shall liue.

12 * When Elias was couered with the storme, || Eliseus was filled with his spirit: while hee liued, he was not moued for any prince, neither could any bring him into subiection.

13 Nothing could ouercome him, * and after his death his body prospered.

14 Hee did wonders in his life, and in death were his workes maruclous.

15 For all this the people repented not, neither departed they from their finnes: * till they were carried away prisoners out of their land, and were scattered through all the earth, so that there remained but a very fewe people with the prince vnto the house of Dauid.

16 Howbeit some of them did night, and some heaped vp sinnes.

¶ Ezekias.
* 2 King. 18. 3.

17 ¶ Ezekias made his city strong, and conueyed water into the middes thereof: hee digged thorow the rocke with yron, & made fountaines of waters.

18 * In his time came Sennacherib vp, and sent Rablaces, and lift vp his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, so that they sorowed like a woman in trauel.

20 But they called vpon the Lord, which is mercifull, and lift vp their hands vnto him, and immediately the holy one heard them out of heauen.

21 [He thought no more vpon their finnes, nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai.

¶ 2 King. 19. 35.
Isa. 37. 36.
Isa. 38. 1.
2 Sam. 2. 19.
¶ Isaias.

22 * He smote the hoste of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done the thing that pleased the Lorde, and remained stedfastly in the wayes of Dauid his father, as ¶ Esai the great Prophet, and faithfull in his vision had commanded him.

¶ 2 King. 20.
Isa. 38. 1.
Isa. 38. 8.

24 * In his time the sonne went backward, and he lengthened the Kings life.

25 Hee sawe by an excellent Spirit what should come to passe at the last, and hee comforted them that were sorrowfull in Sion.

26 Hee, shewed what should come to passe for euer, and secret things, or euer they came to passe.

CHAP. XLIX.

Of Iesus, Elias, Dauid, Ieremie, Ezekiel, Zorobabel, Iesus, Melchisedech, Ioseph, Sem and Seth.

¶ Iosias.
* 2 King. 23. 1.
and 23. 2.
2 Chron. 34. 3.

T He remembrance of ¶ * Iosias is like the composition of the perfume that is made by the arte of the apothecaire: it is sweete as hony in all mouthes, and as musike at a banquet of wine.

2 Hee behaued himselfe vprightly in the reformation of the people, and tooke away al abominations of iniquitie.

¶ 2 King. 23. 3.

3 Hee * directed his heart vnto the Lord, and in the time of the vngodly he established religion.

4 Al, except Dauid and Ezekias, and Iosias, committed wickednesse: for euen the Kings of Iuda forsooke the Lawe of the most High, and failed.

¶ Or power.

5 Therefore hee gaue their ¶ horne vnto other, and their honour vnto a strange nation.

¶ 2 King. 25. 9.
Or, head.

6 He burnt the clec¶t city of the Sanctuary, * and destroyed the streets thereof according to the ¶ prophesie of ¶ Ieremias.

¶ Ieremias.
Ier. 38. 6.
Ier. 1. 5.

7 For they * treated him euill, which neuertheless was a Prophet, * sanctified from his mothers wombe, that hee might roote out, and afflicte, and destroy, and that hee might also builde vp, and plant.

¶ Ezechiel.
Ezek. 1. 3. 15.

8 ¶ * Ezechiel saw the glorious vision, which was shewed him vpon the chariot of the Cherubims.

¶ Ezek. 1. 3. and 33.
38. 11. 16.

9 * For hee made mention of the enemies vnder the figure of the raine, and directed them that went right.

¶ Chap. 46. 12.

10 ¶ * And let the bones of the twelue Prophets flourish out of their place, and let their memory be blessed: for they comforted Iacob, and deliuered them by assured hope.

¶ Hag. 2. 24.
Ezek. 3. 2.
¶ Zorobabel.
¶ Iesus.

11 ¶ * How shall we praise ¶ Zorobabel, which was as a ring on the right hand!

¶ Zech. 3. 10.
Ezek. 4. 2.
Hag. 1. 12. and 23.
¶ Ierem. 7. 1.
¶ Necmias.

12 So was ¶ Iesus also the sonne of Iosedec: these men in their time builded the house, and set vp the Sanctuary of the Lord againe, which was prepared for an euertlasting worship.

13 ¶ * And among the clec¶t was ¶ Necmias, whose

renoume is great, which set vp for vs the walles that were fallen, and set vp the gates and the barres, and layed the foundations of our houses.

14 ¶ But vpon the earth was no man created like ¶ Enoch: for he was taken vp from the earth.

15 Neither was there a like man vnto ¶ Ioseph the gouernour of his brethren, and the vpholder of his people, whose bones were kept.

16 ¶ * Sem & ¶ Seth were in great honour among men: and so was ¶ Adam about euery liuing thing in the creation.

CHAP. L.

Of Simon the sonne of Onias. 23 An exhortation to praye the Lord. 27 The author of this booke.

¶ Simon the sonne of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the ¶ Temple.

¶ Simon.
* 2 Mac. 1. 4.
Or people.

2 Vnder him was the foundation of the double height layed, and the hie wals that compasseth the Temple.

3 In his dayes the places to receiue water, that were decayed, were restored, and the brasie was about in measure as the sea.

4 He tooke care for his people, that they should not fall, and fortified the citie against the siege.

5 How honourable was his conuersation among the people, and when he came out of the house covered with the vaile!

6 He was as the morning starre in the middes of a cloude, and as the moone when it is full.

7 And as the sunne shining vpon the Temple of the most High, and as the rainbowe that is bright in the faire cloudes.

8 And as the flower of the roses in the spring of the yeere, and as lilies by the springs of waters, and as the branches of the frankincense tree in the time of sommer,

9 As a fire and incense in the censer, and as a vessel of masse golde, set with all manner of precious stones,

10 And as a faire olive tree that is fruitfull, and as a cypresse tree, which groweth vp to the cloudes.

11 When he put on the garment of honour, and was clothed with al beautie, he went vp to the holy altar, & made the garment of holines honourable.

12 When he tooke the portions out of ¶ Priests handes, he himselfe stood by the hearth of the altar, compassed w¶ his brethren round about, as the branches doe the cedar tree in Libanus, and they compassed him as the branches of the palme trees.

13 So were all the stones of Aaron in their glory, and the oblations of the Lord in their hands before all the generation of Israel.

14 And that he might accomplish his ministerie vpon the altar, and garnish the offering of the most High and Almightie,

15 He stretched out his hand to the drinke offering, and powred of the blood of the grape, and hee powred at the foote of the altar a perfume of good sauour vnto the most High king of all.

16 Then shouted the sonnes of Aaron, and blowed with brasen trumpets, & made a great noyse to bee heard, for a remembrance before the most High.

17 Then all the people together halted, and fell downe to the earth vpon their faces to worship their Lord God almightie, and most High.

18 The fingers also sang with their voyces, so that the sound was great, and the melodie sweete.

19 And the people prayed vnto the Lorde most High

¶ Enoch.
* Gen. 5. 24.
chap. 44. 18.
Isa. 56. 2.
¶ Iosiph.
* Gen. 41. 46.
and 42. 68. 91d
¶ Sem.
* Gen. 1. 3.
and 11. 12.
¶ Seth.
¶ Adam.

high with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accomplished his seruice.

20 Then went hee downe, and stretched out his handes vnder the whole congregation of the children of Ifrael, that they should giue praise with their lips vnto the Lord, and reioyce in his name.

21 He began againe to worship, that he might receiue the blessing of the most High.

22 Now therefore giue praise all ye vnto God that worketh great things euery where, which hath increased our dayes from the wombe, & dealt with vs according to his mercie,

23 That he would giue vs ioyfulness of heart, and peace in our dayes in Ifrael, as in olde time,

24 That he would confirme his mercie with vs, and deliuer vs at his time.

25 ¶ There be two maner of people, that mine heart abhorreth, and the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistines, and the foolish people that dwell in Scitisus.

For Scitisus.

27 ¶ Iesus the sonne of Syrach, the sonne of Eleazarus of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath poured out the wisdom of his heart.

28 Blessed is he that exerciseth himselfe therein: and he that layeth vp these in his heart, shalbe wise.

29 For if he doe these things, he shalbe strong in all things: for he fettereth his steps in the light of the Lord, which giueth wisdom to the godly. The Lord be praised for euermore: So be it, so be it.

CHAP. LI.

A prayer of Iesus the sonne of Syrach.

I Will Confesse thee, O Lord and King, and praise thee, O God, my sauour: I will giue thanks vnto thy name.

2 For thou art my defender & helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lippes that are occupied with lies: thou hast holpen mee against mine aduersaries,

3 And hast deliuered me according to the multitude of thy mercy, and for thy Names sake, from the roaring of them that were ready to deuoure me, & out of the hands of such as sought after my life, and from the manifold afflictions, which I had,

4 And fro the fire that choked me round about, and from the mids of the fire that I burned not,

5 And from the bottome of the bellie of hell, from an vnclene tongue, from lying words, from false accusation to the king, and from the slander of an vnrighteous tongue.

6 [My soule shall praise the Lord vnto death:] for my soule drew neere vnto death: my life was neere to hell beneath.

7 They compassed me on euery side, and there was no man to helpe me: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercie, O Lord, and vpon thine acts of olde, how thou deliuerest such as wait for thee, and sauest them out of the hands of the enemies.

9 Then lifted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lord the Father of my Lord, that he would not leaue me in the day of my trouble, & in the time of the proud without helpe.

11 I will praise thy Name continually, and will sing praise with thanksgiving: and my prayer was heard.

12 Thou sauest mee from destruction, and deliuerest me from the euill time: therefore will I giue thanks, and praise thee, and blesse the Name of the Lord.

13 When I was yet yong, or euer I went abroad, I desired wisdom openly in my prayer.

14 I praised for her before the Temple, & sought after her vnto farre countries, & she was as a grape that waxeth ripe out of the flower.

15 Mine heart reioycd in her: my foot walked in the right way, and from my youth vp sought I after her.

16 I bowed somewhat downe mine eare, and receiued her, and gate me much wisdom.

17 And I prophied by her: therefore will I ascribe the glorie vnto him, that gatheth me wisdom.

18 For I am aduised to doe thereafter: I will be ielous of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, and I haue examined my works: I lifted vp mine hands on her, and considered the ignorances thereof.

20 I directed my soule vnto her, and I found her in pureness: I haue had my heart ioyned with her fro the beginning: therefore shal I not be forsaken.

21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen me a tongue for my reward, wherewith I will praise him,

23 Draw nere vnto me, ye vnlearned, and dwell in the house of learning.

24 Wherefore are ye slow? and what say you of these things, seeing your soules are very thirstie?

25 I opened my mouth, and sayd, * Buy her for you without money.

26 Bow downe your necke vnder the yoke, and your soule shall receiue instruction: shee is readie that ye may finde her.

27 Beholde with your eyes, * how that I haue had but little labour, and haue gotten vnto me much rest.

28 Get learning with a great summe of money: for by her ye shall possesse much golde.

29 Let your soule reioyce in the mercie of the Lord, and be not ashamed of his praise.

30 Doe your dutie betimes, and hee will giue you a reward at his time.

BARVCH.

CHAP. I.

1 Baruch wrote a booke during the captiuitie of Babylon, which he read before Senechab and all the people. To the Jewes, first the booke with many words Ierusalem to their other brethren, so the intent is that they should pray for them.

2 ND these are the words of the booke, which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of I Aladai, the sonne of Hiel-

cias wrote in at Babylon,

3 In the fifth yeere, and in the fourth day of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.

4 And Baruch did reade the wordes of this booke, that Iechonias the sonne of Ioachim king of Iuda might heare: and all the people that were come to heare the booke,

4 And in the audience of the gouernour, and of the Kings sonnes and before the Elders, and before the whole people, fro the lowest vnto the hieft, before all them y dwellt at Babylou by the riuer || Sud.

17r, 2all.

5 Which when they heard it, wept, fasted, and made prayers before the Lord.

6 They made a collection also of money, according to euery mans power,

7 And sent it to Ierusalem vnto Ioachim sonne of Helcias the sonne of Salom priest, and vnto the other priests, & to all the people which were with him at Ierusalem,

17r, 2all.

8 When he had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring them againe into the land of Iuda, the tenth day of the moneth || Suan, to wit, silver vessels, which Sedecias the sonne of Iofias king of Iuda had made,

9 After that Nabuchodonosor king of Babylou had led away Ieconias from Ierusalem, & his princes, and his nobles, prisoners, and the people, and carried them to Babylou.

10 And they sayd, Beholde, wee haue sent you money, wherewith ye shall buy burnt offerings for sinne, and incense, and prepare a || meat offering, and offer vpon the altar of the Lord our God,

17r, 2all, for Minshah, which was the evening and morning sacrifice.

11 And pray for the life of Nabuchodonosor King of Babylou, and for the life of Baltasar his sonne, that their dayes may be vpon earth, as the dayes of heauen,

12 And that God would giue vs strength and lighten our eyes, that we may liue vnder the shadow of Nabuchodonosor king of Babylou, and vnder the shadow of Baltasar his sonne, that we may long do them seruice, & finde fauour in their sight.

13 Pray for vs also vnto the Lord our God (for we haue sinned against the Lord our God, and vnto this day the furie of the Lord and his wrath is not turned from vs.)

14 And reade this booke (which we haue sent to you) to be rehearsed in the Temple of the Lord vpon the feast dayes, and at time conuenient.

17r, 2all.

15 Thus shall ye say, * To the Lord our God be-
longeth righteousness, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda, and to the inhabitants of Ierusalem,

16 And to our Kings, and to our Princes, and to our Priests, and to our Prophets, and to our fathers,

17r, 2all.

17 Because wee haue * sinned before the Lord our God,

18 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our God, to walke in the commandments that he gaue vs openly.

19 From the day that the Lord brought our fathers out of the land of Egypt, euen vnto this day, we haue bene disobedient vnto the Lord our God, and we haue bene negligent to heare his voyce.

17r, 2all.

20 * Wherefore their plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time that hee brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke and hony, as *appeareth* this day.

21 Neuerthelesse, we haue not hearkened vnto the voice of the Lord our God, according to all the words of the Prophets, whom he sent vnto vs.

22 But euery one of vs folowed the wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the Lord our God.

CHAP. II.

3 The Kings confesse that they suffer iustly for their sinnes. The

true confession of the Christians, 11 The prayer desire to have the wrath of God turned from them. 20 His promise that hee will call againe the people from captiuitie, and giue them a new and reuincing Testament.

Therefore the Lord our God hath performed this word, which he pronounced against vs, and against our iudges that gouerned Irael, and against our Kings, and against our Princes, and against the men of Irael and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things that were * written in the Law of Moyses,

17r, 2all.

3 That some among vs should eate the flesh of his owne sonne, and some the flesh of his owne daughter.

4 Moreover, hee hath deliuered them to be in subiection to all the kingdomes, that are round about vs, to be as a reproch and desolation among all the people round about where the Lord hath scattered them.

5 Thus they are brought beneath and not aboue, because we haue sinned against the Lord our God, and haue not heard his voyce.

6 * To the Lord our God *appeareth* righte-
ousnes, but vnto vs and to our fathers open shame, as *appeareth* this day.

17r, 2all.

7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue we not prayed before the Lord, that wee might turne euery one from the imaginations of his owne wicked heart.

9 So the Lord hath watched ouer the plagues, and the Lord hath brought them vpon vs - for the Lord is righteous in all his works, which hee hath commanded vs.

10 Yet we haue not hearkened vnto his voyce, to walke in the commandments of the Lord that he hath giuen vnto vs.

11 * And now, O Lord God of Irael, that hast brought thy people out of the land of Egypt with a mighty hand, and an hie arme, & with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as *appeareth* this day,

17r, 2all.

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a few left among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine owne sake, and giue vs fauor in the sight of them, which haue led vs away,

15 That all the earth may know that thou art the Lord our God, and that thy Name is called vpon Irael and vpon their posteritie.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: incline thine eare, O Lord, and heare vs.

17 * Open thine eyes, and behold: for the dead that are in the graues, and whose soules are out of their bodies; * giue vnto the Lord neither || praise, nor righteousness.

17r, 2all.

18 But the soule that is vexed for the greatnesse of sinne, and he that goeth crookedly, and weake, and the eyes that faile, and the hungrie soule will giue thee praise and righteousness, O Lord.

19 For we doe not require mercy in thy sight, O Lord our God, for the righteousness of our fathers, or of our Kings,

20 But because thou hast sent out thy wrath and indignation

17r, 2all.
17r, 2all.
17r, 2all.
17r, 2all.
17r, 2all.

*1. In the hand
of thy servants.
2. 101. 37. 7.*

indignation vpon vs, as thou hast spoken by thy
servants the Prophets, saying,

21 * Thus saith the Lord, Bowe downe your
shoulders, & serue the King of Babylon: so shal ye
remaine in the land, that I gaue vnto your fathers.

22 But if yee wil not heare the voyce of the
Lord, to serue the King of Babylon,

23 I will cause to cease in the cities of Iuda, and
in Ierusalem, I will cause to cease the voyce of
mirth, and the voyce of ioy, and the voyce of the
bridegrome, and the voyce of the bride, and the
land shalbe desolate of inhabitants.

24 But we would not hearken vnto thy voyce,
to serue the King of Babylon: therefore hast thou
performed the wordes that thou spakest by thy
servants the Prophets: namely, that the bones of
our Kings, and the bones of our fathers should be
caryed out of their places.

25 And lo, they are cast out to the heate of the
day, and to the colde of the night, and are dead in
great miserie with famine, and with the sword, and
in banishment.

26 And the Temple wherein thy Name was
called vpon, thou hast brought to the state, as *apocryph*
perceib this day, for the wickednesse of the house
of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs ac-
cording to equite, and according to all thy great
mercie,

28 As thou spakest by thy seruant Moyses, in the
day when thou diddest command him to write thy
Law before the children of Israel, saying,

29 * If ye wil not obey my voice, then shal this
great swarme and multitude be turned into a very
fewe among the nations where I will scatter them.

30 For I know that they wil not heare me: for it
is a stiffnecked people: but in the land of their
captiuitie they shall remember themselves,

31 And knowe that I am the Lord their God:
then wil I giue the an heart to vnderstand, & eares.

32 And they shal heare, & praise me in the land
of their captiuitie, and thinke vpon my Name.

33 Then shall they turne them from their hard
backes, and from their cuill workes: for they shall
remember the way of their fathers, which sinned
before the Lord.

34 And I wil bring them againe into the land,
which I promised with an othe vnto their fathers,
Abraham, Isaac and Iacob, and they shalbe Lordes
of it: and I will increase them, and they shall not be
diminished.

35 And I wil make an everlasting couenant with
them, that I wil bee their God, and they shal be my
people: and I will no more curse my people of Is-
rael out of the land that I haue giuen them.

CHAP. III.

*3. The people continueth in their prayer becommeth for their deli-
rance. 9. Hee prayeth wisdom vnto the people, shewing, that
great aduise can come vnto them for shodelising thereof. 36
Gode God was the fountaine of wisdom. 37. Of the incarnation
of Christ.*

O Lorde Almighty, O God of Israel, the soule
that is in trouble, and the spirit that is vexed,
crieth vnto thee.

2 Heare, O Lorde, and haue mercie: for thou art
mercifull, and haue pite vpon vs, because wee haue
sinned before thee.

3 For thou enlurest for euer, & we verily perish.

4 O Lorde Almighty, the God of Israel, heare
nowe the prayer of the dead Israelites: and of their
children, which haue sinned before thee: and not

hearkened vnto the voice of thee their God, where-
fore these plagues hang vpon vs.

5 Remember not the wickednes of our fathers,
but thinke vpon thy power, & thy Name at this time.

6 For thou art the Lorde our God, and thee, O
Lord, will we praise.

7 And for this cause hast thou put thy feare in
our hearts, that we should call vpon thy Name, and
praise thee in our captiuitie: for wee haue conside-
red in our mindes all the wickednes of our fathers,
that sinned before thee.

8 Beholke, wee are yet this day in our captiuitie,
where thou hast scattered vs, to be a reproch and a
curse, and subiect to payements, according to all the
iniquities of our fathers, which are departed from
the Lord their God.

9 O Israel, heare the commandements of life:
hearken vnto them, that thou mayest learne wise-
dome.

10 What is the cause, O Israel, that thou art in
thine enemies land, and art waxen olde in a strange
country?

11 And art defiled with the dead? and art coun-
ted with them, that goe downe to the graues?

12 Thou hast forsaken thy fountaine of wisdom,

13 For if thou hadst walked in the way of God,
thou shouldest haue remained safe for euer.

14 Learne where is wisdom, where is strength,
where is vnderstanding, that thou mayest know al-
so from whence cometh long continuance, and
life, and where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath
come into her treasures?

16 Where are the princes of the heathen, and
such as ruled the beasts vpon the earth?

17 They that had their pasture with the foules of
the heauen, that hoarded vp siluer & golde, where-
in men trust, & made none end of their gathering?

18 For they that coined siluer, & were so careful
of their worke, and whose inuention had none end,

19 Are come to nought, & gone downe to hell,
and other men are come vp in their steads.

20 When they were yong, they saw the light,
and dwelt vpon the earth: but they vnderstood not
the way of knowledge.

21 Neither perceived the paths thereof, neither
haue their children receiued it: but they were farre
off from that way.

22 It hath not bin heard of in the land of Cha-
naan, neither hath it bene seene in Theman,

23 Nor the Agarines that sought after wisdom
vpon the earth, nor the marchants of Neman, & of
Theman, nor the expounders of fables, nor the scabbers
out of wisdom haue knownen the way of wisdom,
neither do they thinke vpon the paths thereof.

24 O Israel, how great is the House of God! and
how large is the place of his possession!

25 It is great, and hath none end: it is hie, and
vnmeeasurable.

26 There were the giants famous from the be-
ginning, that were of so great stature, and so expert
in warre.

27 Those did not the Lord chuse, neither gaue
he the way of knowledge vnto them.

28 But they were destroyed, because they had no
wisdome, & perished through their own foolishnes.

29 Who hath gone vp into heauen, to take her,
and brought her downe from the clouds?

30 Who hath gone ouer the sea to finde her,
and hath brought her, rather then fine golde?

31 No man knoweth her wayes, neither con- sidereth her pathes.

32 But he that knoweth al things, knoweth her, and he hath found her out with his vnderstanding, this same is hee which hath prepared the earth for euermore, and hath filled it w four footed beaſts.

33 When he ſendeth out the liſt, it goeth and whē he calleth it againe, it obeyeth him with feare.

34 And the ſtarrs ſhine in their watch, and reioyce, When he calleth them, they ſay, Here we be: and ſo with cheerefulneſſe they ſhewe light vnto him that wiſhed them.

35 This is our God, and there ſhall none other be compared vnto him.

36 Hee hath found out all the way of know- ledge, and hath giuen it vnto Iakob his ſeruant, and to Iſrael his beloved.

37 Afterward hee was ſene vpon earth, and dwelt among men.

CHAP. IIII.

1 The reward of them that keepe the Lawe, and the puniſhment of them that deſpiſe it. 2 A conſoling of the people being in captiuitie. 3 A conſolation of Jeruſalem, and vnder the ſhadow thereof the Church. 4 A conſolation and comforting of the ſame.

THis is the booke of the commaundments of God, and the Law that endureth for euer: all they that keepe it, ſhall come to life: but ſuch as forſake it, ſhall die.

1 Turne thee, O Iacob, and take holde of it: walke by this brightneſſe before the light thereof.

2 Giue not thine honor to another, nor ſ things that are profitable vnto thee, to a ſtrange nation.

3 O Iſrael, we are bleſſed: for the things that are acceptable vnto God, are declared vnto vs.

4 Be of good comfort, O my people, which art the memoriall of Iſrael.

5 Ye are ſold to the nations, not for your deſtruction: but becauſe ye prouoked God to wrath, ye were deliueted vnto the enemies.

6 For ye haue diſpleaſed him that made you, offering vnto deuils and not to God.

7 Yee haue forgotten him that created you, euen the eueraſting God, and ye haue grieved Ieruſalem, that nourished you.

8 When ſhe ſaw the wrath coming vpon you fro God, ſhe ſaid, Hearken, ye that dwell about Sion: for God hath brought me into great heauines.

9 I ſee the captiuitie of my ſonnes and daughters, which the Eueraſting will bring vpon them.

10 With ioy did I noum them, but I muſt leaue them with weeping and mourning.

11 Let no man reioyce ouer me a widowe, and forſaken of many, which for the finnes of my children am defolate, becauſe they departed from the Lawe of God.

12 They would not know his rightcouſnes, nor walke in the way of his commaundments: neither did they enter into the pathes of diſcipline, through his rightcouſneſſe.

13 Come, yee that dwell about Sion, and call to remembrance the captiuitie of my ſonnes & daughters, which the eueraſting hath brought vpon them.

14 For hee hath brought vpon them a nation from farre, an impudent nation, and of a ſtrange language.

15 Which neither reuerſeth the aged, nor pittie the yong: theſe haue carried away the deare beloved of the widowes, leaving me alone, and deſtitute of my daughter.

16 But what can I doe you?

17 Surely hee that hath brought theſe plagues vpon you, can deliuer you from the handes of your enemies.

18 Go your way, O children, goe your way: for I am left deſolate.

19 I haue put off the clothing of peace, and put vpon mee the ſackcloth of prayer, and ſo long as I liue, I will call vpon the Eueraſting.

20 Bee of good comfort, O children: cry vnto God, and hee will deliuer you from the power, and hand of the enemies.

21 For I haue hope of your ſaluation through the Eueraſting, and ioy is come vpon mee from the Holy one, becauſe of the mercy, which ſhall quickly come vnto you from our eueraſting Saviour.

22 For I ſent you away with weeping, & mourning: but with ioy and perpetual gladneſſe will God bring you againe vnto me.

23 Like as now the neighbours of Sion ſaw your captiuitie, ſo ſhall they alſo ſee ſhortly your ſaluation from God, which ſhall come vnto you with great glory, and brightneſſe from the Eueraſting.

24 My children, ſuffer patiently the wrath that is come vpon you from God: for thine enemy hath perſecuted thee, but ſhortly thou ſhalt ſee his deſtruction, and ſhalt tread vpon his necke.

25 My darlings haue gone by rough wayes, and were led away as a ſlocke that is ſcattered by the enemies.

26 Be of good comfort, my children, and cry vnto God: for he that led you away, hath you in remembrance.

27 And as it came into your minde to go aſtray from your God, ſo endeavour your ſelues ten times more to turne againe and to ſeek him.

28 For he that hath brought theſe plagues vpon you, will bring you eueraſting ioy againe, with your ſaluation.

29 Take a good heart, O Ieruſalem: for he which gaue thee that name, will comfort thee.

30 They are miſerable that aſſiſt thee, and ſuch as reioyce at thy fall.

31 The cities are miſerable whom thy children ſerue: miſerable is ſhe that hath taken thy ſonnes.

32 For as ſhe reioyced at thy decay, & was glad of thy fall, ſo ſhall ſhe be ſory for her owne deſolation.

33 For I will take away the reioycing of her great multitude, & her ioy ſhall be turned into mourning.

34 For a fire ſhall come vpon her from the Eueraſting, long to endure, and ſhe ſhall be inhabited of deuils for a great ſeaſon.

35 O Ieruſalem, looke toward the Eaſt, and behold the ioy that cometh vnto thee from thy God.

36 Lo, thy ſonnes (whom thou haſt le go) come: gathered together from the Eaſt vnto the Weſt, reioycing in the word of the Holy one vnto the honour of God.

CHAP. V.

1 Jeruſalem is ſaid to be gladneſſe for the returne of her people, and vnder the ſhadow thereof the Church.

Put off thy mourning clothes, O Ieruſalem, and put on thine affliction, and decke thee with the worſhip and honour, that commeth vnto thee from God, for euermore.

2 Put on the garment of rightcouſneſſe, that cometh from God, and ſet a crowne vpon thine head of the glory of the Eueraſting.

3 For God will declare thy brightneſſe to euery country vnder the heauen.

4 And God will name thee by his name for ever.

due, The peace of righteousness, and the glory of the worship of God.

5 Arise, O Ierusalem, and stand vp on hie, and looke about thee toward the East, and beholde thy children gathered from the East vnto the West by the word of the holy one, reioycing in the remembrance of God.

6 For they departed from thee on foot, & were led away of their enemies: but God will bring them againe vnto thee, exalted in glory, as children of the kingdom.

7 For God hath determined to bring downe euerie hie mountaine, and the long enduring rocks, and to fill the valleys, to make the ground plaine, that Israel may walke safely vnto y^e honour of God.

8 The woods and all sweet smelling trees shall ouershadow Israel at the commandement of God.

9 For God shall bring Israel with ioy in the light of his maiestie, with the mercy and righteousness that cometh of him.

CHAP. VI.

A COPY OF THE EPISTLE THAT Ieremias sent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

BECAUSE of the finnes, that ye haue committed against God, ye shall be led away captiues vnto Babylon, by Nabuchodonosor, King of the Babylonians.

2 So when ye be come into Babylon, ye shall remaine there many yeeres, and a long season, euen seven generations: and after that will I bring you againe peaceably from thence.

3 * Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne vpon mens shoulders, to cause the people to feare.

4 Beware therefore that ye in no wise be like the strangers, neither be ye afraid of them, when ye see the multitude before them and behinde them worshipping them,

5 But say ye in your hearts, O Lord, wee must worship thee.

6 For mine Angell shall be with you, and shall care for your foules.

7 As for their tongue, it is polished by the carpen-ter, and they themselves are gilted, & layd out with silver: yet are they but lies, and cannot speake.

8 And as they take golde for a maid that loueth to be deckt,

9 So make they crownes for the heads of their gods: sometimes also the Priests themselves conuey away the golde and silver from their gods, and bestow it vpon themselves.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of silver, and gods of gold, and of wood with garments like men.

11 Yet can not they be preserved from rust and wormes,

12 Though they haue covered them wth clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a scepter, as though he were a certaine iudge of the country: yet can he not slay such as offend him.

14 Another hath a dagger or an axe in his right hand: yet is he not able to defend himselfe from battell, nor from theues: so then it is euident, that they be no gods.

15 Therefore feare them not: for as a vessel that a man vseth, is nothing worth when it is broken,

16 Such are their gods: when they be set vp in their temples, their eyes be full of dust by reason of the feet of those that come in:

17 And as the gates are shut in round about vpon him that hath offended the King: or as one that should be led to be put to death: so the priests keepe their temples with doores, and with lockes, and with bares, lest their gods should be spoyled by robbers.

18 They light vp candles before them, yea, more then for themselves, whereof they can not see one: for they are but as one of the postes of the temple.

19 They confesse, y^e euen their hearts are gnawen vpon: but when the things, that creepe out of the earth, eate them and their clothes, they feele it not.

20 Their faces are blacke through the smoke that is in the temple.

21 The owles, swallows & birds flie vpon their bodies, and vpon their heads, yea, and the cats also.

22 By this yet may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the golde, that is about them to make them beautifull, except one wipe off the rust, they cannot shine: neither when they were molten, did they feele it.

24 The things wherein is no breath, are bought for a most high price.

25 * They are borne vpon mens shoulders, because they haue no feet, whereby they declare vnto men, that they be nothing worth: yea, and they that worship them are ashamed.

26 For if they fall to the ground at any time, they can not rise vp againe of themselves, neither if one set them vpright, can they moue of themselves, neither if they be bowed downe, can they make themselves straight: but they set gifts before them, as vnto dead men.

27 As for the things that are offered vnto them, their Priests sell them, and abuse them: likewise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childbed, touch their sacrifices by these things ye may know that they are no gods: feare them not.

29 From whence cometh it then, that they are called gods? because the women bring gifts to the gods of silver, and golde, and wood.

30 And the priests sit in their temples, haning their clothes rent, whose heads and beards are lathen, and being bare headed,

31 They roare, and cry before their gods, as men doe at the feast of one that is dead.

32 The priests also take away of their garments, and clothe their wines and children.

33 Whether it be euill that one doth vnto them or good, they are not able to recompense it: they can neither set vp a King nor put him downe.

34 In like manner they can neither giue riches, nor money: though a man make a vow vnto them and keepe it not, they will not require it.

35 They can saue no man from death, neither deliuer the wicke from the miserie.

36 They cannot restore a blind man, nor helpe any man at his need.

37 They can shew no good to the fatherlesse, nor doe good to the fatherlesse.

38 Their gods are stones, that be hewed out of the

* Jer. 1. 16.
10. and 14. 22.
Jer. 11. 14.
10. 13. 22.

Jer. 1. 16.

Jer. 1. 16.

Jer. 1. 16.

Jer. 1. 16.

Jer. 1. 16.

Jer. 1. 16.

they that worship them shalbe confounded,

39 How should a man then thinke or say that they are gods?

40 Moreover the Chaldeans themselves dishonour them: for when they see a dumbe man, that cannot speake, they present him to Bel,

41 And desire that hee woulde make him to speake, as though he had any feeling: yet they that vnderstand their things, cannot leaue them: for they also haue no sense.

107. 1. 1. 1.

42 Furthermore, the women, girded with coards, sit in the streets, and burne straw.

43 And if one of them be drawn away, and lie with any such as come by, thence casteth her neighbour in the teeth, because she was not so woorthily reputed, nor her coard broken.

44 Whatsoever is done among them, is lies: how may it then be thought or sayd, that they are gods?

45 Carpenters and goldsmiths make them, neither be they any other thing, but euen what the workeman will make them.

46 Yea, they that make them, are of no long continuance: how should then the things that are made of them, be gods?

47 Therefore they leaue lies, and shame for their politicie.

48 For when there cometh any warre or plague vpon them, the priests imagine within themselves where they may hide themselves with them.

49 How then can men not percieue; that they be no gods, which can neither defend themselves from warre nor from plagues?

107. 1. 1. 1.

50 For seeing they be but of wood, & of siluer, and of golde, men shal know hereafter that they are but lies, and it shal be manifest to all nations and Kings, that they be no gods, but the works of mens hands, and that there is no worke of God in them.

51 Whereby it may be shewen, that they are no gods.

52 They can set vp no King in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preferre from iniurie: they haue no power, but are as crows betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of golde, the priests will escape and saue themselves, but they burne as the balkes therein.

55 They cannot withstand any king or enemies: how can it then be thought or said, y they be gods?

56 Moreover these gods of wood, of golde, and of siluer can neither defend themselves fro theues nor robbers.

57 For they that are strongest, take away their golde and siluer, and appaueil, wherewith they be clothed and when they haue it, they get them away: yet can they not helpe themselves.

58 Therefore it is better to be a King, and so to shew his power, or els a profitable vessell in an house, whereby he that oweth it, might haue profit, then such false gods: or to be a doore in an house, to keepe such things safe as be therein, then such false gods, or a pillar of wood in a palace, then such false gods.

59 For the sunne, and the moone, & the starres that shine, when they are sent downe for necessarie uses, obey.

60 Likewise also the lightning, when it shineth, it is euident: & the wind bloweth in euery country.

61 And when God comendeth the clouds to go about the whole world, they do as they are bidden.

62 When the fire is sent downe from aboue to destroy hills and woods, it doeth that which is commanded: but these are not like any of these things, neither in forme, nor power.

63 Wherefore men should not thinke, nor say that they be gods, seeing they can neither giue sentence in iudgement, nor do men good.

64 Forasmuch now as ye are sure, that they be no gods, feare them not.

65 For they can neither curse, nor blesse kings:

66 Neither can they shew signes in the heauen among the heathen, neither shine as the moone.

67 The beasts are better then they: for they can get them vnder a couert, and do themselves good.

68 So ye may be certified that by no manner of meanes, they are no gods: therefore feare them not.

69 For as a skar-crow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of golde:

70 And likewise their gods of wood, and golde and siluer are like to a white thorne in an orchard, that euery bird sitteth vpon, and as a dead bodie that is cast in the darke.

71 By the purple also and brightnesse, which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they themselves shalbe consumed at the last, and they shall be a thame to the country.

72 Better therefore is the iust man, that hath none idoles: for he shalbe farre from reproofe.

The song of the three children, which followeth in the third chapter of

Daniel after this place, They fell downe bound into the middes of the hote fire furnace.

CHAP. I.

20 The prayer of Azarias. 21 The crucible of the King. 22 The flame denoureth the Chaldeans. 23 The Angel of the Lord was in the furnace. 24 The three children praise the Lord, and promyseth to increase to be iust.

24 **A**ND they walked in the middes of the flame, praising God, and magnified the Lord.

25 Then Azarias stood vp, and prayed on this manner, opening his mouth in the

prayer of our fathers: that we might prosper.

27 For thou art righteous in all the things that thou hast done vnto vs, and all thy works are true, and thy wayes are right, and all thy iudgements certaine.

28 In all the things that thou hast brought vpon vs, and vpon Ierusalem, the holy cite of our fathers, thou hast executed true iudgements: for by right and equite hast thou brought all these things vpon vs, because of our sinnes.

29 For we haue sinned and done wickedly, departing from thee: in all things haue we trespassed,

30 And not obeyed thy commandments, nor kept them, neither done as thou haddest commanded vs, that we might prosper.

31 Wherefore in all that thou hast brought vpon

upon vs, and in euery thing that thou hast done to vs, thou hast done them in true iudgement :

31 As in deliuering vs into the handes of our wicked enemies, and most hateful traitours, and to an vnrighteous King, and the most wicked in all the world.

33 And nowe we may not open our mouthes : we are become a shame and reproofe vnto thy seruants, and to them that worship thee.

34 Yet for thy names sake, we beseech thee, giue vs not vp for euer, neither breake thy couenant,

35 Neither take away thy mercie from vs, for thy beloued Abrahams sake, and for thy seruant Isaacs sake, and for thine holy Israels sake,

36 To whome thou hast spoken and promised, that thou wouldest multiply their seed as the starres of heauen, & as the sand that is vpon the sea thore.

37 For wee, O Lord, are become lesse then any nation, and be kept vnder this day in all the world, because of our finnes :

38 So y nowe we haue neither prince, nor prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruits before thee, that we might finde mercie.

39 Neuertheless, in a contrite heart and an humble spirit, let vs be receiued.

40 As in the burnt offering of rams and bullockes, and as in ten thousand of fat lambes, so let our offering be in thy sight this day, that it may please thee : for there is no confusion vnto them that put their trust in thee.

41 And now we follow thee with all our heart, and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindeesse, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, and giue thy Name the glory, O Lord,

44 That all they which doe thy seruants cull, may be confounded : euen let them be confounded by thy great force and power, and let their strength be broken,

45 That they may know, that thou only art the Lord God, and glorious ouer the whole world.

46 ¶ Now the kings seruants that had cast them in, ceased not to make the oven hote with naphtha, and with pitch, and with tow, and with fagots,

47 So that the flame went out of the furnace fourtie and nine cubites.

48 And it brake forth, and burnt those Chaldeans, that it found by the furnace.

49 But the Angel of the Lorde went downe into the furnace with them that were with Azarias, and smote the flame of the fire out of the furnace,

50 And made in the middles of the furnace like a myght hilling winde, so that the fire touched them not at all, neither grieved nor troubled them.

51 Then these three (as out of one mouth) praised, and glorified, and blessed God in the furnace, saying,

Blessed be thou, O Lord God of our fathers, and prayed, and exalted aboute all things for euer, and blessed bee thy glorious and holy Name, and praised aboute all things, and magnified for euer.

53 Blessed bee thou in the Temple of thine holy glory, and prayed aboute all things, and exalted for euer.

54 Blessed bee thou that beholdest the depthes, and sittest vpon the Cherubims, and prayed aboute all things, and exalted for euer.

55 Blessed bee thou in the glorious Throne of thy Kingdome, and prayed aboute all things, and exalted for euer.

56 Blessed be thou in the firmament of heauen, and praised aboute all things, and glorified for euer.

57 All ye works of the Lord, blese ye the Lord: praise him, and exalt him aboute all things for euer.

58 O heauens, blese ye the Lorde : praise him, and exalt him aboute all things for euer.

59 O Angels of the Lorde, blese ye the Lorde: praise him, and exalt him aboute all things for euer.

60 All ye waters that be aboute the heauen, blese ye the Lorde : pray se him, and exalt him aboute all things for euer.

61 All ye powers of the Lord, blese ye the Lord: praise him, and exalt him aboute all things for euer.

62 O sunne & moone, blese ye the Lord: pray se him, and exalt him aboute all things for euer.

63 O starres of heauen, blese ye the Lord: praise him, and exalt him aboute all things for euer.

64 Euery shewe and dew, blese ye the Lorde: praise him, and exalt him aboute all things for euer.

65 All ye windes, blese ye the Lorde: praise him, and exalt him aboute all things for euer.

66 O fire and heat, blese ye the Lorde : praise him, and exalt him aboute all things for euer.

67 O winter and summer, blese ye the Lorde: praise him, and exalt him aboute all things for euer.

68 O dewes and stormes of snowe, blese ye the Lorde: praise him, and exalt him aboute all things for euer.

69 O frost and colde, blese ye the Lorde : praise him, and exalt him aboute all things for euer.

70 O yce and snowe, blese ye the Lorde : praise him, and exalt him aboute all things for euer.

71 O nightes and dayes, blese ye the Lorde: praise him, and exalt him aboute all things for euer.

72 O light and darknesse, blese ye the Lorde : praise him, and exalt him aboute all things for euer.

73 O lightnings and clouds, blese ye the Lorde: praise him, and exalt him aboute all things for euer.

74 Let the earth blese the Lorde : let it praise him, and exalt him aboute all things for euer.

75 O mountaines and hilles, blese ye the Lorde: praise him, and exalt him aboute all things for euer.

76 All things that grow on the earth, blese ye the Lorde: praise him, and exalt him aboute all things for euer.

77 O fountaines, blese ye the Lorde : praise him, and exalt him aboute all things for euer.

78 O sea and floods, blese ye the Lorde : praise him, and exalt him aboute all things for euer.

79 O whales, and all that moue in the waters, blese ye the Lorde : praise him, and exalt him aboute all things for euer.

80 All ye fowles of heauen, blese ye the Lorde: praise him, and exalt him aboute all things for euer.

81 All ye beasts and cattell, blese ye the Lorde: praise him, and exalt him aboute all things for euer.

82 O children of men, blese ye the Lorde : praise him, and exalt him aboute all things for euer.

83 Let Israel blese the Lorde, praise him, and exalt him aboute all things for euer.

84 O Priests of the Lorde, blese ye the Lorde : praise him, and exalt him aboute all things for euer.

85 O seruants of the Lorde, blese ye the Lorde : praise him, and exalt him aboute all things for euer.

86 O spirits and soules of the righteous, blese ye the Lorde : praise him, and exalt him aboute all things for euer.

Psalm 148.

107. psalm.

107. psalm.

87 O Saintes and humble of heart, bleſſe ye the Lord : praife him, and exalt him aboue all thinges for euer.

88 O Ananias, Azarias, & Miſael, bleſſe ye the Lord : praife him, & exalt him aboue all thinges for euer: for he hath deliuered vs from the hel, & ſaued vs from the hand of death, and deliuered vs out of

the mids of the fornace, and burning flame: euen out of the middes of the fire hath he deliuered vs.

89 Confeſſe vnto the Lord, that he is gracious: for his mercie endureth for euer.

90 All ye that worſhip the Lord, bleſſe the God of gods: praife him, and acknowledge him: for his mercie endureth world without end.

THE HISTORIE OF ISVSAN- na, which ſome ioynē to the ende of Daniel, and make it the thirteenth Chapter.

105.

8 The two gouernours are taken with the lawe of Suſanna. 19 They take her alone in the garden. 20 They ſolicite her to wiſedome. 21 She chuſeth rather to obey God, though it be in the danger of her life. 22 She is accuſed. 23 Daniel doubteth her cauſe. 24 The gouernours are put to death.

Here dwelt a man in Babylon called Ioachim,

And he tooke a wife, whoſe name was Suſanna, the daughter of Helcias, a very faire woman, and one that feared God.

Her father and her mother alſo were godly people, and taught their daughter according to the Law of Moyses.

Now Ioachim was a great rich man, and had a faire garden ioyning vnto his houſe, and to him reſorted the Iewes, becauſe he was more honourable then all others.

The ſame yeere were appointed two of the ancients of the people to be Iudges, ſuch as the Lord ſpeaketh of that the iniquitie came from Babylon, and from the ancient Iudges, which ſeemed to rule the people.

Theſe haunted Ioachims houſe, and all ſuch as had any thing to doe in the Lave, came thither vnto them.

Nowe when ſe people departed away at noont, Suſanna went into her huſbands garden to walke.

And the two Elders ſawe her that ſhee went in dayly and walked, ſo that their luſt was inflamed toward her.

Therefore they turned away their minde, and caſt downe their eyes, that they ſhould not ſee heauen, nor remember iuſt iudgements.

And albeit they both were wounded with her loſe, yet durſt not one ſhewe another his griefe.

For they were aſhamed to declare their luſt, that they deſired to haue to doe with her.

Yet they watched diligently from day to day to ſee her.

And the one ſaid to the other, Let vs go now home, for it is dinner time.

So they went their way, and departed, one from another: yet they returned againe, and came into the ſame place, and after that they had aſked one another the cauſe, they acknowledged their luſt: then appointed they a time both together when they might finde her alone.

Now when they had ſpyed out a convenient time, that ſhee went in, as her manner was, with two maydes onely, and thought to walke herſelfe in the garden (for it was an hote ſeaſon)

And there was no body there, ſawe the two Elders that had hidde themſelues, and watched for her.

Then ſaid to her maydes, Bring me oyle & ſoape, we will waſh the garden doores, that I may walke in.

And they did as ſhee bade them, and ſhut the garden doores, and went out themſelues at a backe doore, to ſet the thing that ſhee had commanded them: but they ſawe not the Elders, becauſe they were hid.

Nowe when the maydes were gone forth, the two Elders roſe vp and ranne vnto her, ſaying,

Beholde, the garden doores are ſhut, that no man can ſee vs, and wee burne in loue with thee: therefore conſent vnto vs, and lye with vs.

If thou wilt not, we will beare wimes againſt thee, that a yong man was with thee: and therefore thou diddeſt ſend away thy mayds from thee.

Then Suſanna ſighed, & ſayd, I am in trouble on every ſide: for if I do this thing, it is death vnto me: and if I do it not, I cannot eſcape your hands.

It is better for me to fall into your hands, & not do it, then to ſinne in the fight of the Lord.

With that Suſanna cried with a loud voyce, and the two Elders cried out againſt her.

Then ran the one, & opened the garden doore.

So when the ſeruants of the houſe heard the crie in the garden, they ruſhed in at the backe doore, to ſee what was done vnto her.

But when the Elders had declared their matter, the ſeruants were greatly aſhamed: for there was neuer ſuch a report made of Suſanna.

On the morow after, came the people to Ioachim her huſband, and the two Elders came alſo, full of malicious imagination againſt Suſanna, to put her to death.

And ſaid before the people, Send for Suſanna the daughter of Helcias Ioachims wife. And immediately they ſent.

So ſhe came with her father and mother, her children and all her kindred.

Now Suſanna was very tender, & faire of face.

And theſe wicked men commanded to vncouer her face (for ſhe was couered) that they might ſo be ſatiſfied with her beautie.

Therefore they that were about her, and all they that knew her, wept.

Then the two Elders ſtood vp in the middles of the people, and layd their hands vpon her head,

Which wept and looked vp toward heauen, for her heart truſted in the Lord.

And the Elders ſaid, As we walked in the garden alone, ſhe came in with two maydes, whom the ſent away from her, and thus the garden doores.

Then a yong man which there was hid, came vnto her, and lay with her.

Then we which flood in a corner of the garden, ſeeing this wickedneſſe, ranne vnto them, and we ſaw them as they were together.

But we could not holde him: for he was ſwift.

stronger then we, & opened / doors, & escaped out.
40 Nowe when we had taken this woman, wee
afflict her what yong man this was, but shee would
not tell vs of these things are we witnesses.

41 Then the assemblie beleened them, as those
that were the Elders and Judges of the people: so
they condemned her to death.

42 Then Susanna cried out with a loud voyce, &
said, O euerslasting God, that knowest the secrets,
and knowest all things afore they come to passe,

43 Thou knowest that they haue borne false
witness against me, and behold, I must die where-
as I neuer did such things as these men haue mali-
ciously inuented against me.

44 And the Lord heard her voyce.

45 ¶ Therefore when he was led to bee put to
death, the Lord raised vp the holy spirit of a yong
childe, whose name was Daniel.

46 Who cryed with a loud voyce, I am cleane
from the blood of this woman.

47 Then all the people turned them towarde
him, and sayde, What meane these wordes, that
thou hast spoken?

48 Then Daniel stood in the middes of them,
and said, Are ye such fooles, O Israelites, that with-
out examination, or knowledge of the truth, yee
haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue
borne false witness against her.

50 Wherefore the people turned againe in all
haste, and the Elders said vnto him, Come, sit down
among vs, and shew it vs, seeing God hath giuen
thee the office of an Elder.

51 Then said Daniel vnto the, Put these two a-
side, one farre from another, & I will examine them.

52 So when they were put asunder, one from a-
nother, he called one of them and said vnto him,
O thou that art olde in a wicked life, nowe thy
finnes which thou hast committed aforetime, are
come to light.

53 For thou hast pronounced false iudgements,
and hast condemned the innocent, and hast let the

guiltie go free, albeit the Lord saith, * The inno-
cent and righteous shalt thou not slay. ^{Exod. 23. 7.}

54 Now then if thou hast seene her, tell me, vnder
what tree sawest thou them companying toge-
ther? Who answered, Vnder a lentiske tree.

55 Then said Daniel, Verily thou hast liyd a-
gainst thine owne head: for loe, the Angel of ^{10. 20.}
God hath receiued the sentence of God, to cut
thee in two.

56 So put he him aside, and commanded to
bring the other, and said vnto him, O thou seed of
Chanaan, and not of Iuda, beaustie hath decieued
thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of
Israel, and they for feare companyed with you:
but the daughter of Iuda would not abide your
wickednesse.

58 Nowe therefore tell me, vnder what tree
diddest thou take them companying together?
Who answered, Vnder a prime tree.

59 Then said Daniel vnto him, Verily thou hast
also liyd against thine head: so the Angel of God
waiteth with the sword to cut thee in two, and so
to destroy you both.

60 ¶ With that all the whole assemblie cryed
with a loud voyce, and prayed God which sauech
them that trust in him.

61 And they arose against the two Elders, for
Daniel had conuict them of false witness by their
owne mouth.

62 * And according to the Law of Moyses they
dealt with them, as they dealt wickedly against
their neighbour, and put them to death. Thus the
innocent blood was sancd the same day. ^{Deut. 19. 15.}

63 Therefore Helcias and his wife praised God
for their daughter Susanna, with locum her hus-
band, and all the kinred, that there was no disho-
nestie found in her.

64 From that day forth was Daniel had in
great reputation in the sight of the people.

65 And King Astyages was laid with his fathers,
and Cyrus of Persia reigned in his stead.

THE HISTORIE OF BEL

and of the Dragon, which is the fourteenth
Chapter of Daniel after the Latine.

Nowe when King Astyages was laid
with his fathers, Cyrus the Persian
receined his kingdome.

2 And Daniel did eate at the
Kings table, and was honoured a-
booue all his friends.

3 Nowe the Babyloianians had an idole, called
Bel, and there were spent vpon him euery day
of the yeare // great measures of fine flower, and fourtie
mines, and sixe great pots of wine.

4 And the King worshipped it, and went daily
to honour it: But Daniel worshipped his Iowhe
God. And the King said vnto him, Why doest not
thou worship Bel?

5 He answered, and said, Because I may not
worship idoles made with handes, but the liuing
God, which hath created heauen and the earth,
and hath power vpon all things.

6 Then said the King vnto him, Thinkest thou
not that Bel is a liuing God? For hee can not haue
any need of eate and drinke euery day?

7 Then Daniel smiled and said, O King, be not
decieued: for this is but clay, within, and brasse
without, and did neuer eate any thing.

8 So the King was wroth, and called for his
Priests, and said vnto them, if ye tell me not, who
this is that eateth vp these expenses, ye shall die:

9 But if yee can certifie me that Bel eateth
them, then Daniel shall die: for he hath spoken
blasphemie against Bel. And Daniel said vnto the
King, Let it be according to thy word.

10 (Nowe the Priests of Bel were therefore
and imbeside their wives and children:) and the
King went with Daniel into the temple of Bel.

11 So the Priests said, Behold, we will go one,
and sit thou the night there, O King, and let the
wine be filled: then shalt the doore fast, and shall
it wish thine owne figure:

12 And to morrow when thou comest out,
if thou findest not that it hath eaten vp all, we will
offer death, as thou hast said: but if thou findest
that it hath eaten vp all, we will offer death, as thou
hast said.

Called Attala,
whereof many
are counted
somewhat more
then nine gal-
lons, which
make in all six
hundred and
eight gallons at
the least.
[Called Mo-
neta, and every
one of these
monies is con-
tained about
two gallons
which in all
make three
hundred.

for vnder the table they had made a priuie entrance, and there went they in euer, and tooke away the things.

14 So when they were gone forth, the King fet meates before Bel. Nowe Daniel had commanded his seruants to bring athes, and these they strowed throughout all the Temple, in the presence of the king alone: then went they out, & shut the doore, and sealed it with the Kings signet, & so departed.

15 Nowe in the night came the Priests, with their wiues and children, (as they were wont to doe) and did eate and drinke vp all.

16 In the morning betimes the King arose, and Daniel with him.

17 And the king said, Daniel, are y seals whole? Who answered, Yea, O King, they be whole.

18 And assoone as he had opened the doore, the King looked vpon the table, and cryed with a loud voice, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and hidde the King that he should not goe in, and said, Beholde nowe the pavement, and marke well whose footsteppes are these.

20 And the king said, I fee the footstepps of men, women, & children: therefore the king was angry.

21 And tooke the Priests, with their wiues, and children, and they shewed him the priuie doores, where they came in, and consumed such things as were vpon the table.

22 Therefore the king slewe them, and deliuered Bel into Daniels power, who destroyed him and his temple.

23 ¶ Moreover in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the King said vnto Daniel, Sayest thou, that this is of brasie also? Ioe, he liueth and eateth and drinketh, so that thou canst not say, that he is no liuing god: therefore worship him.

25 Then said Daniel vnto the King, I will worship the Lord my God: for he is the liuing God.

26 But giue me leaue, O King, and I will slay this dragon without sword or staffe. And the King said, I giue thee leaue.

27 Then Daniel tooke pitch, and fat, and haire, and did seethe them together, and made lumps thereof: this hee put in the Dragons mouth, and so the Dragon burst in funder. And Daniel said, Behold, whom ye worship.

28 When the Baboloniens heard it, they were wonderfull wroth, and gathered them together against the King, saying, The king is become a Iew: for he hath destroyed Bel, and hath slaine the Dragon, and put the Priests to death.

29 So they came to the King, and said, Deliuer vs Daniel, or else we will destroy thee, and thine house.

30 Now when the King saw, that they pressed fore vpon him, and that necessitie constrained him, he deliuered Daniel vnto them:

31 Who cast him into the Lyons denne, where he was sixe dayes.

32 In the denne there were seuen Lyons, and they had giuen them euery day two bodies & two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iurie a Prophet called Abbacuc, which had made portage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord said vnto Abbacuc, Goe, carry the meate that thou hast, into Babylon vnto Daniel, which is in the Lyons denne.

35 And Abbacuc said, Lord, I neuer saw Babylon, neither doe I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, and bare him by the haire of the head, and through a mightie winde set him in Babylon vpon the denne.

37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then said Daniel, O God, thou hast thought vpon me, and thou neuer sayest then that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lord set Abbacuc in his owne place againe immediately.

40 Vpon the seuenth day, the King went to beuaile Daniel: and when he came to the denne, he looked in, and behold, Daniel sat in the middes of the Lyons.

41 Then cryed the King with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And he drew him out of the denne, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

THE FIRST BOOKE of the Maccabees.

CHAP. I.

1 The death of Alexander the King of Macedonia. 21 Antiochus taketh the kingdom. 22 Many of the children of Israel make covenant with the Gentiles. 31 Antiochus forbiddeth Egypt and Ierusalem vnto his dominion. 39 Antiochus setteth up idols.

AFTER that Alexander the Macedonian, the sonne of Philippe, went forth of the land of Chetium, and slewe Darius King of the Persians and Medes, and reigned for him, as he had before in Grecia,

3 He tooke great warres in hand, and wanne strong holdes, and slewe the kings of the earth.

4 So wene he thorow the endes of the world, and tooke spoyle of many nations, inasmuch that the world stood in awe of him: therefore his heart

was puffed vp and was haughty.

5 Now when he had gathered a mighty strong hoste,

6 And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.

7 After these things he fell sicke, and knewe that he should die.

8 Then he called for the chiefe of his seruants, which had bene brought vp with him of children, and parted his kingdome among them, while he was yet alive.

9 So Alexander had reigned twelue yeeres when he dyed.

10 And his seruants reigned euery one in his rounes.

11 And they all caused themselves to be crowned

ned after his death, and so did their children after them many yeeres, and much wickednesse increased in the world.

11 For out of these came the wicked roote, *even* Antiochus | Epiphane, the sonne of King Antiochus, which had bene an hostage at Rome, and hee reigned in the hundreth and seven & thirtieth yeere of the kingdom of the Greekes.

12 In those dayes went there out of Israell wicked men, which enlisted many, saying, Let vs go, and make a covenant with the heathen, that are round about vs: for since we departed from them, we have had much sorow.

13 So this deuise pleased them well.

14 And certaine of the people were ready, and went to the King, which gaue them licence to doe after the ordinances of the heathen.

15 Then set they vp a place of exercise at Ierusalem, according to the fancies of the heathen,

16 And made themselves vncircumcised, & forsooke the holy Ceuenant, and ioynded themselves to the heathen, and were folde to do mischief.

17 So when Antiochus kingdome was set in order, he went about to reigne ouer Egypt, that hee might haue the dominion of two Realmes.

18 Therefore he entered into Egypt with a mightie company, with chariots, and Elephants, and with horsemen, and with a great naue,

19 And moued warre against Ptolemeus King of Egypt: but Ptolemeus was afraid of him, & fled, and many were wounded to death.

20 Thus Antiochus wanne many strong cities in the land of Egypt, and tooke away the spoyle of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundreth, fourtie and three yeere,

22 And went vp towarde Israell and Ierusalem with a mightie people,

23 And entered proudly into the Sanctuary, and tooke away the golden altar, and the candlesticke for the light, and all the instruments thereof, and the table of the shewbread, and the powing vessels, and the bowles, and the golden basins and the vaile, and the crownes, and the golden apparel, which was before the Temple, and brake all in peeces.

24 He tooke also the siluer & gold, and the precious iewels, and hee tooke the secret treasures that hee found, and when hee had taken away all, he departed into his owne land,

25 After hee had murdered many men, and spoiled very proudly.

26 Therefore there was a great lamentation in euery place of Israell.

27 For the Princes and the Elders mourned: the yong women, and the yong men were made feeble, and the beautie of the women was changed.

28 Euery bridegrome, tooke him to mourning, and thee that late in the marriage chamber, was in heuineesse.

29 The land also was moued for the inhabitants thereof: for all the house of Iacob was couered with confusion.

30 After two yeeres the King sent his chiefe taxemaster into the cities of Iuda, which came to Ierusalem with a great multitude.

31 Who spake peaceable wordes vnto them in deceite, and they gaue credite vnto him.

32 Then hee fell suddenly vpon the citie, and smote it with a great plague, and destroyed much

people of Israell.

33 And when he had spoyle the citie, he fet fire on it, calling downe the houses thereof, and wallis thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the citie of Dauid with a great and thicke wall, and with mightie towers, and made it a strong hold for them.

36 Moreover they fet wicked people there, and vngodly persons, and fortified themselves therein.

37 And they stored it with weapons and vitailles, and gathered the spoyle of Ierusalem, and layed it vp there.

38 Thus became they a fore snare and were in ambulment for the Sanctuary, and were wicked enemies euermore vnto Israell.

39 For they shed innocent blood on euery side of the Sanctuary, and defiled the Sanctuary.

40 Inasmuch that the citizens of Ierusalem fled away because of them, and it became an habitation of strangers, being desolate of them whom the had borne: for her owne children did leaue her.

41 Her Sanctuary was left waste as a wilderness: her holy dayes were turned into mourning, her Sabbaths into reproche, and her honour brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorow.

43 Also the King wrote vnto all his kingdom, that all the people should be as one, and that euery man should leaue his lawes.

44 And all the heathen agreed to the commandement of the King.

45 Yea, many of the Israelites consented to his religion, offering vnto idols, & defiled the Sabbath.

46 So the King sent letters by the messengers vnto Ierusalem, and to the cities of Iuda, that they should follow the strange lawes of the country,

47 And that they should forbid the burnt offerings, & sacrifices, & the offerings in the Sanctuary.

48 And that they should defile the Sabbaths and the feastes.

49 And pollute the Sanctuary & the holy men,

50 And to set vp altars, and groues, and chapels of idols, and offer vp swines flesh, and vncleane beastes,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannes, and pollute themselves, that they might forget the Lawe, and change all the ordinances,

52 And that whosoever would not doe according to the commandements of the King, should suffer death.

53 In like manner wrote hee throughout all his kingdomes, and set officers ouer all the people, for to compell them to doe these things,

54 And he commanded the cities of Iuda to do sacrifice, citie by citie,

55 Then went many of the people vnto them by heapes, euery one that forsooke the Lawe, and so they committed euill in the land.

56 And they droue the Israelites into secret places, euery where they could flee for succour.

57 The fifteenth day of Callee, in the hundreth and fiae and fourtieth yeere, they set vp the abomination of desolation vpon the altar, and they builded altars throughout the cities of Iuda on euery side.

58 And before the doores of the houses, and in

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the streetes they burnt incense.

59 And the bookes of the Lawe, which they found, they burnt in the fire, and cut in pieces.

60 Whosoever had a booke of the Testament founde by him, or whosoever consented vnto the Lawe, the Kings commaundement was, that they should put him to death by their authoritie:

61 And they executed these things every moneth vpon the people of Israel that were founde in the cities.

62 And in the five & twentith day of the moneth, they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.

63 And according to the commaundement, they put certaine women to death, which had caused their children to be circumcised,

64 And they hanged vp the children at their neckes, and they spoyled their houses, and slewed the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in themselves, that they would not eate vncleane things,

66 But chose rather to suffer death, then to bee defiled with those meats: so because they would not breake the holy covenante, they were put to death.

67 And this tyranny was very fore vpon the people of Israel.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy cite. 19 They refuse to doe sacrifice vnto idoles. 24 The death of Mattathias for the Lawe of God. 33 They are slain and will not fight against because of the Sabbath day. 49 Mattathias dying, commaundeth his sonnes to flake by the worde of God, after the example of Iste fathers.

IN those dayes stoode vp Mattathias the Priest, the sonne of Ioanans, the sonne of Simcon, of the sonnes of Ioab, of Ierusalem, and dwelt in Modin.

2 And he had five sonnes, Ioanan called Gaddis,

3 Simon called Thassi.

4 Iudas which was called Maccabeus,

5 Eleazar called I Abaron, and Jonathan, whose name was Apphus.

6 Nowe hee sawe the blasphemies, which were committed in Iuda and Ierusalem:

7 And he said, Wo is me: wherefore was I borne, to see this destruction of my people, and the destruction of the holy cite, and thus to sit still? it is deliuered into the handes of the enemies.

8 And the Sanctuary is in the hands of strangers: her Temple is as a man that hath no renoume.

9 Her glorious vessels are caried away into captiuitie: her infants are slaine in the streetes, and her young men are fallen by the sword of the enemies.

10 What people is it, that haue not some possession in her kingdome, or hath not gotten of her spoyles?

11 Al her glory is taken away: of a free woman, she is become an handmayd.

12 Behold, our Sanctuary and our beaurie, and honour is desolate, and the Gentiles haue defiled it.

13 What helpe it vs then to liue any longer?

14 And Mattathias rent his clothes, hee, and his sonnes, and put sackcloth vpon them, and mourned very fore.

15 ¶ Then came men from the King to the cite of Modin to compell them to forsake God, and to sacrifice.

16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together:

17 Then spake the Commissioners of the King, and sayde vnto Mattathias, thou art the chiefe and an honourable man, and great in the cite, and hast many children and brethren.

18 Come thou therefore first, & fulfil the Kings commaundement, as all the heathen haue done, and also the men of Iuda, and such as remaine at Ierusalem: so shalt thou and thy family be in the Kings fauour, & thou and thy children shalbe enriched with siluer and gold, and with many rewards.

19 Then Mattathias answered and sayde with a loude voyce, Though all nations that are vnder the Kings dominiou, obey him, & fall away euery man from the religion of their fathers, and consent to his commaundements,

20 Yet will I and my sonnes, and my brethren, walke in the couenant of our fathers.

21 God be merciful vnto vs, that we forsake not the Lawe and the ordinances.

22 Wee will not hearken vnto the Kings wordes to transgresse our religion, neither on the right side, nor on the left.

23 And when hee had left off speaking these wordes, there came one of the Iewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the Kings commaundement.

24 Nowe when Mattathias sawe it, he was so inflamed with zeale, that his reynes shooke, and his wrath was kindled according to the ordinance of the Lawe: therefore he ranne vnto him, and killed him by the altar.

25 And at the same time he slew the Kings commissioner, that compelld him to doe sacrifice, and destroyed the altar.

26 Thus bare he a zeale to the Lawe of God, as Phineas did vnto Zambri the sonne of Salom.

27 ¶ Then cryed Mattathias with a loude voyce in the cite, saying, Whosoever is zealous of the Lawe, and wil stande by the couenant, let him come forth after me.

28 So he, & his sonnes fled into the mountaines, and left all that they had in the cite.

29 Then many that sought after iustice and judgement,

30 Went downe into the wildernes to dwell there, both they, and their children, & their wives, and their cattell: for the afflictions increased fore vpon them.

31 ¶ Nowe when it was tolde vnto the Kings seruants, and to the garisons, which were in Ierusalem in the cite of David, that men had broken the Kings commaundement, and were gone downe into the secret places in the wildernes,

32 Then many purshed after them: and hauing overtaken them, they camped against them, and set the battell in aray against them on the Sabbath day,

33 And sayd vnto them, Let this now be sufficient: come forth and doe according to the commaundement of the King, and ye shall liue.

34 But they answered, We will not goe forth, neither will we doe the Kings commaundement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any onestone at them, nor stopped the priue places.

37 But sayd, Wee will die all in our innocencie: the heauen and earth shall testifie for vs, that ye destroy vs wrongfully.

38 Thus they gave them the battell vpon the Sabbath, and slew both men and cattell, their wives and their children to the number of a thousande people.

39 ¶ When Mattathias and his friends vnderstood this, they mourned for them greatly.

40 And said one to another, If we all doe as our brethren haue done, and fight not against the heathen for our liues, and for our Lawes, then shall they incontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoever shall come to make battell with vs vpon the Sabbath day, we will fight against him, that we die not all, as our brethren that were murdered in the secret places.

42 Then came vnto them the assemblie of the Asideans, which were of the strongest men of Israel, all such as were well minded toward the Law.

43 And all they that were fled for perfection, ioyned themselves vnto them, and were an helpe vnto them.

44 So they gathered a power, & smote the wicked men in their wrath, & the vngodly in their anger but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friends went about, and destroyed the altars,

46 And circumcised the children by force that were vn-circumcised, as many as they found within the coastes of Israel,

47 And they pursued after the proud men: and thus all prospered in their hands.

48 So they recovered the Lawe out of the hand of the Gentiles, and out of the hand of Kings, and gaue not place to the wicked.

49 Now when the time drewe neere that Mattathias should die, hee said vnto his sonnes, Now is pride and perfection increased, and the time of destruction and wrath of indignation.

50 Now therefore, my sonnes, be yee zealous of the Lawe, and giue your liues for the couenant of our fathers.

51 Call to remembrance what a doer our fathers did in their time: so shall yee receiue great honour and an euerlasting name.

52 ¶ Was not Abraham found faithful in temptation, & it was imputed vnto him for righteoussnesse?

53 ¶ Ioseph in the time of his trouble kept the commandement, and was made the lord of Egypt.

54 ¶ Phinees our father, because he was zealous and feruent, obtained the couenant of the euerlasting Priesthood.

55 ¶ Iesus for fulfilling the word, was made the gouernour of Israel.

56 ¶ Caleb, because hee here witnesseth before the Congregation, receiued the heritage of the land.

57 ¶ Dauid, because of his mercie obeyed the throne of the kingdom for euermore.

58 ¶ Elias, because hee was zealous and feruent in the Law, was taken vp euen vnto heauen.

59 ¶ Ananias, Azarias and Misael by their faith were deliuered out of the flame.

60 ¶ Daniel because of his innocencie, was deliuered from the mouth of the Lyons.

61 And thus ye may consider throughout all ages, that who soeuer put their trust in him, shall not want strength.

62 ¶ Feare not ye then the words of a sinful man: for his glory is but dung and wormes,

63 To day is he set vp, and to morowe hee shall not be found: for he is turned into his dust, and his

purpose perished. ¶ Wherefore, my sonnes, take good heart: and shew your selues men for the Lawe: for by it shall you obtaine glory.

64 And behold, I knowe that your brother Simon is a man of counsel: gaue care vnto him alwaye he shall be a father vnto you.

65 And Iudas Maccabees hath bene mightie and strong, euen from his youth vp: let him be your captaine, and fight you the battell for the people.

67 Thus shall ye bring vnto you all those that obseure the Lawe, and shall avenge the iniuries of your people.

68 Recompense fully the heathen, & gaue your selues to the commandement of the Law.

69 So hee blessed them, and was laid with his fathers,

70 And dyed in the hundredth, fourtie and fixe yere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. IIL

¶ Iudas is made ruler ouer the Jewes. 31. He killith Apollonius and Seron the princes of Syria. 44. The confidence of Iudas is waied at God. 55. Iudas determineth to fight against Lysias, whom Antiochus had made captaine ouer his hostes.

¶ Then Iudas his sonne, called Maccabees, rose vp in his place.

1 And all his brethren helped him, and all they that helde with his father, and fought with courage the battell of Israel.

2 So hee gaue his people great honour: hee put on a breastplate as a giant, and armed himselfe, and set the battell in aray, and defended the campe with the sword.

4 In his acts he was like a Lion, and as a Lions whelp roaring after the praye.

5 For he pursued the wicked, and sought them out, and burnt vp those that vexed his people.

6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble, and saluation prospered in his hand.

7 And hee grieved diuers Kings, but Iacob reioyced by his acts, and his memoriall is blessed for euer.

8 Hee went also thorow the cities of Iuda, and destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was hee renowned vnto the ends of the earth, and he assembled together those that were ready to perill.

10 ¶ But Apollonius gathered the Gentiles, & a great host out of Samaria, to fight against Israel.

11 Which when Iudas perceiued, he went forth to meet him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.

12 So Iudas tooke their spoiles, and tooke also Apollonius sword, and fought with it all his life long.

13 ¶ Now when Seron a prince of the army of Syria, heard that Iudas had gathered vnto him the Congregation, and Church of the faithfull, and went forth to the warre,

14 He said, I will get me a name, and will be glorious in the realme: for I will goe fight with Iudas, and them that are with him, which haue despised the kings commandement.

15 So he made him ready to go vp, & there were with him a mightie hoste of the vngodly to helpe him, and to be auenged of the children of Israel.

16 And when he came neere to the going vp to Bethbordan, Iudas went forth to meete him with a small company.

17 But when they sawe the armie coming against them, they said to Iudas, Howe are we able, being so few, to fight against so great a multitude, and so strong, seeing we be so weary, and haue fasted all this day?

18 Then said Iudas, It is an easie thing for many to be shut vp in the hands of fewe, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small company.

19 For the victorie of the battell standeth not in the multitude of the host, but the strength cometh from heauen.

20 They come against vs with a cruell & proud multitude to destroy vs, and our wiues, and our children, and to robbe vs:

21 But we doe fight for our liues, and for our Lawes.

22 And God him selfe will destroy them before our face: therefore be not ye afraid of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron and his hoste destroyed before him.

24 And they purfued them fro the going downe of Bethbordan vnto the plaine: where there were slaine eight hundred men of them, and the residue fled into the land of the Philistines.

25 Then the feare and terror of Iudas and his brethren fell vpon the nations round about.

26 So that his fame came vnto the King: for all the Gentiles could tell of the warres of Iudas.

27 ¶ But when King Antiochus heard these tidings, he was angry in his minde: wherefore he sent forth, & gathered all the power of his realme, a very strong armie.

28 And opened his treasure, and gaue his hoste a yeeeres wages in hand, commaunding them to be readye for a yeeer for all occasions.

29 Neuerthelesse, when he sawe that the money of his treasures failed, and that the tributes in the countrey were small, because of the distension, and plagues that he had brought vpon the land, in taking away the lawes which had bene of olde time.

30 He feared least he should not haue nowe at the second time, as at the first, for the charges and gifts that he had giuen with a liberall hand afore: for in liberallitie he farre passed the other Kings that were before him.

31 Wherefore he was heauie in his minde, and thought to goe into Persia, for to take tributes of the countreies, and to gather much money.

32 So he left Lyfias a noble man & of the Kings blood to oversee the Kings businesse, from the riuer of Euphrates vnto the borders of Egypt.

33 And to bring vp his sonne Antiochus, till he came againe.

34 Moreover, he gaue him halfe of his host and elephants, and gaue him the charge of all things that he would haue done.

35 And concerning those which dwelt in Iuda and Ierusalem, that he should send an armie against them, to destroy and roote out the power of Irael and the remnant of Ierusalem, & to put out their memoriall from that place.

36 And to see strangers for to inhabite all their quarters, and part their land among them.

37 And the King tooke the halfe of the hoste

that remained, and departed from Antiochia his royall cite, in the yeeer an hundred fourtie and seuen, and passed the riuer Euphrates, and went thorow the hie countreies.

38 Then Lyfias chose Ptolemus the sonne of Doriminius, and Nicanor, and Gorgias, mighty men, and the Kings friends.

39 And sent with them fourtie thousand foote-men, and seuen thousand horsemen, to goe into the land of Iuda, and to destroy it, as the King commaunded.

40 So they went forth with all their power, and came and pitched by || Emmaus in the plaine countrey.

41 Nowe when the marchants of the countrey heard the rumore of them, they tooke very much filuer and golde, and seruants, and came into the campe to buy the children of Irael for slaues, and the strength of Syria and of strange nations ioyned with them.

42 ¶ Nowe when Iudas and his brethren sawe that trouble increased, and that the hoste drew neere vnto their borders, considering the Kings words, whereby he had commaunded to destroy the people, and vtterly abolish them.

43 They said one to another, Let vs redresse the decay of our people, & let vs fight for our people, and for our Sanctuarie.

44 Then the Congregation were soone readie gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Ierusalem, it was not inhabited, but was as a wilderness. There went none that was borne in it, in or out at it, and the Sanctuarie was troden downe, and the strangers kept the fortresse, and it was the habitation of the heathen: and the mirth of Iacob was taken away: the pipe and the harpe ceased.

46 So they gathered them selues together, and came to Maspha before Ierusalem: for in Maspha was the place where they prayed aforetime in Irael.

47 And they fasted that day, and put sackcloth vpon them, and cast ashes vpon their heads, & rent their clothes.

48 And opened ¶ booke of the law, wherein the heathen sought to paint the likenes of their idoles.

49 And brought the Priests garments, and the first fruites, and the tithes, and set there the Nazarites, which accomplished their dayes.

50 And they cryed with a loud voyce toward heauen, saying, What shall we doe with this? and whether shall we carrie them away?

51 For thy Sanctuarie is troden downe and despoiled, and thy Priests are in heauineesse, and brought Iowne.

52 And beholde, the heathen are come against vs, to destroy vs: thou knowest what thinges they imagine against vs.

53 How can we stand before them, except thou helpe vs?

54 Then they blew the trumpets, and cryed with a loud voyce.

55 And after this, Iudas ordeined captains ouer the people, euen captains ouer thousands, and captains ouer hundreds, and captains ouer fifties, and captains ouer tenne.

56 And they commaunded them that builded houses, or married wiues, or planted vineyardes, or were carefull, that they should reuaine euery one to his owne house, according to the Lawe.

57 So the hoste remoued, and pitched vpon the Southside of Emmanus.
58 And Iudas sayd, Arise your selues, and be valiant men, & be ready against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuary.
59 For it is better for vs to die in battel, then to see the calamities of our people & of our Sanctuary.
60 Neuerthelesse as the will of God is in heauen, so be it.

CHAP. IIIII

1 Iudas goeth against Gorgias which heeth in wait. 14 He putteth Gorgias and his hoste to flight. 28 Lysias smiteth Iudas. 29 But Iudas crusheth him out. 43 Iudas purifieth the Temple and dedicateth the altar.

Then tooke Gorgias five thousande *foote* men, and a thousande of the best horsemen, and departed out of the campe by night.

2 To invade the campe of the Iewes, and to slay them suddenly: and the men of the fountaine were his guides.

3 Now when Iudas heard it, hee remoued, and they that were valiant men to smite the Kings armie which was at Emmanus.

4 Whiles yet the armie was dispersed from the campe.

5 In the meane season came Gorgias by night into Iudas campe: and when hee founde no man there, he sought them in the mountaines: for saide he, They flee from vs.

6 But assoone as it was day, Iudas shewed himselfe in the field with three thousande men, which had neither harnesse nor swordes to their mindes.

7 And they sawe that the armies of the heathen were strong and well armed, and their horsemen about them, & that these were expert men of warre.

8 Then sayde Iudas to the men that were with him, Feare ye not the multitude, neither be afraide of their assault.

9 Remember, howe our fathers were deliuered in the redde Sea, when Pharaos pursued them with an armie.

10 Therefore now let vs cry vnto heauen, and the Lorde will haue mercie vpon vs, and remember the couenant of our fathers, and will destroy this hoste before our face this day.

11 So shall all the heathen knowe, that there is one, which deliuereth and saueh Israel.

12 Then the souldiers lift vp their eyes, and saw them coming against them.

13 And they went out of their tentes into the battell, and they that were with Iudas, blew the trumpets.

14 So they ioyned together, and the heathen were discomfited and fled by the plaine.

15 But the hindmost of them fel by the sword, & they pursued them vnto Gazeron, & into the plaines of Idumea, & of Azotus, and of Iamna, so that there were slaine of them about three thousand men.

16 So Iudas turned againe. with his hoste from pursuing them.

17 And sayde vnto the people, Be not greedy of the spoiles: for there is a battel before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand ye now fast against your enemies, and overcome them: then may ye safely take the spoiles.

19 As Iudas was speaking these words, there appeared one part which looked from the mountaine.

20 But when Gorgias saw that his were fled, and

that Iudas souldiers burnt the tentes (for the spiritke that was forme, declared what was done) Iudas said: 21 When they sawe these things, they were fore afraide, and when they sawe also that Iudas and his hoste were in the field ready to set themselves in aray,

22 They fled euery one into the land of strangers.

23 So Iudas turned againe to spoyle the tentes, where he gat much golde and silver, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, & sung Psalmes, and prayed toward the heauen: for hee is gracious, and his mercy endureth for euer.

25 And so Iliel had great victory in that day.

26 Nowe all the strangers that escaped, came, and tolde Lysias all the things that were done.

27 Who when he heard these things, was fore afraide, and discouraged, because such things came not vpon Israel as hee would, neither such things as the King had commanded him, came to passe.

28 Therefore the next yeere following, gathered Lysias threefore thousande chosen *foote* men, and five thousand horsemen to fight against Ierusalem.

29 So they came into Idumea, and pitched their tents at Beth-sura, where Iudas came against them with ten thousand men.

30 And when he saw that mighty army, he prayed, and sayd, Blessed be thou, O Saviour of Israel, which diddest destroy the assault of the mightie man by the hand of thy seruant David, and gapest the hoste of the strangers into the hands of Iosathan, the sonne of Saul, and of his armour beares.

31 Shut vp this armie in the hand of thy people of Israel, and let them bee confounded with their power, and with their horsemen.

32 Make them afraide, and consume their boldnesse and strength, that they may bee astonied at their destruction.

33 Cast them downe by the sword of them that loue thee: then shall all they that know thy Name, praise thee with songs.

34 So they ioyned together, and there were slaine of Lysias hoste, five thousande men, and they fell before them.

35 Then Lysias, seeing his armie put to flight, and the mannesse of Iudas souldiers, and that they were ready, either to liue or die valiantly, hee went into Antiochia and gathered strangers, and when he had furnished his armie, he thought againe (being prepared) to come against Iudas.

36 Then said Iudas and his brethren, Behoile, our enemies are discomfited: let vs now goe vp to cleanse, and to repaire the Sanctuary.

37 So all the hoste gathered them together, and went vp into the mountaine of Sion.

38 Nowe when they sawe the Sanctuary layde waste, and the altar defiled, & the doores burnt vp, and the shrubs growing in the courts, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads.

40 And fell downe to the ground on their faces, and blew an alarme with the trumpets, & cryed toward heauen.

41 Then Iudas commanded certaine of the men to fight against those which were in the citie, til he had cleared the Sanctuary.

42 So he chose Priests that were vndefiled, such as delighted in the Lawe.

1 Or, Iuda.
1 Or, Bethsura.

* 1 Sam. 17. 50.
51.
* 1 Sam. 24.
13. 14.

100. 10. 11.

* 1 Sam. 17. 50.

Dr. A. Formis.

43 And hee defiled the Sanctuarie, and bare out the defiled stones into an vncleane place,

44 And consulted what to doe with the altar of burnt offering, which was polluted.

45 So they thought it was best to destroy it, least it should bee a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And layde vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a Prophet, to shewe what should bee done with them.

47 So they tooke whole stones according to the Lawe, and builded a newe altar according to the former.

48 And made vp the Sanctuarie, and the things that were within the Temple, and the courts, and all things.

49 They made also new holy vessels, & brought into the Temple the candlesticke, and the altar of burnt offerings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlesticke, that they might burne in the Temple.

51 They set also the shewbread vpon the table, and hanged vp the vnailes, & finished all the works that they had begonne to make.

52 And vpon the five and twentieth day of the ninth moneth, which is called the moneth of Chasseu, in the hundredth eight and fortieth yeere they rose vp beimes in the morning,

53 And offered sacrifice according to the Lawe, vpon the new altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day was it made newe with songs, and harpes, and lutes, and cymbales.

55 And all the people fell vpon their faces, worshipping and praying toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight dayes, offering burnt offerings with gladnesse, and offered sacrifices of deliuerance and prayre.

57 And deckt the forefront of the Temple with crownes of golde and shildes, and dedicated the gates & chambers, and hanged doores vpon them.

58 Thus there was very great gladnesse among the people, and the reproche of the heathen was put away.

59 So Iudas and his brethren with the whole congregation of Israel, ordeyned that the dayes of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight daies, from the five and twentieth day of the moneth Chasseu, with mirth and gladnesse.

60 And at the same time builded they vp mount Sion with hie walles, & strong towres round about, lest the Gentiles should come, and tread it downe, as they had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Idumea.

CHAP. V.

3 Iudas vanquished the heathen that got about to destroy Israel, and he kept of his brethren Simon and Jonathan. 58 Hee overthrew the citie of Apseu, because they denied them passage thence.

NOW when the nations round about heard, that the altar was builded, and the Sanctuarie

renned afore, they were sore grieved.

3 Therefore they thought to destroy the generation of Iacob that was among them, and began to slay and destroy the people.

4 Then Iudas fought against the children of Esau in Idumea at Jarrabathene, because they besieged the Israelites, & hee smote them with a great plague, and droue them to straites, and tooke their spoyles.

5 He thought also vpon the malice of the children of Ben, which had bene a snare and an hindrance vnto the people, when they laye in wayte for them in the hie way.

6 Wherefore he slau them vp in towres, & besieged them, and destroyed them vterly, & burnt their towres with fire, with all that were in them.

7 Afterwarde, went he against the children of Ammon, where he founde a mightie power, and a great multitude with Timotheus their captaine.

8 So he had many battels with them, but they were destroyed before him, and so hee discomfited them,

9 And tooke Gazar with the towntes thereof and so turned againe into Iudea.

10 Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castles of Datheman.

11 And sent letters to Iudas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs,

12 And they make them ready for to come, and to take the forresse, whereunto wee are fledde, and Timotheus is captaine of their hoste.

13 Come nowe therefore, and deliue us out of their hands for many of vs are slaine:

14 And all our brethren that were at Tubin, are slaine, and they haue taken away their wiues, and their children and their goods, and destroyed there almost a thousand men.

15 While these letters were yet a reading, behold, there came other messengers from Galile, with their clothes rent, which tolde the same tidings,

16 And said, that they of Ptolemais, & of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroy them:

17 When Iudas, and the people heard these wordes, a great congregation came together, to consult what they might do for their brethren that were in trouble, and whome they besieged.

18 Then said Iudas to Simon his brother, Chuse thee out men, and goe and deliuer thy brethren, in Galile, and I and my brother Jonathan, will goe into the countrey of Galaad.

19 So hee left Iosephus the sonne of Zacharias, and Azarias to be captaines of the people, and to keepe the remnant of the hoste in Iudea;

20 And commanded them, saying, Take the o-ueright of this people, and make no warre against the heathen, vntill we come againe.

21 And vnto Simon were giuen three thousand men to goe into Galile, and to Iudas eight thousand men for the countrey of Galaad:

22 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

23 And he pursued them vnto the gates of Ptolemais: & there were slaine of the heathen almost three thousand men: so hee tooke their spoiles.

24 Thus

33 Thus they rescued them that were in Galilee and in Artastis with their wives and their children, and all that they had, and brought them into Iudaea with great joy.

34 ¶ Iudas Maccabeus also, and his brother Jonathan went over Iorden, and trauailed three dayes journey in the wilderness.

35 Where they met with the Nabathites, who receiued them louingly, and told them every thing that was done vnto their brethren in the countrey of Galaad.

36 And how that many of them were besieged in Boforra and Bofor, in Alemiss Chasbon, Maged and Carnaim (all these cities were strong and great).

37 And that they were kept in other cities of Galaad, and to morrow they are appointed to bring their hoste vnto those fortres, and to take them, and to destroy them all in one day.

38 So Iudas and his hoste turned in all haste by the way of the wilderness towards Boforra, and wanne the cite, and slew all the males with the edge of the sword, and tooke all their poyle, and set fire vpon the cite.

39 And in the night he remooued from thence, and went toward the fortreffe.

40 And becomen in the morning when they looked vp, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the forte, and had assaulted them.

41 When Iudas sawe that the battel was begun, and that the cry of the city went vp to heauen with trumpets, and a great sound.

42 Then he sayd vnto the armie, Fight this day for your brethren.

43 So he went forth behinde them with three companies, and they blew the trumpets, and cryed with prayer.

44 Then the host of Timotheus knew, that it was Maccabeus, and they fled from him, and hee smote them with a great laughter, so that there was killed of them the same day, almost eight thousand men.

45 ¶ Then departed Iudas vnto Maspha, and laid siege vnto it, and wanne it, and slew all the males thereof, and spoyled it, and set fire vpon it.

46 From thence went hee and tooke Chasbon, Maged, and Bofor, and the other cities in Galaad.

47 After these things gathered Timotheus another hoste, and he camped before Raphon beyond the flood.

48 Nowe Iudas had sent to espie the hoste, and they brought him word againe, saying, All the heathen that be rounde about vs, are gathered vnto him, and the hoste is very great.

49 And hee hath hired the Arabians to helpe them, and they haue pitched their tents beyond the flood, and are ready to come and fight against thee. So Iudas went to meete them.

50 Then Timotheus saile vnto the captaines of his hoste, When Iudas and his hoste come neere the flood, if he passe ouer first vnto vs, we shal not be able to withstand him: for he will betoo strong for vs.

51 But if hee be afraide, and campe beyond the flood, we will goe out vnto him, and shall preuaile against him.

52 Now when Iudas came neere to the flood, he caused the gouernours of the people to remaine by the flood, and commanded them, saying, Suffer none to pitch a tent, but let every man come to y. battel.

53 So he went first ouer toward them, & all the people after him, and all the heathen were discom-

red before him, and cast away their weapons, and fled into the Temple that was at Carnaim.

54 Which cite Iudas wanne, and burnt the Temple with all that were in it: so was Carnaim subdared, and might not withstand Iudas.

55 ¶ Then Iudas gathered all the Israelites that were in the countrey of Galaad, from the least vnto the most, with their wives and their children, and their baggage, a very great hoste, to come into the land of Iuda.

56 So they came vnto Ephron, which was a great cite by the way, and strongly defended: they could not passe, neither at the right hand nor at the left, but must goe thorow it.

57 But they that were in the cite, shut themselves in, and stopped vp the gates with stones: and Iudas sent vnto them with peaceable words, saying,

58 Let vs passe thorow your lande, that we may goe into our owne countrey, and none shall hurt you: we will but only goe thorow on foote: but they would not open vnto him.

59 Wherefore Iudas commanded a proclamation to be made throughout the hoste, that at euery man should assault it according to his standing.

60 So the valiant men set vpon it, and assaulted the cite all that day, and all that night, and the cite was giuen ouer into his hands:

61 Who slew all the males with the edge of the sword, & destroyed it, and tooke the spoile thereof, and went thorow the cite ouer them y were slaine.

62 Then went they ouer Iorden into the great plaine before Bethsan.

63 And Iudas gathered together those that were behind, and gaue the people good exhortation all the way thorow, till they were come into the land of Iuda.

64 Thus went they vp with ioy, and gladnesse vnto mount Sion, where they offered burnt offrings, because there were none of them slaine, but came home againe in safetie.

65 ¶ Nowe whilst Iudas and Jonathan were in the land of Galaad, and Simon their brother in Galilee before Ptolemais.

66 Ioseph the sonne of Zacharias, and Azarias the captaines, hearing of the valiant actes, and batels which they had atchieued, said,

67 Let vs get vs a name also, and go fight against the heathen that are round about vs.

68 So they gaue their hoste a commandement and went toward Iamnia.

69 But Gorgias and his men came out of the cite against them.

70 And Ioseph and Azarias were put to flight, and pursued vnto the borders of Iudaea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great overthrow among the people of Israel.

71 Because they were not obedient vnto Iudas, and his brethren, but thought to doe some valiant thing.

72 Also they came out of y stocke of these men, by whose hands deliuerance was giuen to Israel.

73 But the man Iudas, & his brethren were greatly commended in the sight of all Israel, and of all the heathen, where ouer their name was heard of.

74 And the people came vnto them, bidding them welcome.

75 Afterwarde went Iudas forth with his brethren, & fought against the children of Esaus in the land toward the South, where hee wanne Bethron.

Iosaph. Anti. vs. chap. 11, and 12.

and thirte men that fought in them, and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste, to flure them vp, and to keepe them in the valleys.

39 And when the sunne shone vpon the golden shieldes, the mountaines glistered therewith, and gaue light as lampes of fire.

40 Thus part of the kings armie was spred vp-on the high mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noyse of their multitude, and the marching of the companie, and the raling of the harness, were astonished: for the armie was very great and mightie.

42 Then Judas and his hoste entred into the battell, and they slew sixe hundred men of the Kings armie.

43 ¶ Now when Eleazar the sonne of Abaron, saw some of the elephants armed with royal harness, and was more excellent then all the other beastes, he thought that the King should be vpon him.

44 Wherefore he leaped his life to deliuer his people, and to get him a perpetual name.

45 And ran boldly vnto him through the mids of the hoste, laying on the right hande and on the left, so that they departed away on both sides.

46 So went hee to the elephants feete, and gate him vnder him, and slew him: then fell the elephant downe vpon him, and there he dyed.

47 But the other, seeing the power of the king, and the fiercenesse of his armie, departed from them.

48 ¶ And the Kings armie went vp to meece them toward Ierusalem, and the King preched his tentes in Iuda toward Sion.

49 Mordechai the King tooke truce with them that were in Beth-sura: bin when they came out of the citie, because they had no vitales there, and were shut vp therein, and the land had rested.

50 The King tooke Beth-sura, and set there a garison to keepe it.

51 And besieged the Sanctuarie many dayes, and made instruments to throwe, and other engines of warre, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 ¶ They also made engines against their engines, and fought a long season.

53 But in the garners there were no vitales: for it was the seventh yeere, and then they that were in Iuda, and were deliuered from the Gentiles, had eaten vp the residue of the store.

54 So that in the Sanctuarie were few men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Nowe when Lyfias heard that Philippe (whome Antiochus the King, whiles hee liued, had ordeyned to bring vp Antiochus his sonne, that he might be King)

56 Was come againe out of Persia and Media, and the Kings hoste with him, and thought to take vnto him the rule of things,

57 He and his haffred, and were stirred forward by them in the castle to goe and tell the King, and the captaines of the hoste, and to others, saying, We decrease daily, & our vitales are but small: and the place that we lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

58 Now therefore let vs agree with these men, and take truce with them, and with all their nation.

59 And graunt them to liue after their lawe, as they did afore: for they be grieved, and doe all these things, because we haue broken their Lawes.

60 So the King and the princes were content, and sent vnto them to make peace: and they receiued it.

61 When the King and the princes had made an othe vnto them, they came vpon this out of the fortresse.

62 And the King went vp to mount Sion: but when he sawe that the place was well defended, hee brake his othe that he had made, and commaunded to breake downe the wall round about.

63 Then departed hee in all haste, and returned vnto Antiochia, where he found Philip hauing dominion of the citie: so hee fought against him, and tooke the citie by force.

CHAP. VII

Demetrius reigned, after hee had killed Antiochus and Lyfias, 5. Hee troubled the children of Israel through the counsel of certain wicked persons. 17. The prayer of the Priests against Alcimus. 41. Judas killed Alcimus, after hee had made his prayer.

IN the hundredth, and one and fiftieth yeere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a few men vnto a citie of the sea coast, and reigned there.

2 And when hee came into the possession of his fathers kingdome, his souldiers tooke Antiochus and Lyfias, and brought them vnto him.

3 But when it was tolde him he said, shew mee not their faces: for they put them to death. Now when Demetrius was set vpon the throne of his kingdome,

4 5: There came vnto himall the wicked and vngodly men of Israel, whose capaine was Alcimus, that would haue bene the hie Priest.

6 These men accused the people vnto the King, saying, Iudas and his brethren haue flaine all thy frendes, and driuen vs out of our owne land.

7 Wherefore Iudas now some man, whom thou trustest, that he may goe and see all the destructions which hee hath done vnto vs, and to the Kings land, and let him punish them with all their partakers.

8 Then the King choise Bacchides a friende of his, which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the king, and sent him.

9 And that wicked Alcimus, whome he made hie Priest, and commaunded him to be auenged of the children of Israel.

10 So they departed, and came with a great hoste into the hande of Iudas, and sent messengers to Iudas and his brethren, desirous with peaceable wordes.

11 But they beleued not their saying: for they sawe that they were come with a great hoste.

12 Then a company of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable poynts.

13 And the Affidens were the first that required peace among the children of Israel.

14 Forsaiketh they, He that is a Priest of the seede of Aaron, is come with this armie: therefore hee will not hurt vs.

15 Then hee spake vnto them peaceably, and swore vnto them, and sayde, Wee will doe you no harme, neither your frende.

16 And they beleued him: but he tooke of the three score men, and slawe them in one day according

13. chap. 5.

13. chap. 5.

13. chap. 5.

13. chap. 5.

7 And how they tooke him alive, and ordeined him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate portion,

8 Euen the countrey of India, and Media, and Lydia, and of his best countreys, which they tooke of him, and gaue them to king Eumenes.

9 Again when it was tolde them that the Grecians were coming to destroy them,

10 They sent against them a capitaine, which gaue them battell, and slew many of them, and tooke many prisoners with their wiues, and children, and spoiled them, and conquered their land, and destroyed their strong holdes, & subdued them to be their bondmen, vnto this day:

11 Moreover, how they destroyed, & brought into subiection other kingdomes and yles, whoeuer had withstood them:

12 But that they kept amitie with their owne friends, and those that stayed vpon them: finally, that they conquered kingdomes, both firme and neere, insumch that whoeuer heard of their renowne, was afraid of them.

13 For whom they would helpe to their kingdomes, those reigned, and whom they would, they put downe: thus were they in most high authoritie.

14 Yet for all this that none of them were a crowne, neither was clothed in purple, to be magnified thereby,

15 But that they had ordeined themselves a counsell, wherein three hundred and twentie men consulted dayly, and prouided for the common affaires, to gouerne them well,

16 And that they committed their gouernment to one man euery yeere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither hatred nor enuie among them.

17 ¶ Then Iudas chose Eupolemus the sonne of Iohn, the sonne of Accus, and Ision the sonne of Elcazar, and sent them vnto Rometo make friendship, and mutuall fellowship with them,

18 That they might take from them the yoke (for they saw that the kingdome of the Grecians would keepe Israel in bondage)

19 So they went vnto Rome, which was a very great journey, and came into the Senate, where they spake and said,

20 Iudas Maccabeus with his brethren, and the people of the Iewes hath sent vs vnto you, to make a bond of friendship, and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in tables of brasse, and sent to Ierusalem, that they might haue by them a memorial of the peace, and mutuall fellowship.

23 Good successe be to the Romans, and to the people of the Iewes, by sea, & by land for euer, and the sword, and enemie be from them.

24 If there come first any warre vpon the Romans, or any of their friends thorowout all their dominion,

25 The people of the Iewes shall helpe them, as the time shall be appointed, with all their heart.

26 Also they shall giue nothing to them that come to fight for them, nor serue them with wheat nor weapons, nor money, nor shippes, as it pleaseth the Romans, but they shall keepe their covenants without taking any thing of them.

27 Likewise also if warre come first against the

nation of the Iewes, the Romans shall helpe them with a good will, according as the time shall be appointed them.

28 Neither shall wheat be giuen vnto them, that take their part, nor weapons, nor money, nor shippes, as it pleaseth the Romans, who will keepe these covenants without decite.

29 According to these articles the Romanes made the bond with the people of the Iewes.

30 If after these points the one partie, or the other will adde or diminish, they may doe it, at their pleasures, and whatsoeuer they shall adde, or take away, shall be ratified.

31 And as touching the euill that Demetrius hath done vnto the Iewes, we haue written vnto him, saying, Wherefore layest thou these heavy yoke vpon our friends, and confederates the Iewes?

32 If therefore they complaine any more against thee, we will doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius sought his armie against Iudas. 18 Iudas in flames. 21 Iudas in a pee in the front of his brother. 47 The battell between Iudas and Bacchides. 55 Alcimus a Jewite with the palfe, and death. 68 Her comeneth vpon Iudas with the counsel of cerenius wicked persons, and in ane come. 70 The state of Iudas with Bacchides.

IN the meane season when Demetrius had heard how Nicanor, and his hoste had giuen the battell, he sent Bacchides and Alcimus againe into Iudas, and his chief strength with them.

2 So they went forth by the way that is toward Galgala, and pitched their tents before Mefaloch which is in Arbelis, and wan it, and slew much people.

3 And in the first moneth of the hundredth, fiftie and two yeere, they layed their siege against Ierusalem.

4 But they raised their campe, and came to Betea, with twentie thousand foot men and two thousand horsemen.

5 Now Iudas had pitched his tent at Elatzi, and three thousand chosen men with him.

6 And when they saw that the multitude of the army was great, they were sore afraid, & many conueyed themselves out of the hoste, so that there abode no mo of them, but eight hundred men.

7 When Iudas saw that his hoste failed him, and that he must needs fight, hee was sore troubled in mind that he had no time to gather them together, and was discouraged.

8 Neuerthelesse, he said vnto them that remained, Let vs rise, and go vp against our enemies, if peradventure we may be able to fight with them.

9 But they would haue stayed him, saying, We are not able: but let vs rather saue our liues: turne backe now, seeing our brethren are departed: for shall we fight against them, that are so few?

10 Then Iudas said, God forbid, that we should doe this thing, to flee from them: if our time be come, let vs die manfully for our brethren, and let vs not staine our honour.

11 Then the host removed out of the tents, and stood against them, who had diuided their horsemen into two troops, and they that threw with slings, and the archers marched in the forward, and they that fought in the forward, were all valiant men.

12 And Bacchides was in the right wing. So the armie drew neere on both sides, and blew the trumpet.

13 They

Iaph. 4. 12. Chap. 11.

10. the right horn.

10. 1. 1. 1.

10. 1. 1. 1.

10. 1. 1. 1.

10. 1. 1. 1.

13 They of Iudas side blew the trumpets also, and the earth shooke at the noyse of the armies, & the battell continued from morning to night.

14 And when Iudas saw that Bacchides and the strength of his armie was on the right side, hee tooke with him all the hardie men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Now when they which were of the left wing saw that the right wing was discomfited, they followed Iudas behinde, and them that were with him hard at the heeles.

17 Then was there a fore battell: for many were slaine of both the parties.

18 Iudas also himselfe was killed, and the remnant fled.

19 So Jonathan and Simon tooke Iudas their brother, and buried him in his fathers sepulchre in the citie of Modin.

20 And al the Israelites wept for him, & mourned greatly for him, & lamented many daies, saying,

21 How is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Iudas, both the battells and the valiant acts that he did, and of his woorthinesse, they are not written: for they were very many.

23 ¶ Now after the death of Iudas, wicked men came vp in all the coasts of Israel, and there arose all such as gaue themselves to iniquitie.

24 In those dayes was there a very great famine in the land, and all the country gaue ouer themselves with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, and made search for Iudas friends, & brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came fo great trouble in Israel, as was not since the time that no Prophet was seene among them.

28 Then came all Iudas friends together, and sayd vnto Jonathan,

29 Seeing thy brother Iudas is dead, and there is none like him to goe forth against our enemies, euen against Bacchides, and against them of our nation that are enemies vnto vs,

30 Therefore, this day we chuse thee, that thou mayest be our Prince and captaine in his place, to order our battell.

31 So Jonathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Iudas.

32 But when Bacchides knew it, he fought for to slay him.

33 Then Jonathan and Simon his brother, perceiving that, fled into the wilderness of Thecuia with all their companie, and pitched their tents, by the water poole of Asphar.

34 Which when Bacchides vnderstood, hee came ouer Jordan with all his hoste vpon the Sabbath day.

35 (Now had Jonathan sent his brother John, a captain of the people, to pray his friends the Nabathites, that they would keepe their baggage which was much.

36 But the children of Ambri came out of Medaba, and tooke Iolui, & all that he had, and when they had taken it, went their way.

37 After this came word vnto Jonathan, and

to Simon his brother, that the children of Ambri made a great marriage, and brought the bride from Medaba with great pompe: for she was daughter to one of the noblest Princes of Canaan.

38 Therefore they remembered John their brother, and went vp, and hid themselves vnder the covert of the mountaine.

39 So they lift vp their eyes, & looked, and beholde, there wasa great noyse, and much preparation: then the bridegrome came forth, and his friends and his brethren met them with tymbrels, and instruments of musike, and many weapons.

40 Then Ionathans men that lay in ambush, rose vp against them, & slew many of them, and the remnant fled into the mountaines, so that they tooke all their spoiles.

41 Thus the marriage was turned to mourning, and the noyse of their melodie into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Iorden.

43 When Bacchides heard this, hee came vnto the border of Iorden with a great power vpon the Sabbath day.)

44 Then Jonathan said vnto his companie, Let vs rise now, and fight against our enemies: for it is not to day as in time past.

45 Beholde, the battell is before vs, and behinde vs, and the water of Iorden on this side and that side, and the marishe, and forest, so that there is no place for vs to turne aside.

46 Wherefore crie now vnto heauen, that yee may be deliuered from the power of your enemies: so they ioyned battell.

47 Then Jonathan stretched out his hand to smite Bacchides: but he turned aside from him and recoiled.

48 Then Jonathan, & they that were with him, leapt into Iorden, and swimmid ouer vnto the further banke: but the other would not passe thorow Iorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Ierusalem, & built vpon the strong cities in Iuda, as the castle of Jericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, ¶ Pharathon, and ¶ Tepho, with high walles, with gates, and with barres,

51 And set garisons in them, that they might vse their malice vpon Israel.

52 He fortified also the citie Beth-sura, and Gazara, and the castle, and set a garison in them with prouision of vitales.

53 Hee tooke also the chiefeest mens sonnes in the country for hostages, and put them in the castle at Ierusalem to be kept.

54 ¶ Afterward in the hundredth, fiftie and three yere, in the second month, Alcimus commanded, that the walles of the inner court of the Sanctuarie should be destroyed, & he pulled downe the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindered, and his mouth was stopped: for he was smitten with a palsey, and could no more speake, nor giue order concerning his house.

56 Thus died Alcimus with great torment at the same time.

57 And when Bacchides saw that Alcimus was dead, he turned againe to the king, and so the land of Iuda was in rest two yeres.

10r, Nalidm

Joseph, Anig.
23 chap. i. v. 3.10r, against the
crueltyes of our
nation.10r, Phara
10r, Tepho.

10r, Ambri.

58 Then

58 Then all the vngodly men held a counsell, saying, Behold, Jonathan and his company dwell at ease, and without care: wherefore let vs bring Bacchides hither, & we will take them all in one night.

59 So they went and consulted with him.

60 Who arose and came with a great hoste, and sent letters priuily to his adherentes, which were in Iudea, to take Jonathan and those that were with him: but they could not, for their counsell was knowne vnto them.

61 And [they] tooke fiftie men of the country, which were the chiefe workers of this wickednes, and slew them.

62 ¶ Then Jonathan and Simon with their companie departed vnto Beth-basin which is in the wilderness, and repaired the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his hoste, & sent word to them that were of Iudea.

64 Then came he and laid siege to Beth-basin, and fought against it a long season, and made instruments of warre.

65 But Jonathan had left his brother Simon in the citie, and went forth into the country, and came with a certaine number.

66 And slew ¶ Odomeras and his brethren and the children of Phasiron in their tents: so hee began to slay, and increased in power.

67 Simon also and his company went out of the citie, and burnt vp the instruments of warre.

68 And fought against Bacchides, and discomfited him, and vexed him fore, so that his counsell and journey was in vaine.

69 Wherefore he was very wroth at the wicked men, that gaue him counsell to come into the country, and slew many of them, and purposed to returne into his owne country.

70 Whereof when Jonathan had knowledge, he sent Ambassadors vnto him, to intreate of peace with him, & that the prisoners should be deliuered.

71 Which thing he accepted, and did according to his desire, and made an othe, that he would neuer doe him harme all the dayes of his life.

72 So hee restored vnto him the prisoners that he had taken aforesaid out of the land of Iuda, and so returned and went into his owne land, neither did he come any more into their borders.

73 Thus the sword ceased from Israel, and Jonathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

¶ Demetrius desireth to haue peace with Jonathan. 18 Alexander also desireth peace with the Jewes. 28 Alexander maketh warre against Demetrius. 30 Demetrius is slaine. 32 The friendship of Ptolemieus and Alexander.

IN the hundredth and threescore yeere came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolemis, and they receiued him, and there he reigned.

2 Nowe when Demetrius the King heard it, hee gathered an exceeding great hoste, and went forth against him to fight.

3 Also Demetrius sent letters vnto Jonathan, with louing wordes, as though hee would preferre him.

4 For he said, We will first make peace with him, before he ioyne with Alexander against vs.

5 Els he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so hee gaue Jonathan leaue to gather an hoste, and to prepare weapons, and to bee confederate with him, and commaunded the hostages that were in the castell, to be deliuered vnto him.

7 ¶ Then came Jonathan to Ierusalem, and read the letters in the audience of all the people, and of them that were in the castel.

8 Therefore they were foreafraide, because they heard that the king had giuen him licence to gather an armie.

9 So they that were of the castel, deliuered the hostages vnto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Ierusalem, and began to build, and repaire the citie.

11 And he commaunded the workemen to build the walles, and the mount Sion rounde about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castles which Bacchides had made, fled.

13 So that euery man left his place, and went into his owne country.

14 Onely at Beth-sura remained certaine which had forsaken the Lawe and the commandments: for it was their refuge.

15 ¶ Now when King Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was tolde him of the battels and noble actes, which he and his brethren had done, and of the paines that they had endured,

16 He said, Might we find such a man now therefore we will make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these words, saying,

18 KING ALEXANDER to his brother Jonathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordeine thee to be the high Priest of thy nation, and to be called the Kings friend: (and he sent him a purple robe, and a crowne of gold) that thou mayest consider what is for our profit, and keepe friendship toward vs.

21 So in the seventh moneth of the hundred and threescore yeere, vpon the feast day of the tabernacles, Jonathan put on the holy garment and gathered an host, and prepared many weapons.

22 ¶ Which when Demetrius heard, hee was maruelous forie, and said,

23 What haue wee done, that Alexander hath preuented vs in getting the friendship of the Jewes for his strength?

24 Yet will I write and exhort them, and promise them dignities and rewardes, that they may helpe me.

25 Whereupon he wrote vnto them these words, KING DEMETRIUS vnto the nation of the Jewes sendeth greeting.

26 We haue heard that ye haue kept your covenant toward vs, and continued in our friendship, and haue not ioyued with our enemies, whereof we are glad.

27 Now therefore remaine still, and keepe fidelity toward vs, and we will recompense you for the good things that ye haue done for vs.

28 And will release you of many charges, and giue you rewardes.

29 And now I discharge for your sake all the Jewes from tributes, & free you from the customes of salt, and the crowne taxes, and from the third

107. p. 107. 107. take our parts.

107. p. 107. 107. take our parts.

10. Jonathan.

10. Beth-sura.

10. p. 107.

107. p. 107. 107. take our parts.

part of the seede.

30 And from the halfe of the fruite of the trees which is mine owne due tie, I fo releafe them that from this day fourth, none shall take any thing of the land of Iuda, or of the three gouernments which are added therunto, as of Samaria and of Galilee, from this day fourth for euermore.

31 Ierusalem also with all things belonging thereto, shall be holy and free from the tents and tributes.

32 Also I releafe the power of the castell which is at Ierusalem, & giue it vnto the hie Priest, that he may set in it such men, as he shall chuse to keepe it.

33 Moreover I freely deliuer euery one of the Iewes I were taken away prisoners out of the land of Iuda throughout all my realme, & euery one of them shall be free fro tributes, yea, euen their cattel,

34 And all the feastes, and Sabbaths, and newe Moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedome and libertie for all the Iewes in my realme,

35 So that *is them* no man shall haue power to doe anything, or to vex any of them in any manner of cause.

36 Also thirtie thousand of the Iewes shall be written vp in the kings hostes, and haue their wages payed them, as appertaineth to all them that are of the Kings arme: and of them shall be ordeined certaine to keepe the Kings strong holds.

37 And some of them shall be set ouer the Kings most secret affaires, and their gouernours and their Princes shall be of themselves, and they shall liue after their owne lawes, as the King hath commanded in the land of Iuda.

38 And the three gouernments that are added vnto Iudea from the country of Samaria, shall be ioyned vnto Iuda, and they shall be as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuarie at Ierusalem, for the necessarie expences of the holy things.

40 Moreover, I will giue euery yeere fifteene thousand sicles of siluer of the Kings reuenues out of the places appertaining vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they did in the former yeeres, from hencefoorth they shall giue it toward the workes of the Temple.

42 And besides this, the fise thousand sicles of siluer which they receiued yeerely of the account appointed for the intertainment of the Sanctuarie these yeeres passed, euen these things shall be releafed because they appertaine to the Priests that minister.

43 Item, whoeuer they bee that flee vnto the Temple at Ierusalem, or within the liberties thereof, and are indetted to the King for any manner of thing, they shall be pardoned, and all that they haue in my Realme.

44 For the building also and repaying of the workes of the Sanctuarie, expences shall be giuen of the Kings reuenues.

45 And for the making of the walles of Ierusalem, and fortifying it round about, that the boldes in Iudea may be built vp, shall also the costes be giuen out of the Kings reuenues.

46 ¶ But when Jonathan and the people heard these words, they gaue no credit vnto them, neither receiued them: for they remembered the great wickednesse that he had done in Iisrah, and howe fore

he had vexed them.

47 Wherefore they agreed vnto Alexander: for he was the first that had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered King Alexander a great host, and camped ouer against Demetrius.

49 So the two Kings ioyned battell, but Demetrius host fled, and Alexander pursued him, and preuailed against them.

50 So that fore battell continued till the sunne went downe, & Demetrius was slaine the same day.

51 ¶ Then Alexander sent Ambassadors vnto Ptolemais the King of Egypt with these wordes, saying,

52 For so much as I am come againe to my Realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enioy my country,

53 Seeing that I haue euen giuen him the battell, and he and his armie is discomfited by me, and I sit in the throne of his kingdome,

54 Let vs nowe make friendship together, and giue me now thy daughter to wife: so shall I be thy sonne in lawe, and giue thee rewards, and vnto her things according to thy dignitie.

55 Then Ptolemais the King gaue answer, saying, Happie be the day, wherein thou art come againe vnto the land of thy fathers, and sittest in the throne of thy kingdome.

56 Now therefore will I fulfill thy writing: but meet me at Ptolemais that we may see one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemais went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundredth threescore and two yeere,

58 Where king Alexander met him, and he gaue vnto him his daughter Cleopatra, & married them at Ptolemais with great glory, as is manner of kings is.

59 ¶ Then wrote king Alexander vnto Jonathan, that he should come and meet him.

60 So he went honourably vnto Ptolemais, and there hee met the two Kings, and gaue them great presents of siluer and golde, and to their friends, and found fauour in their sight.

61 And there assembled certeine pestilent fellows of Iisrah, and wicked men to accuse him: but the king would not heare them.

62 And the King commanded that they should take off the garments of Jonathan, and clothe him in purple, and so they did: and the king appointed him to sit by him,

63 And said vnto his Princes, Go with him into the midst of the city, and make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any manner of cause.

64 So when his accusers saw his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.

65 And the King preferred him to honour, and wrote him among his chiefe friends, and made him a Duke, and partaker of his dominion.

66 Thus Jonathan returned to Ierusalem with peace and gladnesse.

67 ¶ In the hundredth, threescore and fise yeere came Demetrius the sonne of Demetrius, from Creta into his fathers land.

68 Whereof when king Alexander heard, hee was very sorie, and returned vnto Antiochia.

69 Then Demetrius appointed Apollonius the

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gouernour of Coelosyria, who gathered a great hoste, and camped in Iamnia, and sent vnto Jonathan the hie Priest, saying,

70 Darest thou, being but alone, lift vp thy selfe against vs? and I am laughed at, & reproched, because of thee: nowe therefore why doest thou vaunt thy selfe against vs in the mountaines?

71 Nowe then if thou trust in thine owne strength, come downe to vs into the plaine fieldes, and there let vs trie the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shal take my part: and they shall tell thee that your foote is not able to stande before our face: for thy fathers haue bene twice chafed in their owne land.

73 And now how wilt thou be able to abide so great an hoste of horsemen and footemen in the plaine: where is neyther stone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the wordes of Apollonius, he was moued in his minde: wherefore he chose ten thousand men, & went out of Ierusalem, and simon his brother met him for to helpe him.

75 And he pitched his tents at Ioppe: but they shut him out of the cite: for Apollonius garison was in Ioppe.

76 Then they fought against it, and they that were in the cite, for very feare let him in: So Jonathan wanne Ioppe.

77 Apollonius hearing of this, tooke three thousand horsemen with a great hoste of foote men, and went toward Azotus, as though he would goe forward, and came immediatly into the plaine fiekle, because he had so many horsemen, and put his trust in them.

78 So Jonathan followed vpon him to Azotus, and the armie skirmished with his ariere band.

79 For Apollonius had left a thousand horsemen behinde them in ambush.

80 And Jonathan knewe that there was an ambushment behind him: and though they had compassed in his hoste, and shot darts at the people from the morning to the evening.

81 Yet the people stood still, as Jonathan had commanded them, till their horses were wearie.

82 Then brought Simon forth his hoste, and set them against the hand: but the horses were weary, and he discomfited them, and they fled: so the horsemen were scattered in the fieldes.

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there saue themselves.

84 But Jonathan set fire vpon Azotus and all the cities round about it, and tooke their spoyle, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Jonathan remoued the hoste from thence, and camped by Afsalon, where the men of the cite came forth, and met him with great honour.

87 After this went Jonathan and his hoste againe to Ierusalem, with great spoyle.

88 And when King Alexander heard these things, he began to doe Jonathan more honour.

89 And sent him a collar of golde, as the vse is to be giuen vnto such as are of the Kings blood. he gaue him also Accaron, with the borders thereof in possession.

8 The distinction between Ptolemus and Alexander his sonne in lawe. 17 The death of Alexander. 19 Demetrius regneth after the death of Ptolemus. 22 Simon is besieged of Jonathan. 23 Demetrius strenght no man resisted him, fourth he came againe. 24 Tryphon strength Antiochus against Demetrius.

And the king of Egypt gathered a great hoste. Like the land that lyeth vpon the sea (shore, and many shippes and went about through deceite to obtaine the kingdome of Alexander, and to ioyne it vnto his owne Realme.

2 Vpon this he went into Syria with friendly wordes, and was let into the cities, and men came forth to meete him: for king Alexander had commanded them to meete him, because he was his father in lawe.

3 Now when he entred into the cite of Ptolemais, he left bands and garisons in euery cite.

4 And when hee came nere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies cast abroad, and them that hee had burnt in the battell: for they had made heapes of them by the way where hee shoulde passe.

5 And they tolde the king what Jonathan had done, so the intent they might get him euill will: but the king helde his peace.

6 And Jonathan met the king with great honour at Ioppe, where they saluted one another, and lay there.

7 So when Jonathan had gone with the king vnto the water that was called Elautherus, hee turned againe to Ierusalem.

8 So King Ptolemus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander.

9 And sent Ambassadors vnto King Demetrius, saying, Come, let vs make a league betweene vs, and I will giue thee my daughter which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus hee slandered Alexander, as one that should desire his Realme.

12 And hee tooke his daughter from him, and gaue her vnto Demetrius, and forsooke Alexander, so that their hatred was openly known.

13 Then Ptolemus came to Antiochia, where he set two crownes vpon his own head, of Asia and of Egypt.

14 In the meane season was king Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

15 But when Alexander heard it, hee came to warre against him, and Ptolemus brought forth his hoste, and met him with a mightie power, and put him to flight.

16 Then fled Alexander into Arabia, there to beddefended: so Ptolemus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemus.

18 But the third day after, king Ptolemus died: and they that were in the holdes, were slaine one of another.

19 And Demetrius reigned in the hundred, threcore and fourthe yeere.

20 At the same time gathered Jonathan them that were in Iudea, to lay siege vnto the castel, which was at Ierusalem, and they made many instruments

of warre against it.

21 Then went there certaine vngodly perſons (which hated their owne people) vnto King Demetrius, & told him that Ionathan beſieged the caſtel.

22 So when he heard it, he was angry, and immediately came vnto Ptolemais, and wrote vnto Ionathan, that hee ſhould lay no more ſiege vnto it, but that he ſhould meete him and ſpeake with him at Ptolemais in all haſte.

23 Neuertheleſſe when Ionathan heard this, hee commanded to beſiege it: he choſe alſo certaine of the Elders of Iſrael, and the Prieſtes, and put himſelfe in danger.

24 And tooke with him ſiluer and gold, and apparell, and diuers preſents, and went to Ptolemais vnto the king, and found fauour in his fight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the king entreated him as his predeceſſors had done, and promoted him in the fight of all his friends.

27 And confirmed him in the his prieſthoode with all the honourable things, that he had afore, and made him his chiefe friend.

28 Ionathan alſo deſired the King, that he would make Iudea free with the three gouernements, and the countrey of Samaria, and Ionathan promiſed him three hundred talents.

29 Whereunto the King conſented, and gaue Ionathan writing of the ſame, containing theſe wordes,

30 KING DEMETRIUS vnto his brother Ionathan, and to the nation of the Iewes ſendeth greeting.

31 We ſend you here a copy of the letter which we did write vnto our couſin Laſthenes concerning you, that ye ſhould ſee it.

32 King Demetrius vnto Laſthenes his father, ſendeth greeting.

33 For the faithfullnes that our friends the nation of the Iewes keepe vnto vs, and for their good will towards vs, wee are determiued to doe them good.

34 Wherefore we aſſigne to them the coaſts of Iudea with the three gouernements, Apherema, and Lydda, and Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that appertaineth to all them that ſacrifice in Ieruſalem: both concerning the paiments which the King tooke yereſe aforetime, both for the fruits of the earth, and for the fruits of the trees.

35 As for the other things appertaining vnto vs of the tenths and tributes, which were due vnto vs, and the cuſtomes of ſalt, and crowne taxes, which were payed vnto vs, we diſcharge them of all from henceforth.

36 And nothing hereof ſhall be reuoked from this time forth and for euer.

37 Therefore ſee that ye make a copy of theſe things, and deliuer it vnto Ionathan, that it may be ſet vp vpon the holy mount in an open place.

38 After this when Demetrius the King ſawe that his land was in reſt, and that no reſiſtance was made againſt him, he ſent away all his hoſtes, euery man to his owne place, except certaine bandes of ſtrangers, whome he brought from the yles of the heathen: wherefore all his fathers hoſtes hated him.

39 Now was there one Tryphon that had bene of Alexanders part afore, which when he ſawe that all the hoſtes murmured againſt Demetrius, he went

to ¶ Simolene the Arabian, that brought vp Antiochus the ſonne of Alexander,

40 And lay ſore vpon him, to deliuer him this yong Antiochus, that he might reigne in his fathers ſteade: hee tolde him alſo what great euill Demetrius had done, and howe his men of warre hated him, and he remained there a long ſeaſon.

41 Alſo Ionathan ſent vnto King Demetrius to driue them out which were in the caſtell at Ieruſalem, and thoſe that were in the fortrefſes: for they fought againſt Iſrael.

42 So Demetrius ſent vnto Ionathan, ſaying, I will not onely doe theſe things for thee, and thy nation, but if opportunitie ſerue, I will honour thee, and thy nation.

43 Nowe therefore thou ſhalt doe mee a pleaſure, if thou wilt ſend me men to helpe me: for all mine armie is gone from me.

44 So Ionathan ſent him three thouſand ſtrong men vnto Antiochia, and they came vnto the King: wherefore the King was very glad at their coming.

45 ¶ But they that were of the citie, euen an hundred and twentie thouſande men, gathered them together in the mids of the citie, and would haue ſlaine the King.

46 But the king fledde into the palace, and the citizens kept the ſtreets of the citie, and began to fight.

47 Then the king called to the Iewes for helpe, which came to him all together, and went abroade through the citie,

48 And ſlew the ſame day an hundred thouſand, and ſet fire vpon the citie, and tooke many ſpoiles in that day, and deliuered the king.

49 So when the citizens ſaw that the Iewes had gotten the vpper hand of the citie, and that they themſelues were diſappointed of their purpoſe, they made their ſupplication vnto the king, ſaying,

50 ¶ Grant vs peace, and let the Iewes ceaſe from vexing vs and the citie.

51 So they caſt away their weapons, and made peace, and the Iewes were greatly honoured before the king, and before all that were in his Realme, & they came againe to Ieruſalem with great pray.

52 Then King Demetrius ſate in the throne of his kingdome, and had peace in his land.

53 Neuertheleſſe he diſembled in all that ener he ſpake, and withdrew himſelfe from Ionathan, neither did he reward him according to the benefites which hee had done for him, but troubled him very fore.

54 ¶ After this returned Tryphon with the yong child Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whome Demetrius had ſcattered, and they fought againſt him, who fled and turned his backe.

56 So Tryphon tooke the ¶ beaſtes, and wanne Antiochia.

57 And yong Antiochus wrote vnto Ionathan, ſaying, I appoint thee to bee the chiefe Prieſt, and make thee ruler ouer the foure gouernements, that thou mayeſt be a friend of the Kings.

58 Vpon this he ſent him golden veſſels to bee ſerued in, and gaue him leaue to trinke in gold, and to weare purple, and to haue a collar of golde.

59 Hee made his brother Simon alſo captaine from the coaſts of Tyrus vnto the borders of Egypt.

60 Then Ionathan went ſouth, and paſſed thorow

thorow the cities, beyond the flood, and al the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Askalon, and they of the city receiued him honourably.

61 And from thence went hee vnto Gaza: but they of Gaza that him out: wherefore he laid siege vnto it, and burned the suburbs thereof with fire, and spoyled them.

62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, & tooke of the sonnes of the chiefe men for hostages, and sent them to Ierusalem, and went thorow the countrey vnto Damascus.

63 And when Jonathan heard that Demetrius princes were come into Cades, which is in Galilee, with a great hoste, purposing to driue him out of the countrey,

64 Hee came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and thus it vp.

66 So they desired to haue peace with him, which hee granted them, and afterward put them out from thence, and tooke the citie, and set a garison in it.

67 Then Jonathan with his hoste came to the water of Gensar, and betimes in the morning came to the plaine of Azor.

68 And behold the hostes of the strangers met him in the plaine, and had laid ambushments for him in the mountaines.

69 So that when they came against them, the ambushments rose out of their places & skirmished.

70 So that all that were of Jonathans side, fled: and there was not one of them left, except Mattathias the sonne of || Abshalomus, and Iudas the sonne of Calphi the capitaines of the hoste.

71 Then Jonathan rent his clothes, & cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this, they turned againe vnto him, and helped him to followe after all vnto their tentes at Cades, and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Jonathan turned againe to Ierusalem.

CHAP. XII.

1 Jonathan sendeth ambassadours to Rome, 2 And to the people of Sparta, to renew their covenant of friendship: 24 Jonathan putteth to flight the princes of Demetrius, 40 Tryphon taketh Jonathan by deceit.

Jonathan now seeing that the time was meete for him chofe certaine men, & sent the vnto Rome, to establish and renew the friendship with them.

2 He sent letters also vnto || the Spartians, and to other places, for the same purpose.

3 So they went vnto Rome, and entered into the Senate, and sayde, Jonathan the hie Priest and the nation of the Iewes sent vs vnto you, for to renew friendship with you, and the bond of loue, as in times past.

4 So the Romanes gaue them free passports, that men should lead them home into the land of Iuda peaceably.

5 **AND THIS** is the copie of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nation, and the Priests, and the rest of the people

of the Iewes send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, from || Aris, which then reigned among you, that ye would bee our brethren, as the copie hereunder written speifieth.

8 And Onias increased the ambassadour honourably, & receiued the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, wee neede no such writings: for we haue the holy bookes in our hands for comfort.

10 Neuerthelesse wee thought it good to sende vnto you for the renewing of the brotherhood and friendship, least we should be strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore wee remember you at all seasons continually, & in the feasts & other dayes appointed, when we offer sacrifices & prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And wee reioyce at your prosperous estate.

13 And though we haue bene enuironed with great troubles and warres, so that the kings round about vs haue fought against vs,

14 Yet would we not be grieuous vnto you, nor to other of our confederates and friends in these warres.

15 For we haue had helpe from heauen, that hath succoured vs, and we are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numanus the sonne of Antiochus, and Antipater the sonne of Ialon, & sent them vnto the Romanes, for to renew the former friendship with them, and league.

17 We commanded them also to goe vnto you, and to salute you, and to deliuer you our letters, concerning the renewing of our brotherhood.

18 And now ye shall doe vs a pleasure to giue vs an answer of these things.

19 ¶ And this was the copie of the letters, which Arius the King of Sparta sent vnto Onias.

20 **THE KING** of the Spartians vnto Onias the hie Priest sendeth greeting.

22 It is found in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, ye shall doe well, to write vnto vs of your prosperitie.

23 As for vs wee haue written vnto you, that your cattel and goods are ours, and ours are yours: these things haue we commaunded to bee shewed vnto you.

24 ¶ Nowe when Jonathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afore,

25 Hee went from Ierusalem, and met them in the land of Hamath: for he gaue them not space to come into his owne countrey.

26 And hee sent spies vnto their tentes, which came againe, and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore when the sunne was gone downe, Jonathan commanded his men to watch, and to be in armes ready to fight all the night, & sent watchmen round about the hoste.

28 But when the aduersaries heard that Jonathan was ready with his men to the battel, they feared, and trembled in their heartes, and kindled fires in their tentes, and fled away.

29 Neuerthelesse Jonathan and his company

*Josephus writing
2 Macc. 11
107, Damascus*

knew it not till the morning: for they saw the fires burning.

30 Then Jonathan followed vpon them, but hee could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Jonathan turned to the Arabians, which were called Zabodei, and shewed them, and tooke their spoile.

32 He proceeded further also, and came vnto Damascus, and went thorow all the countrey.

33 But Simon his brother went forth, and came to Afcalon, and to the next holdes, departing vnto Ioppe, and wanne it.

34 For he heard that he would deliuer the hold to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Jonathan home, and called the Elders of the people together, and desired w them for to build vp the strong holdes in Iudea.

36 And to make the walles of Ierusalem hyer, and to make a great mount betwixt the castell and the cite, for to separate it from the cite, that it might be alone, and that men shoulde neyther buy nor sell in it.

37 So they came together to build vp the city: for part of the wal vpon the brooke of the Eastside was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also fet vp Adida in Sephela, and made it strong with gates and barres.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, & to be crowned when he had slaine the King Antiochus.

40 But he was afraid that Ionathan would not suffer him, but fight against him: wherefore he went about to take Ionathan, and to kill him: so he departed, and came vnto Bethan.

41 Then went Ionathan fourth against him to the battell with foure thousand chosen men, and came vnto Bethan.

42 But when Tryphon saw that Ionathan came with so great an hoste, hee durst not lay hande vpon him.

43 But receiued him honourably, & commended him vnto all his friends, and gaue him rewards, and commannded his men of warre to be as obedient vnto him as to himselfe.

44 And said vnto Ionathan, Why hast thou caused this people to take such trauaile, seeing there is no warre betwene vs?

45 Therefore send them now home againe, and chuse certaine men to waite vpon thee, and come thou with me to Ptolemais: for I will giue it thee, with the other strong holdes, and the other garisons, and all them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my coming.

46 Ionathan beleued him, and did as he sayde, and sent away his hoste, which went into the land of Iuda.

47 And receined but three thousande with him, wherof he sent two thousand into Galile, and one thousand went with himselfe.

48 Nowe as soone as Ionathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, and slewe all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footemen, and horsemen into Galile, and into the great plaine to destroy all Ionathans companie.

50 But when they knew that Ionathan was taken, and slaine, and those that were with him, they encouraged one another, and came fourth against them ready to the battell.

51 But when they which followed vpon them, sawe that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were rounde about them, sought to destroy them.

54 For they said, Now haue they no captaine, nor any man to helpe them: therefore let vs now fight against them, and roote out their memorie from among men.

CHAP. XIII.

¶ After Ionathan was taken, Simon is chosen captaine. 37 Tryphon taking his children, and money for the redemption of Ionathan, killeth him and his children. 38 Demetrius taketh Ierusalem, and possesseth the Realme. 39 Demetrius killeth Ierusalem, and Simon. 40 Simon winneth Gaza. 41 He possesseth the tower of Simon. 52 He maketh his sonne Iohn captaine.

Nowe when Simon heard that Tryphon gathered a great hoste to come into the land of Iuda, to destroy it,

2 And sawe that the people was in great trembling and feare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, Ye know what great things I, and my brethren, and my fathers house haue done for the Lawe & the Sanctuary, and the battels, & troules that we haue scene.

4 By reason wherof all my brethren are slaine for Israels sake, and I am left alone.

5 Nowe therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, & the Sanctuary, & our wiues, and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these words the hearts of the people were kindeled,

8 So that they cried with a loude voyce, saying, Thou shalt bee a captaine in steade of Iudas and Ionathan thy brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs, we will doe it.

10 ¶ So he gathered all the men of warre, making hast to finish the walles of Ierusalem, and fortified it round about,

11 Then sent he Ionathan the sonne of Abshalomus with a great hoste vnto Ioppe, which droue them out that were therein, and remained there himselfe.

12 Tryphon also remoued from Ptolemais with a great armie, to come into the land of Iuda, & Ionathan was with him as prisoner.

13 And Simon pitched his tents at Additis vpon the open plaine.

14 But when Tryphon knew that Simon stood vpon in steade of his brother Ionathan, and that hee would fight against him, he sent messengers vnto him, saying,

15 Whereas we haue kept Ionathan thy brother, it is for money that hee is owing in the Kings account concerning the busines that he had in hand.

16 Wherefore send now an hundred talents of siluer, and his two sonnes for hostages, that when he is letten forth, hee will not turne from vs, and

Joseph. Antiq.
13. chap. 9.

Joseph. Antiq.
13. chap. 9.

10. v. 11.

we will find him againe.

17 Nevertheless Simon knew that he dissembled in his wordes, yet commended he the money and children to be deliuered vnto him: as if hee should be in greates hatred of the people of Israel.

18 Who might haue sayde, Because he sent him the money and the children, therefore is Jonathan dead.

19 So he sent the children and an hundred talents: but he dissembled, and woulde not let Jonathan goe.

20 Afterward came Tryphon into the land to destroy it, and went rounde about by the way, thar headech vnto Adoria: but wherefoerer they went, thither went Simon and his hoste.

21 Now they that were in the castell, sent messengers vnto Tryphon that he shoulde make haste to come by the wildernes, & to send them vitayles.

22 So Tryphon made ready all his horsemen: but the same night fell a very great shewe, so that he came not because of the snow: but hee removed and went into the countrey of Galad.

23 And when hee came neere to Bascama, hee slew Jonathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 Then sent Simon to take the bones of Jonathan his brother, and they buried him in Modin his fathers cite.

26 And all Israel bewailed him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren a building hie to looke vnto, of hewen stone behind and before.

28 And he set vpon it four pillars vpon it, one against another, for his father, his mother, and foure brethren.

29 And set great pillars round about them, and set armes vpon the pillars for perpetuall memory, and caried shaps beside the armes, that they might be seene of men failing in the sea.

30 This sepulchre which hee made at Modin, standeth yet vnto this day.

31 Now as Tryphon went forth with the yong King Antiochus, hee slawe him traitorously.

32 And reigned in his steade, and crownd him self King of Asia, and brought a great plague vpon the land.

33 Simon also built vpon the castles of Ides, and compassed them about with hie towers, and great walles, cuts with towres, and gates, and barnes, and layde vp vitayles in the strong holdes.

34 Moreover Simon chose certaine men & sene the nio king Demetrius, that hee would discharge the land: for all Tryphons doings were robberies.

35 Wherevpon Demetrius the King answered him, and wrote vnto him after this manner.

36 Deme'trius the king vnto Simon the hie Priest, and the friend of Kings, & to the Elders and to the nation of the Iewes, greeting.

37 The golden crowne and precious stone that ye sent vnto vs, haue we receiued, and are ready to make a steadfast peace with you, and to wine vnto the offices to relieue you of this thing wherein we made you free.

38 So the things that we haue granted you, shall be stable: the strong holdes which yet haue builded, shall be your owne.

39 Also wee forgive the outrights, and faultes committed vnto this day, and the crown that we

ye ought vs: and wherwas any other tribute in Ierusalem, it shall be now no tribute.

40 And they that are meete among you, to be written with our sines, let them be written vp, that there may be peace among vs.

41 Thus the yoke of the heathen was taken from Israel in the hundred, and fuentie yeere.

42 And the people of Israel began to write in their letters, and publike instruments, IN THE FIRST YEERE OF SIMON, THE HIE AND CHIEFE PRIEST, GOVERNOUR AND PRINCE OF THE IEWES.

43 In those dayes Simon camped against Gaza, and besieged it round about, where hee set vp an engine of warre, and approached neere the cite, and beat a tower, and tooke it.

44 So they that were in the engine, leapt into the cite, and there was great trouble in the cite.

45 In so much that the people of the cite rent their clothes, and clumed vp vpon the walles with their wiues and children, and cryed with a loude voyce, beseeching Simon to graunt them peace, saying,

46 Deale not with vs according to our wickednes, but according to thy mercy.

47 Then Simon pitied them, and would fight no more against them, but put them out of the cite, and clenled the houses, wherein the idoles were, and so entred thereunto with Palmes and thanksgiving.

48 So when he had cast all the filthines out, hee set such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.

49 Nowe when they in the castell at Ierusalem were kept, that they could not come forth norgo into the countrey, neither buy nor sell, they were very hungry, and many of them were famished to death.

50 In so much that they besought Simon to make peace with them, which hee granted them, and put them out from thence, and clenled the castell from filthines.

51 And vpon the three and twentie day of the second month, in the hundred fuentie and one yeere, they entred into it, with thanksgiving, and branches of palme trees, and with harpes, and with gymbales, and with viols, & with palmes, & songs, because the great enemy of Israel was overcome.

52 And hee ordeined that the same day shoulde be kept eery yeere with gladnes.

53 And hee fortified the mount of the Temple that was beside the castell, where hee dyet himselfe with his company.

54 Simon also seeing that John his sone was now a man, hee made him captaine of all the hostes, and caused him to dwell in Gaza.

CHAP. XIII

Demetrius is overcome of Antioch. 1. Simon being captaine there a great victory in Iherusalem. 2. The souldiers offered up with the Romans and with the people of Syria a reward.

IN the hundred fuentie and two yeere, gathered King Demetrius his host, and departed vnto Media, to get his helpe for to fight against Tryphon.

2 But when Antioch the King of Persia and Media heard, that Demetrius was entred within his borders, hee sent one of his princes to take him alive.

3 So he went, and overcame the arme of Demetrius, and tooke him, and brought him to Antioch, which kept him in ward.

4 Then all the land of Jude was in rest, so long

as Simon lived: for he sought the wealth of his nation: therefore were they glad to have him for their ruler, and to doe him worship alway.

5 Simon also wanne the cite of Ioppe to his great honour to be an haven towne, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people there, and conquered the countreys.

7 Hee gathered vp many of their people that were prisoners, and he had the dominion of Gazaris, and Beth-sura, and the castell, which he clenfed from filthinesse, and there was no man that resisted him.

8 So that every man tilled his ground in peace, and the land gaue her fruits, and the trees gaue their fruite.

9 The Elders satte in the open places, and consulted all together for the common wealth, and the young men were honourably clothed and armed.

10 Hee provided vitayles for the cities, and all kinde of munition, so that his glorious fame was renowned vnto the end of the world.

11 He made peace throughout the land, and Israel had perfect mirth and ioy.

12 For every man fate vnder his vine, and the fig trees, and there was no man to fray them.

13 There was none in the land to fight against them: for then the kings were ouercome.

14 He helped all those that were in aduersitie among his people: hee was diligent to see the Law kept, and heooke away the vngodly, and wicked.

15 He beautified the Sanctuarie, and increased the vessels of the Temple.

16 When the Romanes heard, and the Spartians had knowledge, that Jonathan was dead, they were very fory.

17 But when they heard that Simon his brother was made his Priest in his steade, and howe he had wonne the land againe with the cities in it.

18 They wrote vnto him in tables of brasse, to renew the friendship, and bond of loue, which they had made with Iudas and Jonathan his brethren.

19 Which writings were reade before the congregation at Ierusalem, and this is the copie of the letters that the Spartians sent.

20 THE SENAYORS and cite of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory & honor, we were glad of their coming.

22 And haue registered their ambassage in the publique records in this manner, *N V M M I Y S* the saine of Antiochus, and Antipater the saine of Iason the Iewes Ambassadors, came vnto vs, to renewe amitie with vs.

23 And it pleased 7 people, that the men should be honourably intreated, and that the copie of their ambassage should bee registered in the publique records, that it might bee for a memoriall vnto the people of Sparta: and a copie of the saine was sent to Simon the chiefe Priest.

24 After this Simon sent Natrienus to Rome, with a great thridle of pottle of a thousand pounce weight, to confirme the friendship with them.

25 Which when the people vnderstoode, they sayd, What thanks shall we recompense againe vnto Simon and his children?

26 For he and his brethren, and his house off his

father haue habilited himself, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.

27 The copie of the writing is this, In the eight and twentie day of the month Elul in the hundredth fawentie and two yere, in the third yere of Simon the hie Priest.

28 In I Saramel in the great congregation of the Priests, and of the people, and of the gouernours of the nation, and of the Elders of the countrey, was would signifie vnto you, that many battels haue bene fought in our countrey.

29 When Simon & some of Mattathias (come of the children of Iarib) and his brethren put them selves in danger, and resisted the enemies of their nation, that their Sanctuarie, and Lawe might bee maintayned, and did their nation great honour.

30 For Jonathan gathered his nation together, & became their hie Priest, and is laud with his people.

31 After that would their enemies haue invaded their countrey, and destroyed their lande, and lay their hands on their Sanctuarie.

32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 He fortified also the cities of Iudea, & Beth-sura that lyeth vpon the borders of Iudea, (where the ordinance of their enemies lay sometime) and fet there a garison of the Iewes.

34 And hee fortified Ioppe, which lyeth vpon the sea, and Gazara that bordereth vpon Azona, (where the enemies dwelt afore) and there he placed Iewes, and furnished them with things necessary for the reparation thereof.

35 Now when the people saw the faithfulness of Simon, and to what glory hee thought to bring his nation vnto, they made him their gouernour, and the chiefe Priest, because he had done all these things, and for the vprightnesse, and fidelitie that he had kept to his nation, and that fought by all meanes to exalt his people.

36 For in his time they prospered well by him, so that the heathen were taken out of their countrey, and they also which were in the cite of David at Ierusalem, where they had made him a castell, out of the which they went, and desied all things that were about the Sanctuarie, and did great hurt vnto religion.

37 And he fet Iewes in it, and fortified it for the assurance of the land, and cite, and raised vp the walles of Ierusalem.

38 And king Demetrius confirmed him in his hie Priesthood for these causes.

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that the Romanes called the Iewes their friends, and confederates, and that they honourably receiued Simons ambassadours.

41 And that the Iewes, and Priests, confented, that Simon should be their Prince, and hie Priest perpetually till God raised vp the true Prophet.

42 And that he should be their captain, and haue the charge of the Sanctuarie, and so sit ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, & that should make prouision for the holy things.

43 And that he should be obeyed of every man, and that all the writings in the countrey should be

be made in his name, and that he should be clothed in purple, and wear gold.

44 And that it should be lawfull for any of the people or Priestes to beate any of these things, or to withstande his wordes, or to call any congregation in the country without him, or bee clothed in purple, or wear a collar of gold.

45 And if any were contrary to these things, or brake any of them, he should be punished.

46 So it pleased all the people to agree that it should be done to Simon according vnto these wordes.

47 Simon also accepted it, and was content to be the high priest, and the capitaine, and the Prince of the Iewes, and of the Priestes, and to bee the chiefe of all.

48 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuary in an open place.

49 And that a copie of the same should be laid vp in the treasure, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a covenant of friendship with Simon. 12 Tryphon is purged. 15 The Romans write letters vnto Kings and nations in the defence of the Iewes. 17 Antiochus refusing the help shal Simon first him, breaketh his covenant.

MOREouer King Antiochus the sonne of Demetrius sent letters from the ykes of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

2 Containing these words, **ΑΝΤΙΟΧΥΣ** the King vnto Simon the great Priest, and to the nation of the Iewes, greeteth greeting.

3 For so much as certaine pestilent men haue vnrped the kingdome of our fathers, I am purposed to challenge the Realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared shippes of warre.

4 That I may goe thorowe the country, and bee auenged of them, which haue destroyed our country, and wasted many cities in the Realme.

5 Nowe therefore I do confirme vnto thee all the liberties, wherof all the kings my progenitours haue discharged thee, and all the payments, wherof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy country.

7 And that Ierusalem, and the Sanctuary bee free, and that all the weapons, that thou hast prepared, and the fortresses, which thou hast builded, and keepst in thine hands shalbe thine.

8 And all that is due vnto the king, and all that shalbe due vnto the king, I forgiue it thee, from this time for euermore.

9 And when we haue obtained our kingdome, wee will giue thee, and thy nation, and the Temple great honour, so that thy honour shall be knowne throughout the world.

10 ¶ In the hundredth and foure yere, sent Antiochus into his fathers lande, and all the bonds came together vnto him, so that fewe were left with him.

11 So the king Antiochus pursued him, but hee fled, and came to Dora, which lyeth by the sea side.

12 For he sawe that troubles were toward him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundredth and twentie thousand fighting men, and eight thousand horsemen.

14 So he compassed the cite about, & the shippes came by the sea, that they pressed the cite by land and by sea, in so much that they suffered no man to goe in nor out.

15 In the meane season came Numenius, & his company from Rome, hauing letters written vnto the Kings and countreies, wherein were contained these wordes.

16 **ΛΕΥΚΥΣ** the Consul of Rome vnto King Ptolemus sendeth greeting.

17 The Ambassadors of the Iewes are come vnto vs as our friends and confederates from Simon the high Priest, and from the people of the Iewes to renewe friendship, and the bond of loue.

18 Who haue brought a shield of gold weying a thousand pound.

19 Wherefore we thought it good to write vnto the kings countreies, that they should not goe about to hurt them, nor to fight against them, nor their cities, nor their country, neither to maintayne their enemies against them.

20 And we were content to receiue of them the shield.

21 If therefore there bee any pestilent fellowes fled from their countrey vnto you, deliuer them vnto Simon the high Priest, that hee may punish them according to their owne Lawe.

22 The same things were written to Demetrius the King, and to Artabas, and to Arathes, and to Arfaces,

23 And to all the countreies, as || Samolus, and to them of Sparta, and to || Delus, ap 1 to || Mindus, and to Sycion, and to Caria, and to Samos, and to Pamphylia, and to Lyfia, and to Halicarnassus, and to Rhodus, and to Phaelis, and Cos, and to Siden, and to Cortina, and to Gnidon, and to Cyprus, and to Cyrene.

24 And they sent a copie of them to Simon the high Priest.

25 ¶ So Antiochus the King camped against Dora the seconde time euer ready to take it, and made diuers engines of warre, and kept Tryphon in, that he could neither goe in nor out.

26 Then Simon sent him two thousand chofea men to helpe him with siluer and golde, and much furniture.

27 Nevertheless, hee would not receiue them, but brake al the covenant, which he had made with him afore, and withdrewe himselfe from him.

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Ye wishold Ioppe, and Gazara with the castell, this is at Ierusalem, the cite of my Realme.

29 Whose borders ye haue destroyed & done great hurt in the land, and haue the gouernment of many places of my kingdome.

30 Wherefore nowe deliuer the cities, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Iudea.

31 Or else giue mee for them fine hundredth talents of siluer, and for the harme that ye haue done, and for the tributes of the places other fine hundredth talents: If not, wee will come, and fight against you.

32 So Athenobius the kings friend came to Ierusalem, and when hee sawe the honour of Simon, and the cupborde of golde and siluer plate, and so great preparation, he was astonished, and told him the kings message.

33 Then answered Simon, & said vnto him, We

For Numenius
for Delus
for Lyfia
or, Halicarnassus

Antiochus
11 day 11.

hane neyther taken ether mens lands, nor withholden that which appertheynt to others, but our fathers heritage which our enemies had vniueitously in possession a certayne time.

34 But when we had occasion, wee recovered the inheritance of our fathers.

80r, compling morning

35 And whereas thou requirest Ioppe and Gazara, they did graunt to our people, and thou rowe our country, yet will we giue an hundredth talents for them. But Athenopolis answered him not one worde,

36 But turned againe angry vnto the King, and tolde him all these wordes, and the dignitie of Simon, with all that he had seene: and the King was very angry.

37 In the meane time fled Tryphon by ship vnto Orthosias.

38 Then the king made Cendebeus captaine of the sea coast, and gaue him bands of footemen and horsemen,

39 And commaunded him to remoue the hoste toward Iudea, & to build vp Cedron, and to fortifie the gates, and to ware against the people: but the king pursued Tryphon.

40 So Cendebeus came vnto Iamnia, and began to vex the people, & to invade Iudea, and to take the people prisoners, and to slay them.

41 And he built vp Cedron, where he set horsemen and garisons, that they might make outrodes by the wayes of Iudea, as the king had commaunded him.

CHAP. XVI

1 Cendebeus the captaine of Attichus hoste is put to flight by the power of Simon. 12 Ptolemus the sonne of Antioch kills Simon and his two sonnes at a banquet. 23 Iohn kills them that he in wayes for his life.

80r, Aug. 13 chap. 11.

Then came Iohn vp from Gazara, and tolde Simon his father, what Cendebeus had done.

2 So Simon called with Cendebeus sonnes, Iudas and Iohn, and sayde vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, & matters haue had good successe vnder our hands, & we haue deliuered Israel oftentimes.

3 But I am nowe olde, and I see by Gods mercy are of a sufficient age: hee ye therefore in steade of me and my brother, and goe forth and fight for our nation, and the helpe of heauen be with you.

4 So hee chose twentie thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine felde: and beholde, a mightie great hoste came against them both of footemen, and horsemen: but there was a river betwixt them.

6 And Iohn ranged his armie ouer against him, and when he sawe that the people was afraid to go ouer the river, he went out first himselfe, and the men seeing him, passed through after him.

7 Then hee diuided his men, and set the horsemen in the middes of the footemen.

8 For their enemies horsemen were very many: but when they blew the trumpets, Cendebeus fled with his hoste, whereof many were slaine, and the remnant gaue them to the forrests.

9 Then was Iudas Iohns brother wounded: but Iohn followed after them, till he came to Cedron, which Cendebeus had built.

10 Also they fled vnto the towers, that were in the fieldes of Azotus, and those did Iohn burne with fire: thus were there slaine two thousand men of them: so hee returned peaceably into the land of Iuda.

11 Now in the field of Iericho was Ptolemus the sonne of Abubus made captaine, and hee had abundance of siluer and gold.

12 (For he had married the daughter of the hie Priest)

13 Therefore he waxed proud in his mind, and thought to rule the land, and thought to slay Simon and his sonnes by deceit,

14 Nowe as Simon went about thorowe the cities of the countrey, and shulded carefully for them, he came downe to Iericho with Matthias, and Iudas his sonnes in the hundredth fiftieth and seuen yeere, in the eleuenth moneth, which is the moneth Sabat.

15 Then the sonnes of Abubus receiued them by treason into a litle holde, called Dochas which hee had built, where hee made them a great banquet, and had men hid there.

16 So when Simon and his sonnes had made good cheere, Ptolemus stood vp with his men and tooke their weapons, and entred in to Simon in the banquet house, and slew him with his two sonnes, and certaine of his seruants.

17 Whereby he committed a great vilenie, and recompensed euill for good.

18 Then wrote Ptolemus these things and sent to the King, that hee might send him an hoste to helpe him, and so woulde deliuer him the countrey with the cities.

19 He first other men also vnto Gazara, to take Iohn, and sent letters vnto the captaine to come to him, and he would giue them siluer, and golde and reuwardes.

20 And to Ierusalem he sent other to take it, and the mountaine of the Temple.

21 But one ranne before, and told Iohn in Gazara, that his father, and his brethren were slaine, and that Ptolemus had sent to slay him.

22 When he heard this, he was fore astonished, & laid hands on them that were come to slay him, and slew them: for he knew that they went about to kill him.

23 Concerning other things of Iohn, both of his warres, and of his noble actes, (wherein he behaued himselfe manfully) of the building of walles which he made, and other of his deedes,

24 Beholde they are written in the Chronicles of his Priesthood, from the time that hee was made high Priest after his father.

The

THE SECOND BOOKE OF THE MACCABEES.

CHAP. I.

1. A description of the temple, that dwelt at Jerusalem, first wrote them that dwelt in Egypt - when they called them to give thanks for the death of Antiochus. 2. Of the first that was led in the pit, by the prayer of Tobit.

BE brethren the Iewes, which bee at Jerusalem, and they that are in the country of Iudea, vnto the brethren Iewes, that are throughout Egypt, send salutation, and prosperitie.

1 God be gracious vnto you and Iaac, and Jacob his faithfull seruants,

2 And giue you al an heart to worship him, and to doe his will with a whole heart and with a willing minde,

3 And open your hearts in his Lawe, and commandments, and send you peace,

4 And heare your prayers, and bee reconciled with you, and neuer forsake you in time of trouble,

5 Thus now we pray here for you.

6 When Demetrius reigned, in the hundredth, threescore & ninth yere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in those yeres, after that Iason, and his company departed out of the holy land and kingdome,

7 And burnt the porch, & shed innocent blood: Then we prayed vnto the Lord, and were heard, we offered sacrifices and fine flowre, and lighted the lampes, and fed forth the bread.

8 Nowe therefore keepe yee the dayes of the feast of the Tabernacles in the month Calles.

9 ¶ In the hundredth fourescore & eight yere, the people that was at Jerusalem, and in Iudea, and the counsell and Iudas, vnto Aristobulus King Ptolemeis master, which is of the stocke of the anointed Priestes, and to the Iewes that are in Egypt, sendeth greeting and health.

10 In so much as God hath deliuered vs from great perils, we thanke him highly, as though wee had ouercome the king.

11 For he brought them into Persia by heapes, that fought against the holy cite.

12 For albeit the captaine, and the armie that was with him, seemed invincible, yet they were slaine in the Temple of Natter, by the decree of Naneas Priestes.

13 For Antiochus, as though hee would dwell with her, came thither, he, and his friends with him, to receiue money vnder the title of a dowrie.

14 But when the Priestes of Naneas had laide it forth, and hee was entred with a small company within the Temple, they shut the Temple, when Antiochus was come in,

15 And by opening a priuie doore of the waite, they cast stones, as it were thunder, vpon the captaine and his, and hating bruiised them in pieces, they cut off their heads and threwe them to those that were without.

16 God be blessed in al things, which hath deliuered vs the wicked.

17 Whereas we are now purposed to keepe the purification of the Temple vpon the fine and twentieth day of the month Calles, we thought it necessarie to certifie you thereof, that yee may keep the feast of the Tabernacles, and of the first

which was giuen vs when Neemias offered sacrifice, after that he had built the Temple, and the altar.

18 For when as our fathers were led away vnto Persia, the Priestes, which sought the honor of God, tooke the fire of the altar priuily, and hid it in an hollowe pit, which was drie in the bottome, and therein they kept it, so that the place was knowne vnto euery man.

19 Now after many yeres when it pleased God that Neemias should be sent from the king of Persia, he sent of the posteritie of those Priestes, which had hid it to fetch the fire, and as they told vs, they found no fire, but thicke water.

20 Then commanded hee them to draw it vp, and to bring it, and when the things appertaining to the sacrifices were brought, Neemias commanded the Priestes to sprinkle the wood, & the things laide thereupon with water.

21 When this was done, and the time came that the sunne shone, which afore was hid in the cloud, there was a great fire kindled, so that euery man marvelled.

22 Now the Priestes, and all prayed, while the sacrifice was consuming: Jonathan began, and the other answered thus vnto.

23 And the prayer of Neemias was after this manner, O Lord, Lord God maker of all things, which art fearefull, and strong, and righteous, and mercifull, and the onely and gracious king.

24 Onely liberall, onely iust and almightie and euerslasting, thou that deliuerest Israel from al trouble, & hast chosen the fathers, and sanctified them.

25 Receiue the sacrifice for the whole people of Israel, and preterue thine owne portion, and sanctifie it.

26 Gather those together, that are scattered forth vs: deliuer them that sene among the heathen, looke vpon them which are despised, & abhorred, that the heathen may know that thou art our God.

27 Punish them that oppresse vs, and wish pride doe vs wrong.

28 Plant thy people againe in thine holy places as Moyses hath spoken.

29 And the Priestes sang Psalmes therunto.

30 Now when the sacrifice was consumed, Neemias commanded the great stones to be sprinkled with the residue of the water.

31 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

32 ¶ So when this matter was knowne, it was tolde the king of Persia, that in the place where the Priestes, which were led away, had hid the fire, there appeared water, wherewith Neemias and his compaignie had purified the sacrifices.

33 The king tried out the thing, and closed the place about, and made it holy.

34 And to them that the king fauoured, he gave and bestowed many gifts.

35 And Neemias called the same place Ephraim, which is to say, purification: but many men call it Ephraim.

CHAP. II.

How Neemias hid the fire in the hollowe pit, and the other things hee did, by the first book of Iohn mentioned in the text.

** Luke 23. and 10. 1. and 12. 1.*

** Deut. 32. 9.*

10. 2. 10.

were commended.
 4 Onias considering the danger of this contention, and that Apollonius was free that was the governor of Ecdesivria and Phnicie, did rage and increased Simons hatred.
 5 He went to the king not as an accuser of the church, but as one that intended the common wealth both privately, and publicly.
 6 For hee sawe it was not possible except the King tooke order to quiet the matters, and that Simon would not leave off his follie.
 7 But after the death of Seleucus, when Antiochus called Epiphines, tooke the kingdome, Iasoun the brother of Onias laboured by unlawfull means to be his Priest.
 8 For he came vnto the King, and promised him three hundred and threescore talents of silver, and of another rent, fourescore talents.
 9 Besides this hee promised him an hundred and fiftie, if he might haue licence to set vp a place for exercise and a place for the youth, and that they would flaine them of Ierusalem Antiochians.
 10 The which thing when the King had granted, and he had gotten the superintendence, he became immediately to drawe his kindred to the custome of the Gentiles.
 11 And abolished the friendly priuiledges of the Kings, that the Iewes had set vp by Iohn, the father of Eupolemus, which was sent ambassadour vnto Rome, to become friends and confederates: he put downe their Lawes and pollicies, and brought vp new statutes, and contrary to the Law.
 12 For he presumed to build a place of exercise vnder the castle, and brought the chiefe young men vnder this discipline, & made them wear shames.
 13 So there became a great desire to followe the manners of the Gentiles, and they tooke vp the fashions of strange nations by the exceeding wickednesse of Iasoun, not the hit Priest, but the vngodly person.
 14 So that the Priests were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made hate to be partakers of the wicked expences at the play, after the casting of the stone.
 15 For they did not see by the honour of their fathers, but liked the glory of the Gentiles best of all.
 16 By reason whereof great calamities came vpon them: for they had then to bee their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.
 17 For it was a light thing to transgresse against the Lawes of God: but the time following shall declare this thing.
 18 Now when they games that were vnto every five yeere, were played at Tyre, the king being present.
 19 This wicked Iasoun flew from Ierusalem men to looke vpon them, as though they had bene Antiochians, which brought three hundred machines of silver for a sacrifice, & three hundred that they did cast into the fire, they might see: but he followed this sacrifice (because it was not contrary) but to be beloved for other purposes.
 20 So he that first them, sent them for the sacrifice of Hircanus: but because of those that brought them, they were given to the making of palaces.
 21 Now Apollonius the sonne of Menelaus the Ierusalemite, because of the corruption of King Ptolemies, did come last when Antiochus

perceived that he was easily affectioned toward his affaires, he sought his owne assurance, and departed from thence to toppe, and so came to Ierusalem.
 22 Where hee was honourably received of the Ierosolimites, and was brought in with torches, and with great showings, and so hee went with his hoste vnto Phenice.
 23 Three yeere after ward Iasoun sent Menelaus the forefayde Simons brother, to beare the money vnto the king, and to bring to passe certaine necessarie affaires, whereof he had given him a memoriall.
 24 But hee, being commended to the King, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe, for hee gave three hundred talents of silver more then Iasoun.
 25 So hee gave the Kings letters parents, albeit he had nothing in himself worthy of the hie Priesthood, but bare the stomacke of a cruel tyrant, and the wrath of a wilde beast.
 26 Then Iasoun, which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.
 27 So Menelaus gave the fortinion: but as for the money that he had promised vnto the King, he wooke none order for it, albeit Sosistras the ruler of the castle required it.
 28 For vnto him appertayned the gathering of the customes, wherefore they were both called before the king.
 29 Now Menelaus left his brother Lyfimachus in his steade in the Priesthoode, and Sosistras left Crates which was gouernour of the Cyprians.
 30 While these things were in doing, the Tharsians and they of Mallos made insurrection, because they were given to the kings custome called Antiochus.
 31 Then came the king in all haste to appease the businesse, leaving Andronicus a man of authority to be his lieutenant.
 32 Now Menelaus supposing that he had gotten a convenient time, stole certaine vessels of gold out of the Temple, and gave certaine of them to Andronicus, and some hee sold at Tyre, and in the cities thereby.
 33 Which when Onias knew of a suretie, he reproued him, and withdrew himselfe into a Sanctuary at Daphne by Antiochia.
 34 Wherefore Menelaus taking Andronicus, purpued him to lay Onias to: when he came to Onias, he counselled him craftily, saying: him his right hand with an vnder: (wherein hee trusted him) and persuaded him to come into the Sanctuary, so he slew him incontinently without any regard of his custome.
 35 For he which could not only the Iewes, but many other nations also were grieved, and woulde it heartily for the vngodlynes death of this man.
 36 And when the king was come againe from the places about Capita, the Iewes that were in the cite and certaine of the Gentiles, that abhorred the fact also, compassed because Onias was slaine, within the cite.
 37 Therefore Antiochus was sore in his mind, and hee had compassion, and wept because of the modesty and great discretion of him that was dead.
 38 Wherefore being kindled with anger, hee tooke away Andronicus garment of purple, & rent his clothes, & commanded him to be led through out the citie, and in the later place where hee had

Dr, that he would write the Antiochians that were at Ierusalem among them.

Dr, Iasoun is taken of wantonnesse at the Games, &c.

This game was to trie strength by casting a stone that had an hole in the middle, or a piece of metall.

Dr, Olympian games, which were games kept every fift yeere.

Pr, Iasoun

committed the wickednesse against Omias, he was slaine as a murderer. Thus the Lord rewarded him his punishment as he had deserved.

39 ¶ Nowe when Lyfmachus had done many wicked deedes in the cite through the counsell of Menelaus, and the bruit was spread abroad, the multitude gathered them together against Lyfmachus for he had caried out now much vessell of gold.

40 And when the people arose, and were full of anger, Lyfmachus armed about three thousande, and began to vse vnlawfull power, a certaine tyrant being their captaine, who was no lesse decayed in wit then in age.

41 But when they vnderstoode the purpose of Lyfmachus, some gate stones, some great clubs, and some cast handfulls of dust, which lay by, vpon Lyfmachus men, and those that insuled them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber himselfe they killed besides the treasure.

43 For these causes an accusation was laide against Menelaus.

44 And when the king came to Tyrus, three men sent from the Senate pleading the cause before him.

45 But Menelaus being now conuicted, promised to Ptolemeus *the summe* of Dorimines much money, if he would perswade the King.

46 So Ptolemeus went to the king into a court, where as he was to coole himselfe, and turned the kings mind.

47 In so much that hee discharged Menelaus from the accusations (notwithstanding he was the cause of all mischiefe) and condemned those poore men to death, which if they had tolde their cause, yea, before the Scythians, they shoulde haue bene heard as innocent.

48 Thus were they sore punished vniuilly, which followed vpon the matter for the cite, and for the people, and for the holy vessels.

49 Wherefore they of Tyrus hate I & wickednes, and ministred all things liberally for their buriall.

50 And so through the couetousnesse of them that were in power, Menelaus remained in authoritie, increasing in malice, and declared himselfe a great traitour to the citizens.

CHAP. V.

2 *Of the figures and tokens seene in Jerusalem. 4 Of the male and wickednesse of Iudas. 11 The purpose of Antiochus against the Iewes. 15 The spoiling of the Temple. 27 Maccabees flie into the wilderness.*

ABout the same time Antiochus vnderooke his second voyage into Egypt.

1 And then there was scene throughout all the cite of *Ierusalem*, forty dayes long, horsemen running in the aire, with robes of golde, and as bandes of speere men,

2 And as troupes of horsemen set in aray, encountering and courting one against another with shaking of shields and multitude of darts, & drawing of swordes, and shooting of arrowes, and the glittering of the golden armour scene, and harness of all sorts.

3 Therefore every man prayed, that those tokens might turne to good.

4 Now when there was gone forth a false rumour, as though Antiochus had bene dead, Iason tooke at the least a thousand men, & came suddenly vpon the city, and they that were vpon the walls, being put backe, and the cite at length taken,

5 Menelaus fled into the castell but Iason slew his owne citizens without mercie, not considering that to haue the aduantage against his kinsmen is greatest disadvantage, but thought that he had gotten the victory of his enemies, and not of his owne nation.

6 Yet he gate not the superiority, but at the last receiued shame for the reward of his treason, and went againe like a vagabonde into the countrey of the Ammonites.

7 Finally hee had this ende of his wicked conseration, that hee was I accused before Areeta the king of the Arabians, and fledde from cite to cite, being pursued of every man, and hated as a forsaker of the Lawes, and was in abomination, as an enemy of his countrey and citizens, and was drisen into Egypt.

8 Thus hee that had chased many out of their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

9 And he that had cast many out vnburied, was thrown out himselfe, no man mourning for him, nor putting him in his graue: neither was hee partaker of his fathers sepulchre.

10 ¶ Now when these things that were done, were declared to the King, hee thought that Iudea would haue fallen from him: wherefore hee came with a furious minde out of Egypt, and tooke the cite by violence.

11 He commanded his men of warre also, that they should kil and not spare (such as they met, and to slay such as went into their houses,

12 Thus was there a slaughter of yong men, and olde men, and a destruction of men & women and children, and virgins, and infants were murdered.

13 So that within three dayes were slaine fourescore thousand, & forty thousand taken prisoners, and there were as many folde as were slaine.

14 Yet was he not content with this, but drist goe into the most holy Temple of all the worlde, hauing Menelaus that traitour to the Lawes, and to his countrey, to be his guide,

15 And with his wicked handes tooke the holy vessels, which other kings had giuen for the garnishing glory and honour of that place, and handled them with his wicked handes.

16 So haurie in his minde was Antiochus, that hee considered not, that God was not a little wrath for the finnes of them that dwelt in the cite, for the which such contempt came vpon that place.

17 For if they had not bene wrapped in many finnes, hee, as soone as hee had come, had suddenly bene punished, and put backe from his presumption, as Heliodorus was, whome Seleucus the king sent to viewe the treasure.

18 But God hath not chosen the nation for the places sake, but the place for the nations sake.

19 And therefore is the place become partaker of the peoples trouble, but afterward shall it bee partaker of the benefices of the Lorde, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shall be reconciled, it shall bee set vp in great worship againe.

20 ¶ So when Antiochus had taken eightene hundred talents out of the Temple, hee gure him to Antiochia in al haste, thinking in his pride to make men saile vpon the drie lande, and to walke vpon the sea: such an bie minde had he.

21 But his best deputies to viewe the peoples rebellion

107, 108, 109,

rusalem Philip a Phrygian by birth, in manners more cruel then he that set him there:

23 And at Garzin Andronicus, and with them Menelaus, which was more gruous to the citizens then the other, and was desperate against the Iewes his citizens.

24 He sent also Apollonius a cruel prince, with an armie of two and twentie thousand, whome he commaunded to slay those that were toward mans age, and to sell the women, and the yonger sort.

25 So when hee came to Ierusalem, hee sayned peace, and kept him fill into the holy day of Sabbath: and then finding the Iewes keeping the feast, he commaunded his men to take their weapons.

26 And so he slew all them that were gone forth to the shewe, and running through the citie with his men armed, hee murdered a great number.

27 But Iudas Maccabeus, being as it were the remnant, fled into the wilderness, & lived there in the mountains with his company among the beastes, and dwelling there, and eating grasse, least they should be partakers of the filthinesse.

CHAP. VI.

2 The Iewes are compelled to leave the Lawe of God. 4 The Temple is defiled. 10 The women cruelly punished. 28 The grievous paine of Eleazarus.

Mr. Antiochus. **N**OT long after this, sent the king an olde man of Athens, for to compell the Iewes, to transgresse the Lawes of the fathers, and not to be governed by the Lawe of God.

3 And to defile the Temple that was at Ierusalem, and to call it the Temple of Iupiter Olympius, and that of Garzin, according as they did dwell at that place, Iupiter that keepeth hospitality.

4 This wicked gouernement was fore and gruous vnto the people.

5 For the Temple was full of dissolution, and gluttonie of the Gentiles, which dallied with harlots, and had to doe with women within the circuit of the holy places, and brought in such things as were not lawfull.

6 The altar also was full of such things as were abominable and forbidden by the Lawe.

6 Neither was it lawfull to keepe the Sabbaths, nor to obserue their ancient feasts, nor plainly to confesse himselfe to be a Iewe.

7 In the day of the Kings birth they were grieuously compelled perforce euery moneth to banquet, and when the feast of Bacchus was kept, they were constrained to goe in the procession of Bacchus with garlands of yule.

8 Moreover through the counsell of Ptolemyus, there went out a commaundement vnto the next cities of the heathen against the Iewes, that the like custome, and banquetting should be kept.

9 And who so would not conforme themselves to the manner of the Gentiles, should be put to death: then might a man haue seene the present miserie.

10 For there were two women brought forth, that had circumcised their sonnes, whom when they had led rounde about the citie (the babes hanging at their breastes) they cast them downe headlong over the walles.

11 Some that were runne together into dennes to keepe the Sabbath day secretly, were discovered vnto Philip, and were burnt together, because that for the reuerence of the honourable day they were afraine to helpe themselves.

12 Now I beseech those which read this booke, that they bee not discouraged by these calamities,

but that they iudge these afflictions, not to bee for destruction, but for a challenging of our nation.

13 For it is a token of his great goodnes, not to suffer sinners long to continue, but straightwayes to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whom hee punisheth when they are come to the fullnesse of their finnes.

15 But thus hee dealt with vs, that our finnes should not bee heaped vnto the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraweth his mercie from vs: and though hee punish with aduersitie, yet doeth hee neuer forsake his people.

17 But let this bee spoken now for a warning vnto vs: and now will we come to the declaring of the matter in fewe wordes.

18 ¶ Eleazar then one of the principall scribes, an aged man, and of a well fauoured countenance, was constrained to open his mouth, and to eate swines flesh.

19 But he desiring rather to die gloriously then to liue with hatred, offered himselfe willingly to the torment, and spit it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banquet, for that olde friendship of the man, tooke him aside priuily, and prayed him, that hee would take such flesh, as was lawfull for him to vse, and as hee would prepare for himselfe, and distemle as though hee had eaten of the things appointed by the king, euen the flesh of the sacrifice.

22 That in so doing he might be deliuered from death, and that for the olde friendship that was among them, hee would recieve this fauour.

23 But hee began to confide discretely, and as became his age, and the excellencie of his ancient yeres, and the honour of his gray haire, whereunto hee was come, and his most honest conuersation from his childehoode, but chiefly the holy Lawe made and giuen by God: therefore hee answered consequently, and willed them straightwayes to send him to the graue.

24 For it becommeth not our age, *sayde he*, to distemle, whereby many young persons might thinke, that Eleazar being fourescore yere olde and ten were now gone to another religion.

25 And so through mine hypocresie (for a little time of a transitorie life) they might be decieued by me, and I should procure malediction, and reproch to mine olde age.

26 For though I were now deliuered from the torments of men, yet coulde I not escape the hand of the Almighty, neither aliae nor dead.

27 Wherefore I will now change this life manfully, & will shew my self such as mine age requirith.

28 And so will leaue a notable example for such as be yong, to die willingly & courageously for the honourable and holy Lawes. And when he had said these wordes, immediately he went to torment.

29 Nowe they that ledde him, changed the loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thought it had bene a rage.

30 And as hee was ready to giue the ghost because of the strokes, he sighed and sayd, The Lord that hath the holy knowledge, knoweth manifestly, that whereas I might haue bene distressed from

*For raising of the
flesh that was
sacrificed.*

*For an
example
of life*

death, I am scourged and suffer these sweet poysons of my body: but in my minde I suffer them gladly for his religion.

31 Euen now after this manner ended he his life, leaving his death for an example of a noble courage, and a memorial of vertue, not only vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seven brethren and of their mother.

I Came to passe also, that seuen brethren, with their mother, were taken to be compelled by the King against the Law, to taste swines flesh, & were poynted with scourges and whippes.

2 But one of them, which spake first, said thus, What seekest thou? and what wouldest thou knowe of vs? we are ready to die, rather then to transgresse the Lawes of our fathers.

3 Then was the King angry, and commaunded to heate pannes and caldrons, which were incontinently made hote.

4 And he commaunded the tongue of him that spake first, to be cut out, and to flay him, and to cut off the vniuersall partes of his body in the sight of his other brethren and his mother.

5 Now when he was thus mangled in all his members, he commaunded him to bee brought aliue to the fire, and to frye him in the painne: and while the smoke for a long time smoked out of the panne, the other brethren with their mother, exhorted one another to die courageously, saying in this manner,

6 The Lord God doeth regard vs, and in deede taketh pleasure in vs, as Moyses declared in the song wherein he testified openly, saying, That God will take pleasure in his seruants.

7 ¶ So when the first was dead after this manner, they brought the second to make him a mocking stocke: and when they had pulled the skinned with the haire out of his head, they asked him, if hee would eat, or he were punished in all the members of the body.

8 But hee answered in his owne language, and sayde, No. Wherefore he was tormented forthwith like the first.

9 And when he was at the last breath, he sayd, Thou murtherer takest this present life from vs, but the king of the world will raise vs vp, which die for his Lawes, in the resurrection of euertlasting life.

10 ¶ After him was the thirde had in derision, and when they demanded his tongue, he put it out incontinently, and stretched forth his handes boldly,

11 And spake manfully, These haue I had from the heauen, but now for the Lawe of God I despise them, and trust that I shall receiue them of him againe.

12 Insomuch that the king and they which were with him, maruelled at the yong mans courage, as at one that nothing regarded the paines.

13 ¶ Now when hee was dead also, they vexed and tormented the fourth in like manner.

14 And when he was now ready to dye, he sayd thus, It is better that we should change this which we might hope for of men, and waite for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fifth also and tormented him.

16 Who looked vpon the King, and said, Thou hast power among men, and though thou bee a mortal man, thou dost what thou wilt: but thinke

not, that God hath forsaken our nation.

17 But abide a while, and thou shalt see his great power, how he will torment thee and thy fellowe.

18 After him also they brought the sixt, who, being at the point of death, sayde, Deceiue not thy selfe foolishly: for we suffer these things, which are worthy to be wondered at: for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertaketh to fight against God, that thou shalt be vnquished.

20 But the mother was maruelous aboute all other, and worthy of honourable memorie: for when she saw her seuen sonnes slaine within the space of one day, she suffered it with a good will, because of the hope that he had in the Lord.

21 Yea, she exhorted euery one of them in her owne language, and being full of courage and widome, stirred vp her womanly affections with a manly stomacke, and said vnto them,

22 I cannot tell how ye came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body.

23 But doubtlesse the Creator of the world, which formed the birth of man, and found out the beginning of all things, will also of his owne mercy giue you breath and life againe, as ye now regarde not your owne felices, for his Lawes sake.

24 Now Antiochus thinking himselfe despised, and considering the iniurious words, while the yongest was yet aliue, he did exhort him not only with wordes, but swore also vnto him by an othe that he would make him rich and wealthy, if he would forsake the Lawes of his fathers, and that hee woulde take him as a friend, and giue him offices.

25 But when the yong man woulde in no case hearken vnto him, the King called his mother, and exhorted that she woulde counsell the yong man to saue his life.

26 And when hee had exhorted her with many wordes, she promised him that she woulde counsell her sonne.

27 So shee turned her vnto him, laughing the cruell tyrant to scorne, and spake in her owne language, O my sonne haue pittie vpon mee, that bare thee nine moneths in my wombe, and gaue thee sucke three yeres, and nourished thee, and tooke care for thee vnto this age, and brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise.

29 Feare not this hangman, but shewe thy selfe worthy such brethren by suffering death, that I may receiue thee in mercie with thy brethren.

30 While she was yet speaking these words, the yong man said, Whom wait ye for? I will not obey the Kings commaundement; but I will obey the commaundement of the Lawe that was giuen vnto our fathers by Moyses.

31 And thou that imaginest all mischief against the Hebrewes, shall not escape the hand of God.

32 For we suffer these things, because of our sinnes,

33 But though the lining Lord be angry with vs a little while for our chaffening and correction, yet wil he be reconciled with his own seruants.

34 But thou, O man without religion and most wicked of all men, list not thy selfe vp in vainglorious words.

which are put up with vncertain hope, & lifteth thine hands against the seruants of God.

35 For thou hast not yet escaped the iudgement of Almighty God, which seeth all things.

36 My brethren that haue suffred a little paine, are now vnder the diuine couenant of euermlasting life: but thou through the iudgement of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my body & life for the Lawes of our fathers, beseeching God, that he wil soone be mercifull vnto our nation, and that thou by torment and punishment mayest confesse, that he is the onely God,

38 And that in mee and my brethren the wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.

39 Then the king being kindled with anger, ragged more cruelly against him, then the others, and tooke it grievously, that he was mocked.

40 So hee also died holily, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this now be ynough spoken concerning the bankers, and extreme cruelties.

CHAP. VIII.

2 *Iudas gathered together his hoste. 9 Nicanor is first against Iudas. 18 Iudas vs battell his soldiers to confidence. 20 Nicanor is overcome. 27 The Lews giue thanks, after they haue put their enimies to flight, diuiding part of the spoyle vnto the sisterlyste and vnto the widower. 30 Translators and Backbiters are discomfited. 33 Nicanor flieth vnto Antiochia.*

Then Iudas Maccabeus, and they that were with him, went priuily into the towne, and called their kinsfolkes and friends together, & tooke vnto them all such as continued in the Lewes religion, and assembled fixe thousand men.

1 So they called vpon the Lord, that he would haue an eye vnto his people, which was vexed of eueny man, and haue pite vpon the Temple that was defiled by wicked men,

3 And that he would haue compassion vpon the cite that was destroyed, and almost brought to the ground, and that he would heare the voyce of the blood that cryed vnto him,

4 And that hee would remember the wicked slaughter of the innocent children, and the blasphemies committed against his name, and that hee would shew his hatred against the wicked.

5 Nowe when Maccabeus had gathered this multitude he could not be withstood by y^e heathens: for the wrath of the Lord was turned vnto mercy.

6 Therefore he came at vnwares, and burnt vp the towne and cities: yet he tooke the most commodious places, and slew many of the enemies.

7 But specially he vnder the nightes to make such assaults, in so much that the bruite of his manlinesse was spread euery where.

8 ¶ So when Philippe sawe that this man increased by litle and litle, and that things prospered with him for the most part, he wrote vnto Ptolemeus the gouernour of Coelosyria and Phenice, to helpe him in the kings businesse.

9 Then sent hee speedily Nicanor the sonne of Patroclus, a speciall friend of his, and gaue him of all nations of the heathen no lesse then twentie thousand men, to roote out y^e whole generation of the Lewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience,

10 Nicanor ordeined also a tribute for the king, of two thousand talents, which the Romanes

should haue to bee taken of the Lewes that were taken prisoners.

11 Therefore immediately he sent to the cities on the sea coast, prouoking them to buye Lewes to be their seruants, promising to sell foure score and ten for one talent: but he considered not the vengeance of almighty God, that should come vpon him.

12 When Iudas then knewe of Nicanors coming, hee tolde them that were with him, of the coming of the armie.

13 Nowe were there some of them fearefull, which trusted not vnto the righteousnesse of God, but fled away, and abode not in that place.

14 But the other folde all that they had left, and besought the Lord together, to deliuer them from that wicked Nicanor, which had sold them, or euer he came neere them.

15 And though hee would not doe it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabeus called his men together, about fixe thousand, exhorting them not to be afraid of their enemies, neither to feare the great multitude of y^e Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eyes the iniurie that they had vnjustly done to the holy place, & the cruelty done to the cite by derision, and the destruction of the orders established by their fathers.

18 For they, sayd he, trust in their weapons and boldnesse: but our confidence is in the Almighty God, which at a becke can both destroy them that come against vs, and all the world.

19 Moreover he astonished them of the helpe that God shewed vnto their fathers, as when they perished an hundreth and fourescore & fixe thousand vnder Sennacherib,

20 And of the battel that they had in Babylon against the Gallatians, how they came in al to y^e battel eight thousand, with foure thousand Macedonians: & when the Macedonians were astonished, the eight thousand slew an hundreth and twenty thousand, through the helpe that was giuen them from heaven, whereby they had receiued many benefites.

22 Thus when hee had made them bolde with these wordes, and ready to die for the Lawes & the country, he diuided his armie into foure partes.

23 And made his owne brethren captaines ouer the armie, to wit, Simon, and Ioseph and Jonathan, giuing ech one fifteene hundred men.

24 And when Eleazarus had reade the holy booke, & giuen them a token of the helpe of God, Iudas which led the forward, ioyned with Nicanor,

24 And because the Almighty helped them, slewe about nine thousand men, and wounded and maymed the most part of Nicanors hoste, and so put all to flight.

25 And tooke the money from those that came to buy them, and pursued them farr: but lacking time they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, and spoiled the enemies, and kept the Sabbath, giuing thanks and praying the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercie.

28 And after the Sabbath, they distributed the spoyle

the city was
destroyed
and the
people were
scattered

the city was
destroyed
and the
people were
scattered

* Num. 31. 10
the city was
destroyed
and the
people were
scattered

spoiles to the sicke, and to the fatherlesse, and to the widowes, and diuided the residue among them selues and their children.

39 When this was done, and they all had made a generall prayer, they besought the merciful Lord to be reconciled at the length with his seruants.

40 Afterward with one consent they fell vpon Timotheus and Barchides, and slew about twentie thousand, and waine his and strong holdes, and diuided great spoiles, and gaue an equall portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

41 Moreouer they gathered their weapons together, and laid them vp diligently in convenient places, and brought the remnant of the spoiles to Ierusalem.

42 They slewe also Philarches a most wicked person, which was with Timotheus, and had vexed the Iewes many wayes.

43 And when they kept the feast of Victorie in their country, they burnt Calistenes that had set fire vpon the holy gates, which was fled into a litle house: so he receiued a reward meete for his wickednesse.

44 And that most wicked Nicanor, which had brought a thousand merchants to buy the Iewes,

45 Hee was through the helpe of the Lorde brought downe of them whom he thought as nothing, in so much that he put off his glorious raiment, & fled ouerthwart the country like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

46 Thus he that promised to pay tribute to the Romanes, by means of the prisoners of Ierusalem, brought newes, that the Iewes had a defender, and for this cause none could hurt the Iewes, because they followed the Lawes appointed by him.

CHAP. IX.

Antiochus willing to fight Persepolis is put to flight. 51-55 In his flight hee is smitten with the Lorde, 56 The punishment of Antiochus, 57 Hee is miserably killed.

At the same time, came Antiochus againe with dishonour out of the countrey of Persia.

3 For when he came to Persepolis, and went about to robbe the Temple, and to subdue the citie, the people raiued in a rage to defend themselves with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

4 Now when he came to Ecbatane, he vnderstood the things that had come to Nicanor, and Timotheus.

5 And then being chafed in his fume, hee thought to insulte to the Iewes their fault, which had put him to flight, and therefore commanded his chiefe man to drue continually, & to dispatch the iourney: for Gods iudgement compelled him: for he had said thus in his pride, I will make Ierusalem a common burying place of the Iewes, when Teomee their chiefe.

6 And the Lord Almighty and God of Israel smote him with an incurable and insurable plague: for asloope as he had spoken these wordes, a paine of the bowels, that was remediless, came vpon him, and sore torments of the inner partes.

7 And thus most furiously: for he had fornicated other mens bowels with diuers and strange torment.

8 Howbeit he would in no wise cease from his sinnes, but continued the more with pride, brag-

ging, can fire in his rage against the Iewes, he commanded to haste the iourney: but it came to passe that he fel downe from the chaire that he can faintly, so that all the members of his body were bruised with the great fall.

9 And thus he that a litle aforethought hee might command the floods of the sea, (so proud was he beyond the condition of man) and to weigh the his mountaines in the balancie, was now cast on the ground, and carryed in a horse-litter, declaring vnto all the manifest power of God.

10 So that the women came out of the bedds of this wicked man in abundance: and while hee was aliue, his flesh fell off for paine and torment, and all his armie was grieved at his fall.

11 Thus no man could beare, because of his stinke, him that a litle aforethought hee might reach to the starres of heauen.

12 Then he began to leane off his iust pride, and self-will, when he was plagued and came to the knowledge of himself by the scourge of God, and by his paine which increased eury moment.

13 And when he himselfe might not abide his owne stinke, he said these wordes, It is meete to be subiect vnto God, and that a man which is mortal, should not thinke himselfe equall vnto God thow pride.

14 This wicked person prayed also vnto the Lord, who would now haue no mercie on him.

15 And said thus, that he would set at libertie the holy citie, vnto the which he had haste to destroy it, and to make it a burying place.

16 And as touching the Iewes (whom hee had iudged not worthe to be buried, but would haue cast them out with their children to be deuoured of the foules and wilde beastes) he would make them all like the citizens of Athens.

17 And whereas he had spoiled the holy Temple afore, he would garnish it with great gifts, and increate the holy vessels, and of his owne reas beare the charges belonging to the sacrifices.

18 Yes, and that he would also become a Iewe himselfe, and go thorow all the world that was inhabited, and preach the power of God.

19 But for all this his paines would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health, he wrote vnto the Iewes this letter vnderwritten, containing the forme of a supplication.

20 THE KING and Prince Antiochus vnto the Iewes his louing citizens witheth much joy and health and prosperitie.

21 If ye and your children fare well, and if all things goe after your minde, I gine great thanks vnto God having hope in the heauen.

22 Though I lie sicke, yet I am mindful of your honour, and good will for the loue I beare you: therefore when I returned from the countrey of Persia, and fell into a sore disease, I thought it necessarie to care for the common safetie of all.

23 Nor distrusting mine health, but having great hope to escape this sicknesse.

24 Therefore considering that when my father Iud an hoste against the hee countreyes, he appointed you that should succede him.

25 That if any controversie happened contrary to his expectation, or if that any thing were brought that were prouisory in the land might know to whome the affaires were committed, that they should not be troubled.

27 Again, what I ponder how that the gouernours that are borderers, and neighbour vnto my kingdome, wait for all occasions and looke but for opportunitie, I haue ordained that my sonne Antiochus shall be King, whome I oft commended and committed to many of you, when I went into the hie prouinces, and haue written vnto him as followeth hereafter.

26 Therefore I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that every man will be faithfull vnto me and my sonne.

27 For I trust that he will be gentle, and loving vnto you according vnto my minde.

28 ¶ Thus the murder and blasphemers suffered most grievously, & as he had intreated other men, so hee dyed a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him, carried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemus Philometor.

CHAP. X.

1 Indus Maccabeus taketh the citie and the Temple. 2 The attes of Eupator. 3 The Iewes fight against the Idumeans. 4 Timotheus invadeth Indus, with whom Indus rejoyneth battell. 5 Five men appeare in the aire to the helpe of the Jewes. 6 Timotheus is slaine.

Maccabeus now and his company, through the helpe of the Lord, wanne the Temple and the citie againe,

2 And destroyed the altars, and chappels that the heathen had builded in the open places,

3 And censed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense two yeeres, and sixe months after, and set forth the lampes, and the shewbread.

4 When that was done, they fell downe flat vpon the ground, and besought the Lorde, that they might come no more into such troubles, but if they sinned any more against him, that he himselfe would chasten them with mercie, and that they might not be deliuered to the blasphemous and barbarous nations.

5 Nowe vpon the same day, that the strangers polluted the Temple, on the very same day it was censed againe, even the five and twenty day of the same moneth, which is || Challeu.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembering, that not long afore they held the feast of the Tabernacles when they liued in the mountaines and denes like beasts.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in cleansing his place.

8 They ordained also by a common statute and decree, that every yeere those dayes should be kept of the whole nation of the Iewes.

9 And this was the ende of Antiochus called Epiphane.

10 ¶ Now will we declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres that followed.

11 For when hee had taken the kingdome, he made on Lyfias, which had bene captaine of the hoste in Phénice, and Coelosyria ruler over the af-

fares of the realme.

12 For Ptolemus that was called Macron purposed to do iustice vnto the Iewes, for the wrong that had bene done vnto them, and went about to beaue himselfe peaceably with them.

13 For the which cause he was accused of his friends before Eupator, and was called oft times traitour, because he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphane: therefore fearing that hee was no more in estimation, he was discouraged, and poysoned himselfe, and dyed.

14 ¶ But when Gorgias was gouernour of the same places, hee entertained strangers, and made warre oft times against the Iewes.

15 Moreover the Idumeans that held the strong holdes, which were meete for their purpose, troubled the Iewes, and by recuiring them were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus made prayers, and besought God that he would be their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And assaulted them fore, that they wane the places, and slewe all that fought against them on the wall, and killed all that they met with, and slue no lesse then twentie thousand.

18 And because certaine (which were no lesse then nine thousand) were fled into two strong castles, hauing all maner of things conuenient to susteine the siege,

19 Maccabeus left Simon, and Ioseph, and Zachaeus also, and those that were with them, which were ynow to besiege them, and departed to those places which were more necessarie.

20 Now they that were with Simon, being led with couetousnesse, were intreated for money (through certaine of those that were in the castle) and tooke sentenue thousand drachmes, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the gouernours of the people together, and accused those men, that they had sold their brethren for money, and let their enemies go.

22 So he slew them when they were comit of treason: and immediately wane the two castles:

23 And hauing good successe, as in all the warres that he tooke in hand, hee slewe in the two castles moe then twentie thousand.

24 Nowe Timotheus whome the Iewes had overcome afore, gathered an armie of strangers of all sortes, and brought a great troupe of horsemen out of Asia to winne Iewrie by strength.

25 But when he drew neere, Maccabeus and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their robes with sackcloth,

26 And fell downe at the foote of the altar, and besought the Lord to be mercifull vnto them, and to be an enemy to their enemies, and to bee an aduersarie to the aduersaries, * as their Law declareth.

27 So after the prayer, they tooke their weapons, and went further from the citie, and when they came neere to the enemies, they tooke heede to themselves.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble

victory, and the other tooke courage as a guide of the warre.

39 When the battell waxed strong, there appeared vnto the enemies from heauen hie comely men vpon horses with bridles of golde, and two of them led the Lewes,

30 And tooke Maccabeus betwix them, and couered him on euery side with their weapons, and kept him safe, but shotte darts, and lightnings against the enemies, so that they were confounded with blindness, and beaten downe and full of trouble.

31 There were slaine of *sore* men twentie thousande and fife hundredth, and fixe hundredth horsemen.

32 As for Timotheus himselfe, he fled vnto Gazara, which was called a very strong holde, where in Cherias was captaine.

33 But Maccabeus and his company layde siege against the fortresse with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible wordes.

35 Neuerthelesse vpon the iijth day in the morning, twentie yong men of Maccabeus company, whose hearts were inflamed, because of the blasphemies, came vnto the wall, and with bold stomackes smote downe those that they met.

36 Others also that climed vp vpon the engines of warre against them that were within, set fire vpo the towers, and burnt vp those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the armie, and tooke the citie.

37 And hauing found Timotheus, that was crept into a cave, they killed him, and Cherias his brother with Apollaphanes.

38 When this was done, they prayed the Lorde with praises and thanksgiving, which had done so great things for Israel, and giuen them the victory.

CHAP. XL

1 *Lysias goeth about to ouercome the Jewes. 2 Demetrius is first from heauen vnto the Jewes. 3 The letter of Lysias vnto the Jewes. 4 The letter of King Antiochus vnto Lysias. 5 A letter of the same vnto the Jewes. 6 A letter of the Romans vnto the Jewes.*

Very shortly after this, Lysias the kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.

2 And when hee had gathered about fourescore thousand, with all the horsemen, he came against the Jewes, thinking to make the citie an habitation of the Gentiles.

3 And the temple would hee haue to get money by, like the other temples of the heathen: for hee would sell the Priestes office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footemen, and thousand of horsemen, and in his fourescore Elephants,

5 He came into Iudea, and drewe heere to Bethsura, which was a castle of defence, fife furlongs from Ierusalem, and layd sore siege vnto it.

6 But when Maccabeus, and his company knewe that he besieged the holdes, they and all the people made prayers with weeping, and tears before the Lorde, that he would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would

separate themselves together with him, to helpe their brethren: so they went forth together with a courageous minde.

8 And as they were there besides Ierusalem, there appeared before them vpon horsebacke a man in white cloathing, shaking his harnesse of golde.

9 Then they prayed the mercifull God all together, and tooke heart, in somuch that they were ready, not onely to fight with men, but with the most cruel beastes, and to breake downe walles of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lorde was mercifull vnto them.

11 And running vpon their enemies like lyons, they slewe eleuen thousand footemen, and sixtene hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, and Lysias himselfe fled away shamefully, and so escaped.

13 Who as he was a man of vnderstanding, considering what losse he had had, and knowing, that the Hebrewes could not be overcome because the Almighty God helped them, sent vnto them,

14 And promised, that hee would consent to all things which were reasonable, & persuade the King to be their friend.

15 Maccabeus agreed to Lysias requests hauing respect in all things to the common wealth, and whatsoever Maccabeus wrote vnto Lysias concerning the Jewes, the King graunted it.

16 For there were letters written vnto the Jewes from Lysias concerning these wordes, *LYSIAS* vnto the people of the Jewes sendeth greeting.

17 Iohn and I Abessalom, which were sent from you, deliuered me the things that you demanded by writing, and required mee to fulfill the things that they had declared.

18 Therefore what things soeuer were meete to be reported to the King himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if ye bechaue your selues as friends towards his affaires, hereafter also I will endeavour my selfe to doe you good.

20 As concerning these things, I haue giuen commandement to these men, and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare yee well, the hundreth and eight and foureth yee, the foure and twentieth day of the moneth Dioscorinthios.

22 Nowe the Kings letter contained these wordes, *KING ANTIOCHVS* vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our Realme, lue quietly, that euery man may apply his owne affaires.

24 Wee vnderstande also that the Jewes would not consent to our father, for to be brought vnto the custome of the Gentiles, but would keepe their owne manner of liuing: for the which cause they require of vs, that we would suffer them to lue after their owne Lawes.

25 Wherefore our minde is that this nation shal bee in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.

26 Thou shalt doe well therefore to sende vnto them, & graunt them peace, that when they are con-

titles of our minds, they may be of good comfort, and cheerfully goe about their owne affaires.

27 And this was the Kings letter vnto the nation. KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes, sendeth greeting.

28 If ye fate well, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs that your desire was to returne home, and to apply your owne businessse.

30 Wherefore, those that will depart, wee giue them free libertie, vnto the thirtieth day of the month of I Panthicus,

31 That the Iewes may vse their owne manner of lining and lawes, like as afore, and none of them by any manner of wayes to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare yee well: the hundredth and eight and fourtie yeere, the fifteenth day of the month of Panthicus.

34 ¶ The Romanes also sent a letter conteyning these wordes, QVINIVS MEMMIVS and Titus | Manlius ambassadours of the Romanes, vnto the people of the Iewes send greeting.

35 The things that Lysias the Kings Kinsman hath granted you, we graunt the same also.

36 But concerning that which hee shall report vnto the King, send hither some with speede, when yee haue considered the matter diligently, that wee may consult thereupon as shall bee best for you: for we must goe vnto Antiochia.

37 And therefore make haste and sende some men, that we may know your minde.

38 Fare well: this hundredth and eight and fourtie yeere, the fifteenth day of the month of Panthicus.

CHAP. XII.

1 Timotheus traueiled the Iewes. 2 The wicked deeds of them of Ioppe against the Iewes. 3 Iudas is enticed of them. 4 Hee furieth first in the haven of Ptolema. 5 The pursuie of the Iewes against Timotheus. 6 Timotheus is taken and is gone to Ioppe. 7 Iudas pursueth Gorgias.

WHen these couenants were made, Lysias was with the King, and the Iewes tilld their ground.

2 But the gouernours of the places, as Timotheus and Appollonius the sonne of Genneus, and Jeronimus, and also Demophon, and besides them Nicator the gouernour of Cyprus, would not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the ships, which they had prepared as though they had ought them none eill wil.

4 And so by the common aduise of the city, they obeyed them, and susceiued nothing: but when they were gone forth into the deepe, they drowned no lesse then two hundred of them.

5 Now when Iudas knew of this cruelty shewed against his nation, he commaunded those men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, hee went forth against the murderers of his brethren, and set out in the haueyn by night, and burnt the ships, and those that were therein, and slawe.

7 And when the citie saw that vs, hee departed

as though he would come againe, and roote out all them out of the citie of Ioppe.

8 ¶ But when hee perceived that the Samarites were minded to doe in like maner vnto the Iewes, which dwelt among them,

9 Hee came vpon the Samarites by night, and set fire in the haueyn with the same, so that the light of the fire was seene at Ierusalem, vpon two hundredth and fourtie furlongs.

10 Now when they were gone from thence nine furlongs, in the iourney toward Timotheus, about fise thousand men of foot, and fise hundredth horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Iudas, through the helpe of God: the || Nomades of Arabia being overcome, besought Iudas to make peace with them, and promised to giue him certaine cattell, and to helpe him in other things.

12 And Iudas thinking that they should in deed bee profitable concerning many things, granted them peace: whereupon they thooke hands, and so they departed to their tents.

13 ¶ Iudas also assaulted a citie called Caspis, which was strong by reason of a bridge, and fenced round about with walles, and had diuers kindes of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of victuals, that they were the slackest in their doings, reuiling them that were with Iudas, and reproching them: yea, they blasphemed and spake such words as were not lawfull.

15 But Maccabeus souldiers, calling vpon the great Prince of the worlde (which without any instruments, or engines of warre, did * cast downe the walles of Iericho in the time of Ioseph) sent a fierce assault against the walles.

16 And tooke the citie by the will of God, and made an exceeding great slaughter, in so much that a lake of two furlongs broad, which lay thereby, seemed to flowe with blood.

17 ¶ Then departed they from thence, fise hundredth and fise furlongs, and came to Characa vnto the Iewes that are called Tubien.

18 But they found not Timotheus there: for he was departed from thence, and had done nothing, and had left a garrison in a very strong hold.

19 But Dionisius, and Socrates, which were captaines with Maccabeus, went forth, and slew those that Timotheus had left in the fortresse, more then ten thousand men.

20 And Maccabeus prepared, and ranged his arme by bandes, and went courageously against Timotheus, which had with him an hundredth and twentie thousand men of foot, and two thousandth and fise hundredth horsemen.

21 When Timotheus had knowledge of Iudas comming, he sent the women and children, and the other baggage afore him to a fortresse called Cambron, for it was hard to besiege, and vncle to come vnto because of the furies on all sides.

22 But when Iudas first band came in sight, the enemies were smitten with feare, and a trembling was among them through the presence of him that seeth all things in such that they fleeing one here, another there, were of times hurt by their owne people, and wounded with the points of their owne weapons.

23 But Iudas was very earnest in pursuing, and

150 called because they were
Samarites.

100 called
Ioppe.

100 April.

100 Manlius.

flew those wicked men: yea, he flew thirte thousand men of them.

24 Timotheus also himselfe fell into the hands of Dothieus, and Sosipater, whom hee befought with much craft to let him go with his life, because he had many of the Jewes parents and the brethren of some of them, which, if they put him to death, should be defiled.

25 So when hee had assured them with manie wordes, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, and Atargation, and flew five and twentie thousand persons.

27 And after that he had chased away and slaine them, Iudas renouced the hoste toward Ephron a strong citie, wherein was Lyfias and a great multitude of all nations, and the strong young men kept the walles defending them mightily: there was also great preparation of engins of warre, and darts.

28 But when they had called vpon the Lord, which with his power breaketh the strenght of the enemies, they wanne the citie, and flew five and twentie thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth six hundred furlongs from Ierusalem:

30 But when the Jewes which dwelt there, testified, that the Scythopolitans deliuouslying with them, & intreated them kindly in the time of their aduersitie;

31 They gaue them thanks, desiring them to be friendly still vnto them, and so they came to Ierusalem, as the feast of the weeks approacheth.

32 ¶ And after the feast called Pentecost they went forth against Gorgias the gouernour of Iudaea:

33 Who came out with three thousand men of foot and foure hundred horsemen.

34 And when they ioyned together, a few of the Jewes were slaine.

35 And Dothieus one of the Eaccenors, which was on horsebacke and a mighty man, tooke Gorgias, and layd holde of his garment, & drew him by force, because he would haue taken the wicked man alive: but an horseman of Thracia fell vpon him, & smote off his shoulder, so that Gorgias fled into Marisa.

36 And when they that were with Eferin, had foughten long, and were wearie, Iudas called vpon the Lord, that he would heare himselfe to be their helper, and captaine of the field.

37 And then he beganne in his owne language, and sung psalmes with a loud voice, inasmuch that straightwayes be made them that were about Gorgias to take their flight.

38 ¶ So Iudas gathered his hoste, and came into the citie of Odolla. And when the twentieth day came, they cleansed themselves (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as needfullie required, Iudas and his company came to take vp the bodies of them that were slaine, and to burie them with their kinsmen in their fathers graues.

40 Now vnder the coates of euery one that was slaine, they found Jewels that had bene consecrated to the idoles of the % lampnes, which thing is forbidden the Jewes by the Law. Then euery man saw that this was the cause wherefore they were slaine.

41 And so euery man gaue thanks vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And they gaue themselves to prayer, and besought him, that they should not vtterly be destroyed for the fault committed. Besides that, noble Iudas exhorted the people to keepe themselves from sinne, forasmuch as they saw before their eyes the things which came to passe by the sinne of these that were slaine.

43 And hauing made a gathering thorow the companie, sent to Ierusalem about two thousand drachmes of silver, to offer a sinne offering, doing very well, and honestly that he thought of the resurrection.

44 For if hee had not hoped, that they which were slaine, should rise againe, it had bene superfluous, and vaine, to pray for the dead.

45 And therefore hee perceived, that there was great fauour layd vp for those that died godly. (It was an holy, and a good thought.) So hee made a reconciliation for the dead, that they might be deliuered from sinne.

This place was not written by the holy Ghost, both because it differeth from the rest of the holy Scriptures, and also the author of this booke acknowledging his owne infirmities, desired pardon; if he haue not attained to that he thought. And it seemeth that this is Iason the Cyrenian, out of whom he tooketh this abridgement, is Ioseph Ben-Gorion, who hath written in Hebrew five books of these matters, and increasing this place, maketh no mention of this paper for the dead, lib. 3. cap. 19. for it is contrary to the custome of the Jewes, euen in this day, to pray for the dead. And though Iudas had done, yet this particular example is not sufficient to establish a doctrine, as mores then Zipporah was to prove that women might minister the Sacraments. Exo. 4. 21. or the example of Heli that one might kill himselfe, whom this author so much commended, Chap. 14. 41.

CHAP. XIII.

The coming of Eupator into Iudaea. 5 The death of Menelaus. 10 Maccabeus going to fight against Eupator, smiteth his shoulder with a prayer. 20 The king's army was not strong in the state of Antiochus. 21 Rhodanus the deuyer of the Jewes taken.

IN the hundredth fortie and nine year it was told Iudas, that Antiochus Eupator was coming with a great power into Iudaea.

2 And Lyfias the steward & ruler of his affaires with him, hauing both in their armie an hundred and ten thousand men of foot of the Grecians, and five thousand horsemen, and two and twentie elephants, and three hundred chariots, set with hoolie

3 Menelaus also ioyned himselfe with them, and with great deceit encouraged Antiochus, not for the fauour of the country, but because he thought to haue bene made the gouernour.

4 But the King of Kings moued Amiccius minde against this wicked man, and Lyfias informed the King that this man was the cause of much chiefe, so that the King commanded to bring him to Berea to put him vnto death as the manner was in that place.

5 Now there was in that place a towre of sile cubits high, full of ashes, and it had an instrument that turned round, & on euery side it rowled down into the ashes.

6 And there, whosoever was condemned of sacrilege, or of any other grievous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man should die such a death, and it was not just thing that Menelaus should waite buriall.

8 For because hee had committed many sinnes by the altar, whose fire & ashes were holy, he himselfe also died in the ashes.

9 ¶ Now the King raged in his minde, and

¶ From this verse to the end of this chapter, the Greeke text is corrupt, so that no good sense, much less certaine doctrine can be gathered thereby: Also it is evident that

came to shew himselfe more cruell vnto the Iewes then his father.

10 Which things when Iudas perceiued, he commanded the people to call vpon the Lord night & day, that if euer he had holpen them, he would now helpe them, when they should be put frō their law, from their country, and from the holy Temple :

11 And hee that would not suffer the people, which a litle afore began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this all together, and besought the Lord for mercy with weeping, & fasting, and falling downe three dayes together, Iudas exhorted them to make themselves readie.

13 And he being a part with the Elders, tooke counsell to goe forth, afore the King brought his hoste into Iudea, and should take the citie, & commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the Iewes, he exhorted his souldiers to fight manfully, euen vnto death for the Lawes, the Temple, the citie, their country, and the common-wealth, and camped by Modin.

15 And so giuing his souldiers for a watchword, The victorie of God, hee picked out the manliest yong men, & went by night into the kings campe, and slew of the hoste fourteene thousand men, and the greatest elephant with all that late vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 ¶ Now when the king had tasted the manlinesse of the Iewes, hee went about to take the holdes by policie,

19 And marched toward Beth-sura, which was a strong hold of the Iewes: but he was chafed away, hurt and lost of his men.

20 For Iudas had sent vnto them that were in it, such things as were necessarie.

21 But Rhodocus which was in the Iewes host, disclosed the secrets to the enemies: therefore hee was sought out, & when they had gotten him, they put him in prison.

22 After this did the king commune with them that were in Beth-sura, and tooke truce with them, departed, and ioyned battell with Iudas, who overcame him.

23 But when he understood, that Philip (whom he had left to be ouerseer of his businesse at Antiochia) did rebell against him, he was astonished, so that hee yeelded himselfe to the Iewes, and made them an othe to doe all things that were right, and was appeared toward them, and offered sacrifice and adorned the Temple, and shewed great gentlenesse to the place,

24 And embraced Maccabeus, and made him captaine and gouernour from Prolemais vnto the Gerrezeans.

25 Neuerthelesse, when he came to Prolemais, the people of the citie were not content with this agreement: and because they were grieved, they would that he should breake the covenants.

26 Then went Lyfias vp into the iudgement seat, and excused the sise as well as he could, and perswaded them, and pacified them, and made them well affected, and came againe vnto Antiochia. This is the matter concerning the Kings iourney, and his returne.

CHAP. XIII.

Demetrius was dead by Alcimus, friend Nicanor to kill the Iewes. 18 Nicanor maketh a cōmplot with the Iewes, by which hee yet breaketh through the murdres of the King. 27 Nicanor commandeth Targis to be taken, who slayeth him selfe.

AFTER three yeeres was Iudas informed that Demetrius the sonne of Seleucus was come vp with a great power and naueie by the hauein of Tripolis,

2 When hee had woon the country, and slaine Antiochus and his lieutenant Lyfias.

3 Now Alcimus, which had bene the hie Priest, and wilfully defiled himselfe in the time that all things were confounded, seeing that by no meanes he could saue himselfe, nor haue any more entrance to the holy Altar,

4 He came to King Demetrius in the hundredth sise and one yeere, presenting vnto him a crowne of golde, and a palme, and of the boughes, which were vsed solemnly in the Temple, and that day he held his tongue.

5 But when he had gotten opportunitie, and occasion for his rage, Demetrius called him to counsell, and asked him what deuices or counsels the Iewes leant vnto.

6 To the which he answered, The Iewes that be called Afsidians, whose captaine is Iudas Maccabeus, mainteine warres, and make insurrections, and will not let the Realme be in peace.

7 Therefore I, being deprived of my fathers honour (I meane the hie Priesthood) am now come hither,

8 Partly, because I was wel affected vnto the Kings affaires, and secondly, because I fought the proit of mine owne citizens: for all our people, through their rashnesse, are not a litle troubled.

9 Wherefore, O King, seeing thou knowest all these things, make prouision for the countrey, and our nation which is abused, according to thine own humanitie, that is readie to helpe all men.

10 For as long as Iudas liueth, it is not possible that the matter should be well.

11 When hee had spoken these wordes, other friends also hauing euill will at Iudas, set Demetrius on fire.

12 Who immediatly called for Nicanor, the ruler of the Elephants, and made him captaine ouer Iudas,

13 And sent him forth, commanding him to slay Iudas, and to scatter them that were with him, and to make Alcimus hie Priest of the great Temple.

14 Then the heathen which fled out of Iudas from Iudas came to Nicanor by flocks, thinking the harme and calamities of the Iewes to be their welfare.

15 Now when the Iewes heard of Nicanors coming, and the gathering together of the heathen, they sprinkled themselves with earth, and prayed vnto him which had appointed himselfe a people for euer, and did alwayes defend his owne portion with euident tokens.

16 So at the commandement of the captaine, they remoued straightwayes from thence, and came to the towne of Desian,

17 Where Simon Iudas brother had ioyned battell with Nicanor, and was somewhat astonished through the sudden silence of the enemies.

18 Neuerthelesse Nicanor hearing the menlines of them that were with Iudas, and the bolde stomacks that they had for their country, durst not

100, 1000 and under the right hand.

proove the matter with bloodshedding.

19 Wherefore, he sent Pofidonius, || Theodofius, and || Matthias before, to make peace.

20 So when they had taken long aduifement thereupon, and the captaine shewed it vnto the multitude, they were agreed in one mind, and confented to the covenants.

21 And they appointed a day when they should particularly come together : fo when the day was come, they fet for euery man his ftoole.

22 Neuertheleffe, Iudas commaunded certaine men of armes to waite in conuenient places, leaft there should suddenly arise any cuill through the enemies: and fo they commaunded together of the things whereupon they had agreed.

23 Nicanor, while he abode at Ierusalem, did none hurt, but fent away the people that were gathered together.

24 He flouted Iudas, & fauored him in his heart.

25 He prayed him also to take a wife, & to beget children : fo he married, & they liued together.

26 But Alcimus perceiving the loue that was betwene them, and vnderstanding the covenants that were made, came to Demetrius, and tolde him that Nicanor had taken ftrange matters in hande, and ordeined Iudas a traitour to the Relame, to be his fuccellour.

27 Then the King was difpleafed, and by the reports of this wicked man, hee wrote to Nicanor, faying, that he was very angry for the covenants, commaunding him that he should fend Maccabeus in all hafte prifoner vnto Antiochia.

28 When thefe things came to Nicanor, he was affonifhed and fore grieved, that he should breake the things wherein they had agreed, fcing that that man had committed no wickedneffe.

29 But becaufe it was not commodious to him to withftand the King, hee fought craftily to accomplifh it.

30 Notwithstanding when Maccabeus perceived that Nicanor began to be rough vnto him, and that he intreated him more rudely then hee was wont, he perceived that fuch rigour came not of good, and therefore he gathered a few of his men, and withdrew himfelfe from Nicanor.

31 But the other perceiving that he was preuented by Maccabeus worthy policie, came into the great & holy Temple, and commaunded the Priests, which were offering their vifual facrifices, to deliuer him the man.

32 And when they fwore that they could not tel where the man was, whom he fought,

33 He ftretched out his right hand towards the Temple, and made an othe in this manner, If ye will not deliuer mee Iudas as a prifoner, I will make this Temple of God a plaine field, & will breake downe the altar, and will erect a notable Temple vnto Bacchus.

34 After thefe wordes hee departed : then the Priests lift vp their hands toward heauen, and be-fought him that was euer the defender of their nation, faying in this maner,

35 Thee, O Lord of all things, which haft neede of nothing, wouldelt that the Temple of thine habitation should be among vs.

36 Therefore nowe, O moft holy Lorde, keepe this houfe euer vndefiled, which lately was cleafed, and floppe all the mouthes of the vnrighteous.

37 Nowe was there accufed vnto Nicanor, Ratis one of the Elders of Ierusalem, a Iouer of the ci-

tie, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man fome times when the Iewes were minded to keepe themfelves vndefiled and pure, being accufed to bee of the religion of the Iewes, did offer to fpend his body and life, with all conforance for the religion of the Iewes.

39 So Nicanor willing to declare the hatred that he bare to the Iewes, fent about five hundred men of warre to take him.

40 For hee thought by taking him to doe the Iewes much hurt.

41 But when this company would haue taken his caftle, and would haue broken the gates by violence, and commaunded to bring fire to burne the gates, fo that hee was ready to bee taken on euery fide, he || fell on his fword.

42 Willing rather to die manfully, then to giue himfelfe into the hands of wicked men, and to fuffer reproch vnworthily for his noble ftroke.

43 Notwithstanding what time as hee miffed of his ftroke for hafte, and the multitude nuffhed in violently betwene the doores, hee innoboldly to the wall, and caft himfelfe downe manfully among the multitude.

44 Which conueyed themfelves lightly away, and gaue place, fo that he fell vpon his beffe.

45 Neuertheleffe while there was yet breath in him, being kindled in his minde, hee rofe vp, and though his blood gufhed out like a fountaine, and he was very fore wounded, yet he ranne thorow the middest of the people,

46 And gate him to the topp of an high rocke: fo when his blood was wifely gone, hee tooke out his owne bowels with both his hands, and threw them vpon the people, calling vpon the Lord of life and fpirit, that hee would reflore them againe vnto him, and thus he died.

CHAP. XV.

1 Nicanor path about to come vpon Iudas on the Sabbath day.
2 The difpofition of Nicanor, 14 Maccabeus expounding vnto the Iewes the vifion, concerning them. 22 The prayer of Maccabeus. 30 Maccabeus commaunded Nicanor to be cut off: & his body to be giuen vnto the Iewes.
39 The author exhorteth himfelfe.

NOW when Nicanor knew that Iudas and his companie were in the countrey offamaria, he thought with all affurance to come vpon them, vpon the Sabbath day.

2 Neuertheleffe, the Iewes that were compelled to goe with him, fayd, O kill not fo cruelly and barbaroufly, but honour and fanctifie the day, that is appointed by him that feeth all things.

3 But this moft wicked perfon demanded, Is there a Lord in heauen, that commaunded the Sabbath day to be kept?

4 And when they fayd, There is a liuing Lord, which ruleth in the heauen, who commaunded the feuenth day to be kept,

5 Then hee fayd, And I am mightie vpon earth to commaund them for to arme themfelves, and to performe the Kings bufineffe. Notwithstanding, he could not accomplifh his wicked enterprife.

6 For Nicanor lifted vp with great pride, purposed to fet vp a memoriall of the victorie obtained of all them that were with Iudas.

7 But Maccabeus had euen fure confidence, and a perfite hope that the Lord would helpe.

8 And exhorted his people not to be afraid at the comming of the heathen, but alway to remem-

[As this priuate example ought not to be followed of the body, becaufe it is contrary to the word of God although the matter forme here to approue it: fo that place as touching prayer, Chap. 12. 44. though Iudas had appointed it, yet were it not fufficient to produce a doctrine, becaufe it is only a particular example.]

ber the helpe that had bene shewed vnto them
from heauen, & so trill now also, that they should
haue the victorie by the Almighty.

9 Thus he encouraged them by the Lawe and
Prophecie, putting them in remembrance of the
battles that they had wonne afore, and so made
them more willing.

10 And stirred vp their hearts, and shewed
them also the decreitfullnesse of the heathen, and
how they had broken their othes.

11 Thus he armed every one of them, not with
the assurance of shields & speares, but with whole-
some wordes and exhortations, and shewed them
a dreame wordly to be beleued, and reioyced
them greatly.

12 And thus was his vision, He thought that he
saw Onias (which had bene the high Priest, a ver-
tuous and a good man, reuerent in behauiour, and
of sober conuersation, well spoken, and one that
had bene exercised in all points of godlinesse from
a child) holding vp his hands towards heauen, and
praying for the whole people of the Iewes.

13 After this there appeared vnto him ano-
ther man which was aged, honourable, and of a
wonderfull dignitie, and excellencie aboue him.

14 And Onias spake, and said, This is a loue of
the brethren, who prayeth much for the people,
and for the holy cite, is Iuris, Jeremias the Prophet
of God.

15 He thought also that Jeremias held out his
right hand, and gaue vnto Iudas a sword of gold:
and as he gaue it, he spake thus,

16 Take this holy sword a gift from God,
wherewith thou shalt wound the aduersaries.

17 And so being comforted by the wordes of
Iudas, which were very sweete and able to stirre
them vp to valiantnesse, and to incourage the
hearts of the yong men, they determined to pitch
no campe, but courageously to set vpon them, and
manfully to assaile them, and to trie the matter
hand to hand, because the cite and the Sanctuary
and the Temple were in danger.

18 As for their wiues, and children, and bre-
thren and kinsfolkes, they set lesse by their danger:
but their greatest and principall feare was for the
holy Temple.

19 Against they that were in the cite, were care-
full for the armie that was abroad.

20 Nowe whiles they all waited for the triall of
the matter, and the enemies naue met with them,
and the hoste was set in aray, and the Ibewes were
separated into competent places, and the horsemen
were placed in the wings.

21 Maccabeus considering the comming of the
multitude, and the diuers preparations of weapons,
and the hercenesse of the beastes, helde vp his hands
towards heauen, calling vpon the Lorde that doeth
wonders, and that looked vpon them, knowing that
the victory cometh not by the weapons, but that
hee giueth the victory to them that are worthy, as
seemeth good vnto him.

22 Therefore in his prayer he said after this ma-
ner, O Lorde. * thou, that diddest send thine Angel
in the time of Ezechias King of Iudas, who in the

hoste of Sennacherib slew an hundred, fourscore
and fift thousand,

23 Sende nowe also thy good Angel before me,
O Lorde of heauens, for a feare and dread vnto
them,

24 And let them be discorified by the strength
of thine arme, which come against thine holy peo-
ple to blaspheme. Thus with these wordes he made
an ende.

25 Then Nicanor and they that were with him,
drew neere with trumpets and shewings for aye.

26 But Iudas and his company praying and call-
ing vpon God, encountered with the enemies.

27 So that with their hands they fought, then
with their hearts they prayed vnto God, and there
was no lesse then fiftie and thirtie thousand men:
for through the presence of God they were wonder-
rously comforted.

28 Nowe when they left off, and were tuning
againe with aye, they vnderstoode that Nicanor
himselfe was slaine for all his armour.

29 Then they made a great shout & a cry, pray-
ing the Almighty in their owne language.

30 Therefore Iudas, which was euer the chiefe
defender of his citizens both in body and minde,
and which bare euer good affection towards them
of his nation, commanded to finite off Nicanors
head, with his hand and shoulder, and to bring it to
Ierusalem.

31 And when he came there, he called all them
of his nation, and set the Priests by the altar, and
sent for them of the castle,

32 And shewed them wicked Nicanors head,
and the hand of that blasphemour which hee had
holden vp against the holy Temple of the Almighty
with proud bragges.

33 Hee caused the tongue also of wicked Nica-
nor to be cut in litle pieces, and to be cast vnto the
fowles, and that the rewards of his madnesse should
be hanged vp before the Temple.

34 So euerly man praised toward the heauen the
glorious Lord, saying, Blessed be he, that hath kept
his place vndefiled.

35 He hanged also Nicanors head vpon the his
castle, for an euident and plaine token vnto all of
the helpe of God.

36 And so they established all together by a
common decree, that they would in no case suffer
this day without keeping it holy:

37 And that the feast should be the thirteenth
day of the twelfth moneth, which is called Adar in
the Syrians language, the day before Mardoche-
us day.

38 Thus farre as concerning Nicanors matters,
and from that time the Hebrewes had the cite in
possession. And here will I also make an end.

39 If I haue done wel, and as the story required,
it is the thing that I desired: but if I haue spoken
sleenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone, and
then againe water: and as wine tempered with wa-
ter is pleasant and delighteth the taste: so the set-
ting out of the matter delighteth the eares of them
that reade the storie. And here shalbe the end.

THE ENDE OF APOCRYPHA



THE
NEW TESTA-
MENT OF OVR LORD
IESVS CHRIST, TRANSLATED
OVT OF GREEKE BY
THEOD. BEZA.

WHEREVNTO ARE ADIOYNED
BRIEFE SVMMARIES OF DOCTRINE

vpon the Euangelists and Actes of the Apostles, together with the
methode of the Epistles of the Apostles, by the sayd

THEOD. BEZA.

AND ALSO SHORT EXPOSITIONS
ON THE PHRASES AND HARD PLACES,

taken out of the large Annotations of the forsayde Authour

and Ioach. Camerarius, by P. Lo-

scier. Villerius.

¶ Englished by L. TOMSON.



1739
1595
0144

IMPRINTED AT LONDON

by the Deputies of Christopher Barker, Printer to

the Queenes most excellent Maiestie.

ANNO. 1595.

¶ Cum privilegio.

THE
NEW TESTA-
MENT OF OUR LORD
JESUS CHRIST TRANSLATED
OUT OF GREEK BY

WHEREBY TO ARE ADJOINED
THREE SYMMETRIES OF DOCTRINE
AND A SHORT EXPOSITION
OF THE PRINCIPLES AND MAIN BRANCHES
OF THE CHRISTIAN FAITH

AND ALSO A SHORT EXPOSITION
OF THE PRINCIPLES AND MAIN BRANCHES
OF THE CHRISTIAN FAITH



PRINTED AT LONDON

by the Deputies of R. Barker, Printer to
the Queen in Malacca.
of the City of London.



The Printer to the diligent Reader.



Eare Christian Reader, to the intent that thou mightest the better enjoy the benefite of these notes or expositions vpon the newe Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, for as much as the quotations or citing of places of the Scriptures in the margin which direct to other places, conteinig like phrase or sense, haue bene so placed, that none without great labour could finde out the textes alleaged, I haue made these fixe seuerall figures or markes, * * * * * and haue set them as well in the margin as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first word of the first Chapter of Matthew is placed this first marke *, looke out the like marke in the margin, & there thou shalt finde, Luke 3. 23. which place agreeth to this of Matthew, and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word or sentence, the first is onely marked, and those that follow vnmaked appertaine to the same. And if it fall out that there be more then fixe directions in one colunne, then is the first repeated againe, and the residue following in order as at the beginning: as it appeareth in the first colunne of Matthew, where both in the text and margin also, they are all two times set downe, and the foure first repeated againe.

The Notes which are directed by figures of Arithmetick, as 1. 2. 3. 4. &c. throughout the Euangelistes and Actes, declare the effect or summe of the doctrine conteinied betweene one of the said figures, & the next that followeth: as for example, from the figure 1. in the first line and first worde of Matthew vnto the figure, 2. in the 18. verse of the same Chapter, the doctrine there gathered is set downe in the margin in this sort, *1. Iesus came of Abraham of the tribe of Iuda, and of the stocks of David as God promised.*

And in the Epistles in like sort they declare the methode and arte which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery Chapter. Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margin, serue to expound & lighten the darke words and phrases immediatly following them. As in the first line and second word, the letter, a, being referred vnto a, directly against him in the margin, sheweth that this word, *Booke*, signifieth *A rehearsal in the Holy Scriptures vnto Ioseph as Gen. 5. 1. The booke of the generations.* These letters beginne at the beginning of euery Chapter, continuing vnto, z. and so beginning againe with a, if there be so many

Notes that they doe exceede in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruite, and giue the prayse to God.

Farewell.



THE DESCRIPTION OF THE HOLY LAND, CONTAINING THE PLACES

mentioned in the four Evangelists, with other places about the Sea coasts, wherein may be scene the wayes and journeyes of Christ and his Apostles in Iudea, Samaria, and

Galile: for into these three partes this land is diuided.

THE PLACES SPECIFIED IN THE

Mappe, with their situation by the obseruation of the degrees concerning their length and breadth.

| | | | | | |
|------------------|---------------|----------------------------|--------------|----------------------------------|--------------|
| Afalon | 65,24:31,33. | Coraſim | 66,53:32,39 | Ior, the other fountaine whence | |
| Azor | 65, 35:32. | Jan, one of the fountaines | | Jordan springeth | 67,31:33,7. |
| Bethlehem | 65,55:31,51. | whence Iordane springeth | 67, 25:33,8. | Magdalon, called also Dalmanutha | 66,48:32,28. |
| Bethpage | 68, 31: 58. | Emmon | 66,40:32,18. | Naim | 66,35:32,33. |
| Bethſaida | 66,31:32,39. | Emmaus | 65,24:31,59. | Nazareth | 66,56:32,42. |
| Bethabara | 66, 34: 32,1. | ſphen | 66, 8, 32. | Tolemais | 66,50:32,58. |
| Bethania | 66, 31, 58. | Gadara or Garza | 66,48:32,39 | Samaria the cite | 66,22:32,40. |
| Cana of Galile | 66,52:32,48. | Gaza | 65,10:31,40. | Sidon | 67,15:33,30. |
| Capernaum | 66,53:32,39. | Iericho | 66,10:32,17. | Silo | 66,27:32,19. |
| Carmel mount | 66,31:32,50. | Ieruſalem | 66, 31, 55. | Tyruſ | 67, 33: 30. |
| Ceſarea Straton. | 66,16:32,35. | Ioppe | 65,40:32,5. | Liberias | 66,44:32,36. |
| Ceſarea Philippi | 67,39:33,5. | | | | |



THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. MATTHEW.

CHAP.

This is the first of the Gospels, the Author thereof is the Prophet, the Son of David.



He ¹ wrote of the ² generation of Iesus Christ the sonne of David, the sonne of Abraham.

1. Abraham begate Isaac. And Isaac begate Jacob. And Jacob begate Iudas and his brethren.

3. And Iudas begate Phares, and Zarah of Thamar. And Phares begate Esrom. And Esrom begate Aram.

4. And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon. And Salmon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate Iesse.

6. And Iesse begate Dauid the King. And Dauid the King begate Solomon of her that was the wife of Urias.

7. And Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8. And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ioas.

9. And Ioas begate Amazias. And Amazias begate Achaz. And Achaz begate Ezechias.

10. And Ezechias begate Manasses. And Manasses begate Ammon. And Ammon begate Iosias.

11. And Iosias begate Iakim. And Iakim begate Iechonias his brother about the time they were carried away to Babel.

12. And after they were come from Babel, Iosias begate Ieremias. And Ieremias begate Zerubbabel.

13. And Zerubbabel begate Abiud. And Abiud begate Eliab. And Eliab begate Azor.

14. And Azor begate Sadoch. And Sadoch begate Achim. And Achim begate Eliud.

15. And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Jacob.

16. And Jacob begate Ioseph the husband of Mary, of whom Iesus was borne, who is called Christ.

17. So all the generation of Iesus Christ from Iacob the sonne of Iudas the sonne of Abraham.

18. And Iesus himselfe said, I have desired to build up Ierusalem, which she hath refused.

19. And I have desired to gather together thy children, which she hath refused.

20. And I have desired to gather together thy children, which she hath refused.

21. And I have desired to gather together thy children, which she hath refused.

22. And I have desired to gather together thy children, which she hath refused.

23. And I have desired to gather together thy children, which she hath refused.

24. And I have desired to gather together thy children, which she hath refused.

25. And I have desired to gather together thy children, which she hath refused.

26. And I have desired to gather together thy children, which she hath refused.

1. I Iesus his people from their sinnes.

2. And all this was done that it might be fulfilled, which is spoken of the Lord by the Prophet, saying,

3. Beholde, a virgin shall be with childe, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

4. Then Ioseph, being raised from sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

5. But he knew her not, till she had brought forth her first borne sonne, and he called his name Iesus.

6. And when Iesus was borne, he was called Emmanuel.

7. And when Iesus was borne, he was called Emmanuel.

8. And when Iesus was borne, he was called Emmanuel.

9. And when Iesus was borne, he was called Emmanuel.

10. And when Iesus was borne, he was called Emmanuel.

11. And when Iesus was borne, he was called Emmanuel.

12. And when Iesus was borne, he was called Emmanuel.

13. And when Iesus was borne, he was called Emmanuel.

14. And when Iesus was borne, he was called Emmanuel.

15. And when Iesus was borne, he was called Emmanuel.

16. And when Iesus was borne, he was called Emmanuel.

17. And when Iesus was borne, he was called Emmanuel.

18. And when Iesus was borne, he was called Emmanuel.

19. And when Iesus was borne, he was called Emmanuel.

20. And when Iesus was borne, he was called Emmanuel.

21. And when Iesus was borne, he was called Emmanuel.

22. And when Iesus was borne, he was called Emmanuel.

23. And when Iesus was borne, he was called Emmanuel.

24. And when Iesus was borne, he was called Emmanuel.

25. And when Iesus was borne, he was called Emmanuel.

26. And when Iesus was borne, he was called Emmanuel.

27. And when Iesus was borne, he was called Emmanuel.

28. And when Iesus was borne, he was called Emmanuel.

29. And when Iesus was borne, he was called Emmanuel.

30. And when Iesus was borne, he was called Emmanuel.

Father knoweth whereof ye haue neede, before ye aske of him.

9 After this manner therefore pray ye, & Our Father which art in heauen, halowed be thy name, 10 Thy Kingdome come. Thy will bee done euen in earth, as it is in heauen.

11 Giue vs this day our daily bread. 12 And forgive vs our dettes, as we also forgive our detters.

13 And leade vs not into temptation, but deliuer vs from euill: for thine is the Kingdome, and the power, and the glory for euer. Amen.

14 ¶ For if ye doe forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye doe not forgive men their trespasses, no more will your Father forgive you your trespasses.

16 Moreover, when ye fast, looke not sower as the hypocrites: for they disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their reward.

17 But when thou fastest, and anoint thine head, and wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret: and thy Father which seeth in secret, will reward thee openly.

19 ¶ Lay not vp treasures for your selues vpon the earth, where the mothe & canker corrupt, and where theues digge through and steale.

20 ¶ But lay vp treasures for your selues in heauen, where neither the mothe nor canker corrupteth, and where theues neither dig through, nor steale.

21 For where your treasure is, there will your heart be also.

22 ¶ ¶ The light of the body is the eye: if then thine eye be single, thy whole body shall be light.

23 But if thine eye be wicked, then all thy body shall be darke. Wherefore if the light that is in thee, be darkened, how great is that darknesse!

24 ¶ No man can serue two masters: for either he shall hate the one, and loeue the other, or els he shall leaue to the one, and despise the other. Ye cannot serue God and riches.

25 ¶ ¶ Therefore I say vnto you, bee not careful for your life, what ye shall eat, or what ye shall drinke: nor yet for your body, what ye shall put on. Is not the life more worth than meate? and the body then raiment?

26 Behold the fowles of the heauen: for they sowe not, neither reape, nor cary into the barnes: yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking care is able to adde one cubite vnto his stature?

28 And why care ye for raiment? Leame how the lillies of the fildes doe growe: they are not wearied, neither spinne.

29 Yet I say vnto you, that euen Solomon in all his glory was not arrayed like one of these.

30 Wherefore if God so clothe the grasse of the fildes which is to day, and to morrow is cast into the ouen: shall he not doe much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we drinke? or where shall we clothe vs? for all these things are added vnto you of your Father which is in heauen. He that is able to clothe the grasse, shall he not doe much more vnto you, O ye of little faith?

with shall we be clothed?

32 (For after all these things seeke the Gentiles: for your heavenly Father knoweth, that ye haue neede of all these things.)

33 But seeke ye first the kingdome of God, and his righteousness, and all these things shall be ministred vnto you.

34 Care not then for the morrow: for the morrow shall care for it selfe: the day hath ynough with his owne griefe.

CHAP. VII.

1 We may not giue in iudgements of our neighbours. 2 Nor cast ston which is hols to iudges. 3 The broad and strake way. 4 False prophets. 5 The tree and his fruits. 6 The house built on a rock. 7 And on the sand.

Iudge not, that ye be not iudged.

2 For with what iudgement ye iudge, ye shall be iudged, and with what measure ye mete, it shall be measured vnto you againe.

3 And why seekest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 ¶ Or howe sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold, a beame is in thine owne eye?

5 Hypocrite, first cast out that beame out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 ¶ Giue ye not that which is holy to dogs, neither cast ye your pearles before swine, lest they treade them vnder their feete, and turning againe, all to rent you.

7 ¶ ¶ Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

8 For whoso euer asketh, receiuet: and hee that seeketh, findeth: and to him that knocketh, it shall be opened.

9 For what man is there among you, which if his sonne ask him bread, would giue him a stone?

10 Or if he aske filth, will he giue him a serpent?

11 If ye then, which are euill, can giue to your children good gifts, how much more shall your Father which is in heauen, giue good things to them that aske him?

12 ¶ ¶ Therefore whatsoever ye woulde that men should doe to you, euen so doe ye to them: for this is the Lawe and the Prophets.

13 ¶ ¶ Enter in at the strait gate: for it is the wide gate, and broad way that leadeth to destruction: & many there be which goe in therat.

14 Because the gate is strait, and the way narrowe that leadeth vnto life, and fewe there be that finde it.

15 ¶ ¶ Beware of false prophets, which come to you in sheeps clothing, but inwardly they are rauening wolves.

16 Ye shall know them by their fruits. ¶ Doe men gather grapes of thornes? or figs of thistles?

17 So euery good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruit.

18 A good tree cannot bring forth euill fruit: neither can a corrupt tree bring forth good fruit.

19 ¶ ¶ Every tree that bringeth not forth good fruit, is hewen downe, and cast into the fire.

20 Therefore by their fruits, ye shall knowe them.

21 ¶ ¶ Not every one that saith vnto me, Lord, Lord, shall come into the Kingdome of heauen: but he that doeth the will of my Father which is in heauen.

1 We ought to finde fault one with another, but we must beuare we doe it not without cause, as to seeme holier than they are, or in hatred of them.

2 Luke 6:37

3 The Ritechead and Stubborne enemies of the Gospell, unworthy to be called Christians.

4 Luke 6:41

5 The Ritechead and Stubborne enemies of the Gospell, unworthy to be called Christians.

6 Luke 6:42

7 Luke 6:43

8 Luke 6:44

9 Luke 6:45

10 Luke 6:46

11 Luke 6:47

12 Luke 6:48

13 Luke 6:49

14 Luke 6:50

15 Luke 6:51

16 Luke 6:52

17 Luke 6:53

18 Luke 6:54

19 Luke 6:55

20 Luke 6:56

21 Luke 6:57

22 Luke 6:58

23 Luke 6:59

24 Luke 6:60

9 Even the best
gates that are,
are nothing with-
out godlinesse.
* Rom. 1. 3.

10 By this hee
is meant that migh-
ty working power
of God, which every
man witteth that
callen vpon him.
* 1 Pet. 1. 3.

11 Properly power
is that which ex-
cellet all other
works, as called
Power, is occasion
of best things
which they bring to
passe, for by them
we vnderstand
the power of God.
* 1 Cor. 1. 3.

12 This is not of
our power, but he
can by his will
call them away.
* 1 Cor. 1. 3.

13 You that are
giuen to all kinde
of wickednes, and
sinne to make an
art of it.
* 1 Cor. 1. 3.

14 True godlinesse
refresheth only vpon
Christ, and there-
fore of waters remembrance is inuincible.
* 1 Cor. 1. 3.

15 The Lepre
chased. * The Centurion
saith: 11 The calling
of the Gentiles, 12 And calling out of the
Jewes, 13 Peter
moeth in love beate, 14 A Scribe
desire to followe
Christ, 15 The tempter
in the fea, 16 Two
possessors, with
much more. 17 The
duals goe into Ierusa.

18 Nowe when hee
was come downe from
the mountaine, great
multitudes followed him.
* 1 Cor. 1. 3.

19 And loe, there
came a Lepre and
worshipped him, saying,
Maltre, if thou wilt,
thou canst make me cleane.

20 And Iesus putte
forth his hand, touch-
ed him, saying, I will,
be thou cleane: and im-
mediatly his leprosie
was clenfed.

21 Then Iesus saide
vnto him, See thou
tell no man, but goe,
and shewe thy selfe
vnto the Priest, and
offer the gift that
Moses commaunded,
for a witness to them.

22 ¶ When Iesus
was entred into Cap-
ernaum, there came
vnto him a Centurion,
beseeching him,

23 And sayde, Maltre,
my seruant lyeth sicke
at home of the palsey,
and is grievously pained.

24 And Iesus saide
vnto him, I will come
and heale him.

25 But the Centurion
answered, saying, Maltre,
I am not worthy that
thou shouldest come
vnder my roofo: but
speake the word onely,
and my seruant shall
be healed.

26 For I am a man
all vnder the authoritie
of another, and have
soldiers vnder me:
and I say to one,
Goe, and he goeth;
and to another, Come,
and he cometh: and
to my seruant, Doe
this, and he doeth it.

27 When Iesus heard
that, he marvelled,
and said to them that
followed him, Verily,
I say vnto you,
I haue not found so
great faith, euē in
Israhel.

28 But I say vnto
you, that so great
shall come from the
East and West, and
shall sit downe
with Abraham, Isaac,
and Iacob in the king-
dome of heauen.

29 ¶ And the children
of the kingdome shall
be cast out into vtter
darkenes: there shall
be weeping and
gnashing of teeth.

30 ¶ Then Iesus saide
vnto the Centurion,
Go thy way, and as
thou hast beleueed,
so be it vnto thee.
And his seruant was
healed the same
houre.

31 ¶ And when Iesus
came to Peters
house, he sawe his
wifes mother layed
downe, and sicke
of a feuer.

32 And hee touched
her hande, and the
feuer left her: so the
arose, and miniftered
vnto them.

33 ¶ When the Euen
was come, they
brought vnto him
many that were
possessed with deuils,
and he cast out the
spirits with his
word, and healed
all that were sicke.

34 ¶ That it might
be fulfilled, which was
spoken by the
Prophet, saying, He
took out our inimi-
ties, and bare our
sicknesses.

35 ¶ And when Iesus
sawe great multitudes
of people about him,
he commaunded them
to goe out to the
water.

36 ¶ Then came
there a certaine
Scribe, and sayd
vnto him, Maltre,
I will follow thee
whithersoever thou
goest.

37 But Iesus saide
vnto him, The foxes
haue holes, and the
birds of the heauen
haue netes, but the
Sonne of man hath
not wherupon to
rest his head.

38 ¶ And another
of his disciples saide
vnto him, Maltre,
suffer me first to
goe, and burie my
father.

39 But Iesus saide
vnto him, followe
me, and let the dead
bury their dead.

40 ¶ And when he
was entred into his
ship, his disciples
followed him.

41 And behold, there
arose a great tempest
in the sea, so that
the ship was couered
with waues: but
he was asleepe.

42 ¶ Then his
disciples came, and
awoke him, saying,
Maltre, sue vs to
perish.

43 And hee said
vnto them, Why are
ye fearful, O ye of
little faith? Then
he arose, and rebuked
the winds and the
sea, and there was
a great calme.

44 ¶ And the men
maruelled, saying,
What man is this,
that both the winds
and the sea obey
him!

45 ¶ And when he
was come to the
other side into the
country of the Gergesens,
there met him
two possessed with
deuils, which came
out of the graues
very fierce, so that
no man might goe
by that way.

46 And beholde,
they cryed out, say-
ing, Iesus, the sonne
of God, what haue
we to do with thee?
Art thou come
hither to torment
vs before y time?

47 ¶ Nowe there
was a farr off from
them, a great heard
of swine feeding.

48 ¶ And Iesus
said vnto them, I
call vs to followe
me, and I will
make you to be
fishers of men.

49 ¶ And when
they had leaue
taken of their com-
modities, they fol-
lowed him.

50 ¶ And when
they were come
into the city, he
went into the
synagogue, and
taught them.

51 ¶ And they
were all amazed,
and said, Whence
hath this man
these things? and
what wisdom is
this which is
giuen vnto him,
that he doeth
such miracles?

52 ¶ And Iesus
said vnto them,
I haue here a
scribe, which is
called Ieremie, the
sonne of Ieremie,
the high priest's
sonne, who is
the father of this
man.

53 ¶ And when
they had said
these things, they
were all amazed,
and said, Whence
hath this man
these things? and
what wisdom is
this which is
giuen vnto him,
that he doeth
such miracles?

54 ¶ And Iesus
said vnto them,
I haue here a
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called Ieremie, the
sonne of Ieremie,
the high priest's
sonne, who is
the father of this
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55 ¶ And when
they had said
these things, they
were all amazed,
and said, Whence
hath this man
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what wisdom is
this which is
giuen vnto him,
that he doeth
such miracles?

56 ¶ And Iesus
said vnto them,
I haue here a
scribe, which is
called Ieremie, the
sonne of Ieremie,
the high priest's
sonne, who is
the father of this
man.

57 ¶ And when
they had said
these things, they
were all amazed,
and said, Whence
hath this man
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what wisdom is
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giuen vnto him,
that he doeth
such miracles?

58 ¶ And Iesus
said vnto them,
I haue here a
scribe, which is
called Ieremie, the
sonne of Ieremie,
the high priest's
sonne, who is
the father of this
man.

59 ¶ And when
they had said
these things, they
were all amazed,
and said, Whence
hath this man
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what wisdom is
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that he doeth
such miracles?

60 ¶ And Iesus
said vnto them,
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scribe, which is
called Ieremie, the
sonne of Ieremie,
the high priest's
sonne, who is
the father of this
man.

61 ¶ And when
they had said
these things, they
were all amazed,
and said, Whence
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that he doeth
such miracles?

62 ¶ And Iesus
said vnto them,
I haue here a
scribe, which is
called Ieremie, the
sonne of Ieremie,
the high priest's
sonne, who is
the father of this
man.

63 ¶ And when
they had said
these things, they
were all amazed,
and said, Whence
hath this man
these things? and
what wisdom is
this which is
giuen vnto him,
that he doeth
such miracles?

64 ¶ And Iesus
said vnto them,
I haue here a
scribe, which is
called Ieremie, the
sonne of Ieremie,
the high priest's
sonne, who is
the father of this
man.

¶ Which was
without them
downe. For these
kingdome is heere
and without the
kingdome downe.
* 1 Cor. 1. 3.

¶ Which was
without them
downe. For these
kingdome is heere
and without the
kingdome downe.
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and without the
kingdome downe.
* 1 Cor. 1. 3.

CHAP. IX.

1 One sick of the palsy was healed. 2 Remission of sin. 3 Blessing called. 10 Simony. 12 New wine. 13 The rulers sought to kill. 14 A woman healed of a bloody issue. 15 Two blind men by faith receive sight. 16 A dumb man possessed is healed. 17 The harvest and workmen.

18 He came entered into a ship, and called out, and came into his own citie.

19 And he brought to him a man sicke of the palsey layd on a bed. And Iesus seeing their faith, sayd to the sicke of the palsey, Sonne, be of good comfort: thy sinnes are forgiven thee.

20 And beholde, certeine of the Scribes sayd with themselves, This man blasphemeth.

21 But when Iesus saw their thoughts, he said, Wherefore thinke ye euill things in your hearts?

22 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

23 And that ye may know that the Sonne of man hath authoritie in earth to forgive sinnes, (then sayd he vnto the sicke of the palsey,) Arise, take vp thy bed, and go to thine house.

24 And he arose, and departed to his owne house.

25 So when the multitude saw it, they marueiled, and glorified God, which had giuen such authority to men.

26 ¶ And as Iesus passed forth from thence, he saw a man sitting at the cufstome, named Matthew, and sayd to him, Follow me. And he arose, and followed him.

27 And it came to passe, as Iesus sat at meat in his house, beholde, many Publicanes and sinners, that came thither, fate downe at the table with Iesus and his disciples.

28 And when the Pharisees saw that, they sayd to his disciples, Why eateth your master with Publicanes and sinners?

29 Now when Iesus heard it, hee sayd vnto them, The whole need not a Physician; but they that are sicke.

30 But go ye and learne what this is, I will haue mercy, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

31 ¶ Then came the disciples of Iohn to him, saying, Why doe we and the Pharisees fast oft, and thy disciples fast not?

32 And Iesus said vnto them, Can the children of the marriage chamber noume as long as the bridegrome is with them? But the dayes will come, when the bridegrome shall be taken from them, and then shall they fast.

33 Moreover no man pieceth an olde garment with a peece of a newe cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

34 Neither doe they put new wine into olde vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preferred.

35 ¶ While he thus spake vnto them, beholde, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shall liue.

36 And Iesus arose and followed him with his disciples.

37 (And behold, a woman which was diseased

with an issue of blood twelue yeres, came behind him, and touched the hemme of his garment.

38 For the fild in her selfe, If I may touch his garment, onely, I shall be whole.

39 Then Iesus turned him about, and seeing her, did say, Daughter, he of good comfort: thy faith hath made thee whole. And the woman was made whole at the same moment.)

40 ¶ Nowe when Iesus came into the Rulers house, and sawe the minstreis and the multitude making noyse.

41 He said vnto them, Get you hence: for the maid is not dead, but sleepech. And they laughed him to scorne.

42 And when the multitude were put forth, he went in and tooke her by the hand, and the maid arose.

43 And this brute went throughout all that land.

44 ¶ And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of Dauid, haue mercie vpon vs.

45 And when he was come into the house, he beleueyeth that I am able to doe this? And they sayd vnto him, Yea, Lord.

46 Then touched he their eyes, saying, According to your faith be it vnto you.

47 And their eyes were opened, and Iesus gaue them great charge, saying, See that no man know it.

48 But when they were departed, they spread abroad his fame thorowout all that land.

49 ¶ And as they went out, beholde, they brought to him a dumme man possessed with a deuill.

50 And when the deuill was cast out, the dumme spake: then the multitude marueiled, saying, The like was neuer seene in Israel.

51 But the Pharisees said, ¶ He callethe the diuils, through the prince of deuils.

52 ¶ And Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing every sickenee and every disease among the people.

53 ¶ But as when hee saw the multitude, hee had compassion vpon them, because they were disperced, and scattered abroad, as sheepe hauing no shepheard.

54 Then sayd he to his disciples, ¶ Surely the harvest is great, but the labourers are few.

55 Wherefore pray the Lord of the harvest, that hee would send forth labourers into his harvest.

CHAP. X.

1 The gift of healing giuen to the Apostles. 2 They are first to preach the Gospel. 3 Peter, 4 Shalome of the sixth. 5 Abillion, 6 Continuance vnto the end. 7 Flying from persecution. 8 Feare. 9 Two parables. 10 Haire of our head. 11 To acknowledge Christ. 12 Peace and the sword. 13 Variance. 14 Lost of a sheepe. 15 The craftie. 16 To kill the life. 17 To receive a persecutor.

18 ¶ And hee called his twelue disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and to heale every sickenee and every disease.

19 Now the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrew his brother. James the sonne of Zebedeus, and Iohn his brother.

Philip

1 Simon was the eldest of the twelve. 2 Christ only respecteth the faith of the people. 3 A man of the people. 4 A man of the people. 5 A man of the people. 6 A man of the people. 7 A man of the people. 8 A man of the people. 9 A man of the people. 10 A man of the people. 11 A man of the people. 12 A man of the people.

13 A man of the people. 14 A man of the people. 15 A man of the people. 16 A man of the people. 17 A man of the people. 18 A man of the people. 19 A man of the people. 20 A man of the people. 21 A man of the people. 22 A man of the people. 23 A man of the people. 24 A man of the people.

25 A man of the people. 26 A man of the people. 27 A man of the people. 28 A man of the people. 29 A man of the people. 30 A man of the people. 31 A man of the people. 32 A man of the people. 33 A man of the people. 34 A man of the people. 35 A man of the people. 36 A man of the people.

37 A man of the people. 38 A man of the people. 39 A man of the people. 40 A man of the people. 41 A man of the people. 42 A man of the people. 43 A man of the people. 44 A man of the people. 45 A man of the people. 46 A man of the people. 47 A man of the people. 48 A man of the people.

49 A man of the people. 50 A man of the people. 51 A man of the people. 52 A man of the people. 53 A man of the people. 54 A man of the people. 55 A man of the people. 56 A man of the people. 57 A man of the people. 58 A man of the people. 59 A man of the people. 60 A man of the people.

61 A man of the people. 62 A man of the people. 63 A man of the people. 64 A man of the people. 65 A man of the people. 66 A man of the people. 67 A man of the people. 68 A man of the people. 69 A man of the people. 70 A man of the people. 71 A man of the people. 72 A man of the people.

73 A man of the people. 74 A man of the people. 75 A man of the people. 76 A man of the people. 77 A man of the people. 78 A man of the people. 79 A man of the people. 80 A man of the people. 81 A man of the people. 82 A man of the people. 83 A man of the people. 84 A man of the people.

85 A man of the people. 86 A man of the people. 87 A man of the people. 88 A man of the people. 89 A man of the people. 90 A man of the people. 91 A man of the people. 92 A man of the people. 93 A man of the people. 94 A man of the people. 95 A man of the people. 96 A man of the people.

5. Even death is felt giving place to the power of Christ. 6. It is apparent that they were not at their mourning.

6. By healing the two blinde, Christ sheweth that he is the light of the world.

7. Although the ordinance of baptism is not in the Gospel, yet Christ hath sent out all the Church.

8. Peter, 9. Shalome of the sixth. 10. Abillion, 11. Continuance vnto the end. 12. Flying from persecution. 13. Feare. 14. Two parables. 15. Haire of our head. 16. To acknowledge Christ. 17. Peace and the sword. 18. Variance. 19. Lost of a sheepe. 20. The craftie. 21. To kill the life. 22. To receive a persecutor.

23. Peter, 24. Shalome of the sixth. 25. Abillion, 26. Continuance vnto the end. 27. Flying from persecution. 28. Feare. 29. Two parables. 30. Haire of our head. 31. To acknowledge Christ. 32. Peace and the sword. 33. Variance. 34. Lost of a sheepe. 35. The craftie. 36. To kill the life. 37. To receive a persecutor.

38. Peter, 39. Shalome of the sixth. 40. Abillion, 41. Continuance vnto the end. 42. Flying from persecution. 43. Feare. 44. Two parables. 45. Haire of our head. 46. To acknowledge Christ. 47. Peace and the sword. 48. Variance. 49. Lost of a sheepe. 50. The craftie. 51. To kill the life. 52. To receive a persecutor.

53. Peter, 54. Shalome of the sixth. 55. Abillion, 56. Continuance vnto the end. 57. Flying from persecution. 58. Feare. 59. Two parables. 60. Haire of our head. 61. To acknowledge Christ. 62. Peace and the sword. 63. Variance. 64. Lost of a sheepe. 65. The craftie. 66. To kill the life. 67. To receive a persecutor.

68. Peter, 69. Shalome of the sixth. 70. Abillion, 71. Continuance vnto the end. 72. Flying from persecution. 73. Feare. 74. Two parables. 75. Haire of our head. 76. To acknowledge Christ. 77. Peace and the sword. 78. Variance. 79. Lost of a sheepe. 80. The craftie. 81. To kill the life. 82. To receive a persecutor.

83. Peter, 84. Shalome of the sixth. 85. Abillion, 86. Continuance vnto the end. 87. Flying from persecution. 88. Feare. 89. Two parables. 90. Haire of our head. 91. To acknowledge Christ. 92. Peace and the sword. 93. Variance. 94. Lost of a sheepe. 95. The craftie. 96. To kill the life. 97. To receive a persecutor.

98. Peter, 99. Shalome of the sixth. 100. Abillion, 101. Continuance vnto the end. 102. Flying from persecution. 103. Feare. 104. Two parables. 105. Haire of our head. 106. To acknowledge Christ. 107. Peace and the sword. 108. Variance. 109. Lost of a sheepe. 110. The craftie. 111. To kill the life. 112. To receive a persecutor.

113. Peter, 114. Shalome of the sixth. 115. Abillion, 116. Continuance vnto the end. 117. Flying from persecution. 118. Feare. 119. Two parables. 120. Haire of our head. 121. To acknowledge Christ. 122. Peace and the sword. 123. Variance. 124. Lost of a sheepe. 125. The craftie. 126. To kill the life. 127. To receive a persecutor.

128. Peter, 129. Shalome of the sixth. 130. Abillion, 131. Continuance vnto the end. 132. Flying from persecution. 133. Feare. 134. Two parables. 135. Haire of our head. 136. To acknowledge Christ. 137. Peace and the sword. 138. Variance. 139. Lost of a sheepe. 140. The craftie. 141. To kill the life. 142. To receive a persecutor.

143. Peter, 144. Shalome of the sixth. 145. Abillion, 146. Continuance vnto the end. 147. Flying from persecution. 148. Feare. 149. Two parables. 150. Haire of our head. 151. To acknowledge Christ. 152. Peace and the sword. 153. Variance. 154. Lost of a sheepe. 155. The craftie. 156. To kill the life. 157. To receive a persecutor.

✠ Iere 6.16.
✠ 1. Iohn 3.3.
k May easily be
borne. For his com-
mandments are
not grievous, for all
that is borne of God
overcometh it:
1. Iohn 3.4.

2 The disciple plucks the ears of corn. 6 Mercies, sacrifice.
10 The withered hand is healed. 12 Wee must doe good on
the Sabbath. 13 The possified is holpen. 15 A kingdom di-
vided. 17 Sinne, blasphemy. 19 The good or evil tree. 24 Pro-
phecy. 41 The Netherites. 42 The Spence of Saba. 48 The
true mother and brethren of Christ.

1 Of the true fan-
silying of the
Sabbath, and the
abrogating of it.
1. *Mark* 2. 23.
Luke 6. 1.
2. *Deut* 10. 16.

[illegible]

✠ 1. Sam. 11. 6.
*a The Hebrews
 call it bread of fac-
 ces, because it stood
 before the Lord all
 the weeks upon the
 golden table ap-
 pointed to that ser-*

* Exod. 19: 23, 24, 25.
8, 21, and 24-9.
† Num. 18: 9.

doe Gods service
upon the Sabbath
day, yet she, by con-
fessing the Lord's

lefts about the Lord
of the Sabbath. I
break the Sabbath
in His name.

COMPANY
1000
1000

gives of the Law
are not against the
love of our neigh-
bour.

3. How far removed
in what respect we
may give place to
the individual

rage of the vic-
ked. 100
28 2/3 1/2 1/2
4 1/2 1/2 1/2

means a false story
because Christ was
a public figure
living among the

Gentiles, and to say
out superfluous;
which thing which
faster it is done.

Lord it sayd no
raigne and lodge
there, that it is say
to construe and so

and shall pro-
nounce sentence
and judgment,

and Sardinia
show him a life
conquer our own

all his enemies.
 ♣ Luke 11:34.
 ♣ A truth, be it
 never so manifest

is subiect to the
flaunders of the
wicked: yet not-
withstanding it

ought to be
checked freely.

18 ¶ Hear ye therefore the parable of the sower.

19 Whensoever any man heareth the word of that kingdome, and vnderstandeth it not, that euill one commeth, and catcheth away that which was sown in his heart: and this is hee which hath receiued the feede by the way side.

20 And hee that receiued feede in the stonie ground, is he which heareth the worde, and incontinently with ioy receiueth it,

21 Yet hath he no roote in himselfe, and dureth but a season: for as soone as tribulation or persecution commeth because of the worde, by and by he is offended.

22 And hee that receiued the feede among thornes, is he that heareth the worde: but the care of this world, and the deceitfulness of riches choke the word, and he is made vnfruitfull.

23 But hee that receiued the feed in the good ground, is he that heareth the worde, and vnderstandeth it, which also beareth fruite, and bringeth forth, some an hundred folde, some sixtie folde, and some thirtie folde.

24 ¶ Another parable put hee forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good feede in his field.

25 While men slept, there came his enemie and sowed tares among the wheate, and went his way.

26 And when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the houlholder, & said vnto him, Master, fowldst thou not good feede in thy field? from whence then hath it tares?

28 And he sayd to them, Some eniuious man hath done this. Then the seruants sayd vnto him, Wilt thou then that we go and gather them vp?

29 But he sayd, Nay, lest while ye go about to gather the tares, ye plucke vp also with them the wheate.

30 Let both grow together vntill harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, & bind them in sheaves to burne them: but gather the wheate into my barn.

31 ¶ Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seed, which a man taketh and soweth in his field:

32 Which indeede is the least of all feedes: but when it is growen, it is the greatest among herbes, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ Another parable spake hee to them, The kingdome of heauen is like vnto leuen, which a woman taketh and hideth in three pecks of meale, till all be leavened.

34 ¶ All these things spake Iesus vnto the multitude in parables, and without parables spake hee not to them,

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open my mouth in parables, and will vtter the things which haue bene kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of that field.

37 ¶ Then answered he, and sayd to them, He that soweth the good feede, is the Sonne of man,

38 And the field is the worlde, and the good feede are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemie that soweth them, is the deuill, and the haruest is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of the world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which doe iniquitie,

42 And shall cast them into a furnace of fire. There shall be weeping and gnashing of teeth.

43 ¶ Then shall the iust men shine as the sunne in the kingdome of their Father. Hee that hath eares to heare, let him heare.

44 ¶ Again, the kingdome of heauen is like vnto a treasure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that hee hath, and buyeth the field.

45 ¶ Again, the kingdome of heauen is like to a marchant man, that seeketh good pearles,

46 Who hauing found a pearle of great price, went and solde all that he had, and bought it.

47 ¶ Again, the kingdome of heauen is like vnto a drave net cast into the sea, that gathereth of all kindes of things.

48 Which, when it is full, men drawe to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the ende of the world. The Angels shall goe forth, and feuer the bad from among the iust.

50 And shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth.

51 ¶ Iesus said vnto them, Vnderstand yee all these things? They said vnto him, Yea, Lord.

52 Then sayde he vnto them, Therefore euery Scribe which is taught vnto the kingdome of heauen, is like vnto an houlholder, which bringeth forth out of his treasure things both new & olde.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence,

54 And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and sayde, Whence cometh this wisdom, and great workes vnto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, & his brethren James and Ioses, and Simon and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus said to the, * A prophet is not without honour, saue in his owne countrey, and in his owne house.

58 And he did not many great workes there, for their vnbeliefes sake.

CHAP. XIII.

Herods indignation of Christ. 1 Wherefore Iohn was bound, 10 and beheaded. 13 Iesus departeth. 18 Of the fige tree, &c. 23 Christ preacht. 24 The Apostles tested with the manner. 25 Faith. 30 Peter in ierusalem. 35 The leuises of Christes garment.

¶ At that time Herod the Tetrarch heard of the fame of Iesus,

an example of an inuincible courage, which all faithful ministers of Gods word ought to followe: in Herod, an example of tyrannous vanitie, pride, and cruelty, and to be thort, of a courtly confidence, and of their miserable flatterie, which haue once given themselves ouer to pleasers: in Herodias and her daughter, an example of whose like wastonestie, and womanly cruelty.

¶ Though there be many more of these parables, yet they are referred to the same meaning. For vnder the feede sowne in the heart, or in the stonie ground, or in the thornes, or in the good ground, is meant the heart, or the stonie ground, or the thornes, or the good ground.

¶ On the words of the parable of the sower, Iesus saith, that the Church shall sowe by free and open from of heart, both in doctrine and manner, until the day appointed for the reaping of all things that come. It therefore behooueth all those that shall hope to sowe Christ among men, to sowe with patience & confidence.

¶ Mark 4. 30. Iesus saith, ¶ God beginneth his kingdome with very small beginnings, to the end that by the growing on of it, before the expectation & hope of all men, his mightie power and working may be the more felt forth.

¶ Psal. 78. 35.

¶ The exposition of the former parables of the good and euill seed.

¶ Ier. 3. 1. 1. 1.

¶ Dan. 11. 3.

¶ Few men vnderstand how great the riches of the kingdome of heauen are, and no man can be purchaser of them, but he that redresseth them with the little of all his goods.

¶ These are many in the Church, which notwithstanding are not of the Church, and therefore at length shall be cast out: but the full and perfect clearing of them is deferred to the last day.

¶ They ought to be diligent, which haue not only to be wise for themselves, but to dispense the wisdom of God to others.

¶ Mark 4. 12.

¶ Ier. 1. 18.

¶ Men doe not only knowe of ignorance, but also willingly and willingly lay themselves in blinding blocks in their owne wayes, that when God cals them, they may not obey, and so must plainly destroy and cast away themselves.

¶ Iohn 4. 42.

¶ Mark 4. 4.

¶ Iohn 4. 44.

¶ Mark 4. 17.

¶ Here is in Iohn.

houre, came and receiued euery man a peny.

10 Now when the first came, they supposed that they should receive more; but they likewise receiued euery man a peny.

11 And when they had receiued it, they murmured against the matter of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden & heat of the day.

13 And hee answered one of them, saying, Friend, I do thee no wrong: didst thou not agree with me for a peny?

14 Take that which is thine owne, and go thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawful for me to do as I will with mine owne? Is thine eye euill, because I am good?

16 ¶ So the last shall be first, and the first last: for many are called, but few chosen.

17 ¶ And Iesus went vp to Hierusalem, and tooke the twelue disciples apart in the way, and sayd vnto them,

18 ¶ Beholde, we go vp to Hierusalem, and the Sonne of man shall be deliuered vnto the chiefe Priests, and vnto the Scribes, and they shall condemn him to death,

19 ¶ And shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him, but the third day he shall liue againe.

20 ¶ Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certaine thing of him.

21 And hee sayd vnto her, What wouldest thou? She sayd to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdom.

22 And Iesus answered, and sayd, Ye know not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptized with the baptisme that I shall be baptized with? they sayd to him, We are able.

23 And hee sayd vnto them, Ye shall drinke in deed of my cup, and shall be baptized with the baptisme, that I am baptized with, but to sit at my right hand, and at my left hand, is not mine to giue: but it shall be giuen to them for whom it is prepared of my Father.

24 ¶ And when the other ten heard this, they disdaigned at the two brethren.

25 Therefore Iesus called them vnto him, and sayd, Yee know that the lords of the Gentiles haue domination ouer them, and they that are great, exercise authority ouer them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your seruant.

27 And whosoever will be chiefe among you, let him be your seruant.

28 ¶ Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of many.

29 ¶ ¶ And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men, sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, because they should holde their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Iesus stood still, and called them, and said, What wilt thou that I should do to you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassion, touched their eyes, & immediately their eyes receiued sight, and they followed him.

CHAP. XXI.

1 Christ rideth on an asse into Hierusalem. 12 Hee casteth out the sellers. 13 The house of prayer. 14 The wildest figtree. 15 Iohns baptism. 16 Wee do the will of God. 17 Pharisae. 18 Marthe. 19 Gods vineyard. 20 The leues. 21 The figtree killed of the heathen. 22 The curser floure.

1 And ¶ when they drew nether to Hierusalem, and were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is ouer-against you, and anon yee shall finde an asse bound, and a colt with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, say ye, that the Lord hath need of them, and straightway he will let them go.

4 All this was done that it might be fulfilled, which was spoken by the Prophet, saying,

5 ¶ Tell ye the daughter of Sion, Beholde, thy King cometh vnto thee, meek and sitting vpon an asse, and a colt, the foale of an asse tied to the yoke.

6 So the disciples went; and did as Iesus had commanded them,

7 And brought the asse and the colt, and put on them their clothes, and set him thereon.

8 And a great multitude spread their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreover, the people that went before, and they also that followed, cried, saying, Hosanna to the Sonne of Dauid, ¶ Blessed be he that cometh in the Name of the Lord, Hosanna them which are in the highest heauens.

10 ¶ And when he was come into Hierusalem, hee saile the cite was moued, saying, Who is this?

11 And the people sayd, This is Iesus that Prophet of Nazareth in Galilee.

12 ¶ And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple; & ouerthrew the tables of the money changers, and the seats of them that sold doves;

13 And said to them, It is written, My house shall be called the house of prayer: but ye haue made it a den of thieves.

14 Then the blinde, and the halt came to him in the Temple, and he healed them.

15 ¶ But when the chiefe Priests and Scribes saw the miracles that Iesus did, and the children crying in the Temple, and saying, Hosanna to the Sonne of Dauid, they disdained.

16 And said vnto him, Hearst thou what these say? And Iesus said vnto them, Yea I heare them: ¶ By the mouth of Infantes and sucklings thou hast made perfect the praise?

17 ¶ ¶ So hee left them, and went out of the cite vnto Bethania, and lodged there.

18 ¶ And ¶ in the morning, as hee returned into the city, hee was hungry,

19 And hee found a figtree in full leafe, and hee went to it, and hee found nothing there, and hee said to the disciples, I curse thee, figtree, that thou beareth fruit, and thou bearest nothing: and hee cursed it, and it withered away.

20 ¶ And ¶ in the morning, as hee returned into the city, hee was hungry,

21 And hee found a figtree in full leafe, and hee went to it, and hee found nothing there, and hee said to the disciples, I curse thee, figtree, that thou bearest fruit, and thou bearest nothing: and hee cursed it, and it withered away.

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25 And hee found a figtree in full leafe, and hee went to it, and hee found nothing there, and hee said to the disciples, I curse thee, figtree, that thou bearest fruit, and thou bearest nothing: and hee cursed it, and it withered away.

26 ¶ And ¶ in the morning, as hee returned into the city, hee was hungry,

27 And hee found a figtree in full leafe, and hee went to it, and hee found nothing there, and hee said to the disciples, I curse thee, figtree, that thou bearest fruit, and thou bearest nothing: and hee cursed it, and it withered away.

28 ¶ And ¶ in the morning, as hee returned into the city, hee was hungry,

29 And hee found a figtree in full leafe, and hee went to it, and hee found nothing there, and hee said to the disciples, I curse thee, figtree, that thou bearest fruit, and thou bearest nothing: and hee cursed it, and it withered away.

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33 And hee found a figtree in full leafe, and hee went to it, and hee found nothing there, and hee said to the disciples, I curse thee, figtree, that thou bearest fruit, and thou bearest nothing: and hee cursed it, and it withered away.

¶ Hierusalem, was by other names called.

¶ Marthe was Ioh. 11. 29.

¶ Christ by his humility triumphing ouer the pride of this world, at cecidit to rise glory by igitur isie of the cruce.

¶ Hee that shall say any thing to you, shall let you go, say, the asse and the colt.

¶ Hierusalem was called the cite of Sion.

¶ Hierusalem was called the cite of Sion.

¶ Hierusalem was called the cite of Sion.

¶ Hierusalem was called the cite of Sion.

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¶ Hierusalem was called the cite of Sion.

¶ Hierusalem was called the cite of Sion.

11 Christ offered himself willingly to be taken, that is in obeying willingly, he might make satisfaction for the willfull fall of man.
 12 *Chap. 14. 26. 27. 28. 29.*

13 Christ is taken that we might be delivered.
 14 Christ represented Judas coming, and rebuketh him for his fall, for he knew not enough for what cause he came.

15 Our vocation must be the role of our scale.
 16 *Chap. 2. 4. 10. 11. 12.*

17 They take the Jew to whom the Lord hath said, now is that a son, they which esteeme the Jew, and are not called to it.

18 Christ was taken, because he was willing to be taken.

19 The question, he answered, for he was willing to be taken, why he did not in this his great extremity defend, tell to his Father the eyes, but to him he did not answer of himself.
 20 *Chap. 14. 26. 27. 28. 29.*

21 Christ being innocent is condemned of the high Priest for that wickedness whereof we were guilty.

22 From Anna to Caiaphas, before whom the multitude was assembled.
 23 *Chap. 14. 26. 27. 28. 29.*

24 The word here, properly we open, because before an house, as we see in the gates, and make men happy: we call it a court, for it is open to the air, and by a figure Synagogue is taken for the house.

25 *Chap. 14. 26. 27. 28. 29.*

26 Now compassed by the people that they might see the things that he did.

41 Watch, and pray, that ye enter not into temptation: the spirit indeed is ready, but the flesh is weak.

42 Again he went away the second time, and prayed, saying, O my Father, if this chalice can not passe away from me, but that I must drink it, thy will be done.

43 And he came, and found them asleepe againe, for their eyes were heavy.

44 So he left them and went away againe, and prayed the third time, saying the same words.

45 Then came he to his disciples, and said vnto them, Sleepe henceforth, and take your rest: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 Rise, let vs goe: beholde, he is at hand that betrayeth me.

47 And while he yet spake, loe, Judas one of the twelve came, and with him a great multitude with swordes and staves, from the high Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, Whomsoever I shall kisse, that is he, lay holde on him.

49 And forthwith he came to Iesus, and said, God saue thee, Master, and kissed him.

50 Then Iesus sayd vnto him, Friend, wherefore art thou come: Then came they, and layed hands on Iesus, and tooke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, and drew his sword, and strooke a seruant of the high Priest, and smote off his eare.

52 Then sayd Iesus vnto him, Put v thy sword into his place: for for all that I take the sword, shall perishe with the sword.

53 Either thinkest thou, that I can not now pray to my Father, and he will giue mee more then twelve legions of Angels?

54 How then should he: Scriptures be fulfilled, which say, that it must be so?

55 The same houre sayd Iesus to the multitude, Ye be come out as I were against a thiefe, with swordes and staves to take mee: I fare day teaching in the Temple among you, and ye tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled.

57 And they tooke Iesus, and led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him as farre off vnto the hie Priestes hall, and went in, and sate with the seruants to see the end.

59 Nowe the chiefe Priests and the Elders, and all the whole Councill sought false witness against Iesus, to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses.

61 And said, This man said, I can destroy the Temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and said to him, Answerest thou nothing? What is the matter that these men witness against thee?

63 But Iesus held his peace. Then the chiefe Priest answered, and said to him, I charge thee sweare vnto vs by the liuing God, to tell vs, If thou be that Christ the Sonne of God, or no.

64 Iesus said to him, Thou hast said it: nevertheless I say vnto you, hereafter shall ye see the Sonne of man sitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 Then the hie Priest rent his clothes, saying, He hath blasphemed, what haue we any more neede of witnesses? beholde, now ye haue heard his blasphemie.

66 What thinke ye? They answered, and said, He is guiltie of death.

67 So then spake they in his face, and buffeted him, and other smote him with roddes.

68 Saying, Prophecie to vs, O Christ, Who is he that smote thee?

69 Peter sat without in the hall, and a maid came to him, saying, Thou also wast with Iesus of Galilee:

70 But he denied before them all, saying, I wote not what thou sayest.

71 And when hee went out into the porch, another maide sawe him, and said vnto them that were there, This man was also with Iesus of Nazareth.

72 And againe he denied with an othe, saying, I know not the man.

73 So after a while, came vnto him they that stood by, and sayde vnto Peter, Surely thou art also one of them: for euen thy speech bewrayeth thee.

74 Then began he to curse himselfe, and to sweare, saying, I know not the man. And immediately the cocke crew.

75 Then Peter remembered the words of Iesus, which had said vnto him, Before the cocke crew thou shalt denie me thrise. So he went out, and wept bitterly.

76 That is, without the place where the hall sate, but not without the house, for afterward he went from thence into the porch.

77 He swore and cursed himselfe.

CHAP. XXVII.

1 He is delivered bound to Pilate, 2 Judas betrayeth himselfe, 3 Pilate wote, 4 Barabbas is asked, 5 Pilate washeth his hands, 6 Christ is crowned with thornes, 7 He is crucified, 8 Barabbas, 9 He giueth up the Ghost, 10 He is buried, 11 The soldiers watch him.

When the morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus, to put him to death.

2 And led him away bound, and deliuered him vnto Pontius Pilate the gouernour.

3 Then when Judas which had betrayed him, saw that he was condemned, he repented himselfe, and broughte againe the thirtie pieces of siluer to the chiefe Priests and Elders,

4 Saying, I haue sinned, betraying the innocent blood. But they said, What is that to vs? see thou to it.

5 And when hee had cast downe the silver pieces in the Temple, hee departed, and went, and hanged his selfe.

6 And the chiefe Priests tooke the silver pieces, and said, It is not lawfull for vs to put them into the treasure, because it is the price of blood.

7 And they tooke counsell, and bought with them a potters field, for the buriall of strangers.

8 Wherefore that field is called, The field of blood, vntill this day.

9 Then was fulfilled that which was spoken

Chap. 26. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

87. Christ is buried, not prively or by stealth, but by the courteous consent by a famous man, in a place not far distant from the sepulchre, so that it cannot be doubted of his death.
 4. Marke 15. 42.
 Luke 23. 50.
 16 The keeping of the sepulchre is committed to Christ's own ministers, that there might be no doubt of his resurrection.

Marie the mother of James, & Iosef, and the mother of Zebedeus sonnes.

57 ¶ 15 And when the euen was come, there came a rich man of Arimathea, named Ioseph, who had also himselfe bene Iesus discipule.

58 He went to Pilate, & asked y^e body of Iesus. Then Pilate comanded the body to be deliuered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth,

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 ¶ 16 Now the next day that followed the Preparation of the Sabbath, the hie Priests and Pharisees assembled to Pilate,

63 And said, Syr, we remember that that deceiver said, while he was yet alieue, Within three daies I will rise.

64 Command therefore, that the sepulchre be made fure vntill the third day, lest his disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: so shall the last error be worse then the first.

65 Then Pilate saide vnto them, Yee haue a watch: goe, and make it fure as ye knowe.

66 And they went, & made the sepulchre fure with the watch, and sealed the stone.

CHAP. XXVII.

1. The women goe to the sepulchre, a. The Angel. 2. The women see Christ. 3. He teacheth his Apostles, in preach.

Now 1. in the end of y^e Sabbath, when y^e first day of y^e weeke began to dawne, Mary Magdalene, & the other Mary came to see y^e sepulchre.

2 And behold, there was a great earthquake: for the Angel of the Lorde descended from heauen, and came and rolled backe the stone from the doore, and fure vpon it.

3 And his c^ontenance was like lightning, and his raiment white as snowe.

4 And for feare of him, the keepers were astonied, and became as dead men.

f The soldiers of the prison who were appointed to keepe the temple.

4. Marke 16. 5.

1 Christ hauing purged to light in the sepulchre, reth by his owne power, as straight way the Angel witnesseth.

a At the going out of the sepulchre, as in the day before, when the Romanes came, which reth the natural day, so the same rising to the next (next rising) and not as the Hebrews, which count first rising to evening.

b Where the morning of the first day after the Sabbath began to dawne: and that first day is the same, which we now call Sunday, or the Lords day.

c The beames of sun eye, and by the figure of the countenance.

d The beames of sun eye, and by the figure of the countenance.

e The beames of sun eye, and by the figure of the countenance.

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THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

CHAP. I.

4. John baptizeth, 6. His apparel and meate, 9. Iosiah baptizeth, 12. Heris tempted, 14. He teacheth the Gospel, 21. & 30. He teacheth in the Synagoge, 33. Her health one that had a deuill, 39. Peter's answer in law, 33. Many distressed priuies, 40. The Lepre.

He beginning of the Gospell of Iesus Christ, the Sonne of God:

3 ¶ As it is written in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 ¶ The voyce of him that crieth in the wilderness, Prepare the way of the Lord: make his paths straight.

4 ¶ John did baptize in the wilderness, and preach the baptism of amendment of life, for

c A Metaphor taken from the usage of Kings, which use to haue others go before them, & precede them, as John 1. 15. 2 The purpose of him in doctrine, or rather Christ's remission of finnes and amendment of life. 3. Mat. 3. 1. The true way is a way of washing, but here is spoken of a peculiar kind of washing, which washeth the parts of true baptism, remission of life, and forgiveness of finnes.

5 But the Angel answered, and said to the women, Feare ye not: for I know that ye seeke Iesus which was crucified:

6 Hee is not here, for he is risen, as hee sayde: come, see the place where the Lord was layd,

7 And go quickly, & tel his disciples y^e he is risen fro y^e dead: & behold, he goeth before you into Galilee: there ye shall see him: loe, I haue told you.

8 So they departed quickly from the sepulchre, with feare and great ioy, and did runne to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

10 Then said Iesus vnto them, Be not afraid: Goe, and tell my brethren, that they goe into Galilee, and there shall they see me.

11 ¶ 12 Now when they were gone, behold, some of the watch came into the cite, & shewed vnto the hie Priests all the things that were done.

12 And they ga-harred them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slepe.

14 And if this matter come before the gouernour to be heard, we will perswade him, and so vie the matter that you shall not need to care.

15 So they tooke the money, and did as they were taught: and this saying is noyed among the Iewes vnto this day.

16 ¶ 17 Then y^e eleven disciples went into Galilee, into a mountaine, where Iesus had appointed the.

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came, & spake vnto them, saying, All power is giuen vnto mee, in heauen, and in earth.

19 ¶ 20 Go therefore, & teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue all things, whatsoever I haue commanded you: and lo, I am with you galway, vntill the end of the world. Amen.

21 ¶ 22 ¶ 23 ¶ 24 ¶ 25 ¶ 26 ¶ 27 ¶ 28 ¶ 29 ¶ 30 ¶ 31 ¶ 32 ¶ 33 ¶ 34 ¶ 35 ¶ 36 ¶ 37 ¶ 38 ¶ 39 ¶ 40 ¶ 41 ¶ 42 ¶ 43 ¶ 44 ¶ 45 ¶ 46 ¶ 47 ¶ 48 ¶ 49 ¶ 50 ¶ 51 ¶ 52 ¶ 53 ¶ 54 ¶ 55 ¶ 56 ¶ 57 ¶ 58 ¶ 59 ¶ 60 ¶ 61 ¶ 62 ¶ 63 ¶ 64 ¶ 65 ¶ 66 ¶ 67 ¶ 68 ¶ 69 ¶ 70 ¶ 71 ¶ 72 ¶ 73 ¶ 74 ¶ 75 ¶ 76 ¶ 77 ¶ 78 ¶ 79 ¶ 80 ¶ 81 ¶ 82 ¶ 83 ¶ 84 ¶ 85 ¶ 86 ¶ 87 ¶ 88 ¶ 89 ¶ 90 ¶ 91 ¶ 92 ¶ 93 ¶ 94 ¶ 95 ¶ 96 ¶ 97 ¶ 98 ¶ 99 ¶ 100

remission of finnes.

5 And all y^e country of Iudea, & they of Hierusalem went out vnto him, and were all baptized of him in the ruer Jordan, confessing their finnes.

6 ¶ Now Iohn was clothed with camels haire, and with a girdle of a skin about his loynes: and he did eate 4 Locusts and wilde hony,

7 ¶ 8 And preached, saying, afterthen then I cometh after me whose shoes latchet I am not worthy to 5 stoupe downe, and vnloose.

8 Truth it is, I haue baptizd you with water: but he will baptize you with the holy Ghost.

9 ¶ 10 ¶ 11 And it came to passe in those dayes, that Iesus came from Nazareth, a citie of Galilee, and was baptized of Iohn in Jordan.

10 ¶ 11 And as soon as he was come out of the water, Iohn saw the heauens cloued in twaine, and the holy Ghost descending vpon him like a doue.

4 Christ doth consecrate our baptism in himself. 5 The worden of Christ's heauen, as head of the Church. 6 John that went downe into the water while Ioh

4 The words of Ioh in the water, which Ioh in to consecrate the water, when Ioh in was there, as the soldiers were afraid.

5 Christ appeareth himselfe after his resurrection, and sending the women to his disciples, to shew them that he hath not forgotten them.

6 For it was to be feared, that Ioh in would be thought to be a Samaritan, as the Samaritans were.

7 Christ appeareth also to his disciples, when he maketh Apostles.

8 Ioh in 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100

9 The summe of the Apostles, in the publishing of the doctrine received of Christ throughout all the world.

10 The summe of the Apostles, in the publishing of the doctrine received of Christ throughout all the world.

11 The summe of the Apostles, in the publishing of the doctrine received of Christ throughout all the world.

12 The summe of the Apostles, in the publishing of the doctrine received of Christ throughout all the world.

13 The summe of the Apostles, in the publishing of the doctrine received of Christ throughout all the world.

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27 The summe of the Apostles, in the publishing of the doctrine received of Christ throughout all the world.

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33 The summe of the Apostles, in the publishing of the doctrine received of Christ throughout all the world.

34 The summe of the Apostles, in the publishing of the doctrine received of Christ throughout all the world.

35 The summe of the Apostles, in the publishing of the doctrine received of Christ throughout all the world.

36 The summe of the Apostles, in the publishing of the doctrine received of Christ throughout all the world.

37 The summe of the Apostles, in the publishing of the doctrine received of Christ throughout all the world.

11 Then there was a voyee from heauen, saying, Thou art my beloued Sonne, in whom I am well pleased.

12 ¶ And immediately the Spirite i drineth him into the wilderness.

13 And he was there in the wilderness fourtie dayes, and was tempted of Satan: he was alio with the wilde beastes, and the Angels ministred vnto him.

14 ¶ Now after that Iohn was committed to prison, Iesus came into Galile, preaching the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the Kingdome of God is at hand: repent and beleue the Gospel.

16 ¶ And as he walked by the sea of Galile, he saw Simon and Andrew his brother, casting a net into the sea, (for they were fishers.)

17 Then Iesus said vnto them, Follow me, and I will make you to be fishers of men.

18 And straightway they forsooke their nets, and followed him.

19 ¶ And when hee had gone a litle further thence, he saw Iames the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets.

20 And anon he called them: and they left their father Zebedeus in the shippe with his hired seruants, and went their way after him.

21 ¶ So they entered into Capernaum, and straightway on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astonished at his doctrine, for he taught them as one that had authoritie, and not as the Scribes.

23 ¶ And there was in their Synagogue a man, in whome was an vnclene spirite, and hee cryed out,

24 Saying, Ah, what haue we to do with thee, O Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, euen that thou art the holie one of God.

25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the vnclene spirite tare him, and cried with a loud voyce, and came out of him.

27 And they were all amazed, so that they demanded one of another, saying, What thing is this? what new doctrine is this? for hee commanded them the foule spirits with authoritie, and they obey him.

28 And immediately his fame spread abroad throughout all the region bordering on Galile.

29 ¶ And as soone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with Iames and Iohn.

30 And Simons wifes mother lay sicke of a feuer, and anon they tolde him of her.

31 And hee came and tooke her by the hand, and lifted her vp, and the feuer forsooke her by and by, and the ministred vnto them.

32 And when euen was come, at what time the sunne setteth, they brought to him all that were diseased, & them that were possessed with deuils.

33 And the whole cite was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and he cast out many deuils, & suffered not the deuils to say they knew him.

35 And in the morning very early before

day, Iesus arose and went out into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they sayde vnto him, All men seeke for thee.

38 Then he said vnto them, Let vs goe into the next towne, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 ¶ And there came a leper to him, beseeching him, & kneeled downe vnto him, & said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forth his hand, and touched him, & said to him, I will be thou cleane.

42 And as soone as hee had spoken, immediately the leprosie departed from him, and he was made cleane.

43 And after hee had giuen him a straight commandment, he sent him away forthwith,

44 And sayde vnto him, See thou say nothing to any man, but get thee hence, and shewe thy selfe to the Priests, and offer for thy cleansing those things, which Moses commanded, for a testimoniall vnto them.

45 But when he was departed, he began to tell many things, and to publish the matter: so that Iesus could no more openly enter into the cite, but was without in desert places: and they came to him from euery quarter.

CHAP. II.

3. and 4. Our sicke of the palsey, having his friends forgien him, is healed. 14. Matthew is called. 19. Fallings and afflictions are foretold. 23. The disciples plaice the eares of corn. 26. The shewbread.

After a few dayes, hee entred into Capernaum againe, and it was noised that he was in the house.

2 And anon, many gathered together, in so much that they placed aboue the doore could not receiue any more: & he preached by word vnto the.

3 And there came vnto him, that brought one sicke of the palsey, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncovered the rooffe of the house where he was: and when they had broken it open, they let downe the bed, wherein the sicke of the palsey lay.

5 Now when Iesus sawe their faith, hee sayde to the sicke of the palsey, Sonne, thy finnes are forgiven thee.

6 And there were certaine of the Scribes sitting there, and reasoning in their hearts.

7 Why doth this man speake such blasphemies? who can forgive finnes but God onely.

8 And immediately when Iesus perceived in his spirit, that thus they reasoned with themselves, he sayde vnto them, Why reason ye these things in your hearts?

9 Whether is easier to say to the sicke of the palsey, thy finnes are forgiven thee? or to say, Arise, take vp thy bed, and walke?

10 But that yee may know, that the Sonne of man hath authoritie in earth to forgive finnes, he sayd vnto the sicke of the palsey,

11 I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house.

12 And by and by he arose, and tooke vp his bed, and went into his house.

1 Village which was at Capharnaum.

4. Math. 23. Luke 5. 23. By healing the leprosie, he sheweth that he came for this cause, to weare out the finnes of the world with his touching.

13 Hee witnesseth that he was not moved with ambition, but with the onely desire of his Fathers glory, and lone towards poore sinners. 14. All the palseies of Achan might be cured of a Lepre. 15. Luke 5. 15.

14. Math. 23. Luke 5. 18. 19. Cast the words by healing this man which was sicke of the palsey, that men receiue in him though faith only, all the things which they haue lost, as in the house where he refused to remaine: for hee chose Capernaum to dwell, and left Nazareth.

15. Neither the house nor the estate was able to hold him.

16. They broke up the upper part of the house, which was plastered, & his disciples let downe the sicke of the palsey into the lower part where Christ preached, for they could not other wise come into his sight.

17. The word signifieth the worst kind of bed, whereupon men sit to lay downe themselves, as in a narrow bed, and such other, and to refresh themselves.

1. Luke 24. 3. 17. 2. Luke 24. 1. 2. Luke 24. 1. 3. Luke 24. 1. 4. Luke 24. 1. 5. Luke 24. 1. 6. Luke 24. 1. 7. Luke 24. 1. 8. Luke 24. 1. 9. Luke 24. 1. 10. Luke 24. 1. 11. Luke 24. 1. 12. Luke 24. 1. 13. Luke 24. 1. 14. Luke 24. 1. 15. Luke 24. 1. 16. Luke 24. 1. 17. Luke 24. 1. 18. Luke 24. 1. 19. Luke 24. 1. 20. Luke 24. 1. 21. Luke 24. 1. 22. Luke 24. 1. 23. Luke 24. 1. 24. Luke 24. 1. 25. Luke 24. 1. 26. Luke 24. 1. 27. Luke 24. 1. 28. Luke 24. 1. 29. Luke 24. 1. 30. Luke 24. 1. 31. Luke 24. 1. 32. Luke 24. 1. 33. Luke 24. 1. 34. Luke 24. 1. 35. Luke 24. 1. 36. Luke 24. 1. 37. Luke 24. 1. 38. Luke 24. 1. 39. Luke 24. 1. 40. Luke 24. 1. 41. Luke 24. 1. 42. Luke 24. 1. 43. Luke 24. 1. 44. Luke 24. 1. 45. Luke 24. 1. 46. Luke 24. 1. 47. Luke 24. 1. 48. Luke 24. 1. 49. Luke 24. 1. 50. Luke 24. 1. 51. Luke 24. 1. 52. Luke 24. 1. 53. Luke 24. 1. 54. Luke 24. 1. 55. Luke 24. 1. 56. Luke 24. 1. 57. Luke 24. 1. 58. Luke 24. 1. 59. Luke 24. 1. 60. Luke 24. 1. 61. Luke 24. 1. 62. Luke 24. 1. 63. Luke 24. 1. 64. Luke 24. 1. 65. Luke 24. 1. 66. Luke 24. 1. 67. Luke 24. 1. 68. Luke 24. 1. 69. Luke 24. 1. 70. Luke 24. 1. 71. Luke 24. 1. 72. Luke 24. 1. 73. Luke 24. 1. 74. Luke 24. 1. 75. Luke 24. 1. 76. Luke 24. 1. 77. Luke 24. 1. 78. Luke 24. 1. 79. Luke 24. 1. 80. Luke 24. 1. 81. Luke 24. 1. 82. Luke 24. 1. 83. Luke 24. 1. 84. Luke 24. 1. 85. Luke 24. 1. 86. Luke 24. 1. 87. Luke 24. 1. 88. Luke 24. 1. 89. Luke 24. 1. 90. Luke 24. 1. 91. Luke 24. 1. 92. Luke 24. 1. 93. Luke 24. 1. 94. Luke 24. 1. 95. Luke 24. 1. 96. Luke 24. 1. 97. Luke 24. 1. 98. Luke 24. 1. 99. Luke 24. 1. 100. Luke 24. 1.

*¶ Word for word,
gall themselves, or
sell their wits.
The Gospel of
Ieremie the proud,
and Ieremie the
humble.
¶ Mat. 9. 9.
Iude 5. 7.
¶ Matthew
after name.*

bed, and went fourth before them all, in so much that they were all amazed, and glorified God, saying, We neuer sawe such a thing.

13 ¶ Then hee went fourth againe toward the sea, and all the people resorted vnto him, and he taught them.

14 ¶ And as Iesus passed by, he sawe 8 Leui the sonne of Alphaeus sit at the recter of custome, and sayd vnto him, Follow me. And hee arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, & his disciples: for there were many that followed him.

16 And when the Scribes and Pharises sawe him eate with the Publicanes and sinners, they said vnto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, hee sayd vnto them, The whole haue no need of the Phylition, but the sicke. ¶ I came not to call the righteous, but the sinners to repentance.

18 ¶ And the disciples of Iohn, and the Pharises did fast, and came and sayd vnto him, Why do the disciples of Iohn, and of the Pharise fast, and thy disciples fast not?

19 And Iesus sayd vnto them, Can the children of the marriage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast.

20 But the dayes will come, when the bridegrome shalbe taken from them; and then shall they fast in those dayes.

21 Also no man soweth a piece of new cloth in an old garment: for else the newe picce that filled it vp, taketh away somewhat from the olde, and the breach is worse.

22 Likewise, no man putteth newe wine into old vessels: for els the newe wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but newe wine must be put into new vessels.

23 ¶ And it came to passe as hee went through the corne on the Sabbath day, that his disciples, as they went on their way, beganne to plucke the eares of corne.

24 And the Pharises sayd vnto him, Scholde, why do you on the Sabbath day, which is not lawfull?

25 And hee sayd to them, Haue ye neuer read what David did when he had need, and was an hungred, both he, and they that were with him?

26 How hee went into the house of God, in the dayes of Abiathar the hie Priest, and did eate the shew bread, which were not lawfull to eate, but for the Priests, and gaue also to them which were with him?

27 And hee sayd to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen of the Sabbath.

CHAP. III.

1 The withered hand is healed. 6 The Pharises confute with the Herodians. 10 Miracles are heald by touching Christ. 31 At his fight the dralls fall downe before him. 34 The twelve Apostles. 38 The Iudians stirred against it selfe. 39 Blasphemy against the holy Ghost. 35 Christ's words.

And as the entred agone into 9 Synagogue, & there was a man which had a withered hand.

2 And they watched him, whether hee would heale him on the Sabbath day, that they might accuse him.

3 Then hee sayd vnto the man which had the withered hand, Arise: stand forth in the middes.

4 And hee said to them, Is it lawfull to doe a good deede on the Sabbath day, or to do euill? to saue the life or to kill? But they held their peace.

5 Then hee looked round about on them angrily, mourning also for the hardness of their hearts, and sayd to the man, Stretch forth thine hand. And he stretched it out: and his hand was restored, as whole as the other.

6 ¶ And the Pharises departed, & straightway gathered a council with the Herodians against him, that they might destroy him.

7 But Iesus auoyded with his disciples to the sea: and a great multitude followed him from Galilee, and from Iudea,

8 And from Ierusalem, and from Idumea, and beyond Iordan: and they that dwelled about Tyrus & Sidon, when they had heard what great things he did, came vnto him in great number.

9 And hee commanded his disciples, that a little shippe should waite for him, because of the multitude, lest they should throng him.

10 For hee had healed many, in so much that they pressed vpon him to touch him, as many as had plagues.

11 And when the vnclane spirits saw him, they fell downe before him, and cryed, saying, Thou art the Sonne of God.

12 And he sharply rebuked them, to the end they should not vter him.

13 ¶ Then he went vp into a mountaine, and called vnto him whom he would, and they came vnto him.

14 ¶ And hee appointed twelue that they should be with him, and that he might send them to preach,

15 And that they might haue power to heale sicknesses, and to cast out deuils.

16 And the first was Simon, and he named Simon, Peter.

17 Then James the sonne of Zebedee, & Iohn James brother (and surnamed them Boanerges, which is the sonnes of thunder.)

18 And Andrew, & Philip, & Bartlemew, and Matthew, and Thomas, & James the sonne of Alphaeus, & Thaddues, and Simon the Cananite,

19 And Iudas Iscariot, who also betrayed him, and they came home.

20 And the multitude assembled againe, so that they could not so much as eate bread.

21 ¶ And when his kinsfolkes heard of it, they went out to lay hold on him: for they said that he was beside himselfe.

22 ¶ And the Scribes which came downe from Hierusalem, said, He hath Beelzebub, & through the prince of the deuils he casteth out deuils.

23 But he called them vnto him, and said vnto the in parables, How can Satan driue out Satan?

24 For if a kingdome be diuided against it selfe, that kingdome cannot stand.

25 Or if a house be diuided against it selfe, that house cannot continue.

26 So if soe Satan make insurrection against himselfe, and be diuided, he cannot endure, but is at an end.

27 So if soe Satan make insurrection against himselfe, and be diuided, he cannot endure, but is at an end.

¶ 1. Tim. 3. 13.
¶ Mat. 9. 14.

3 The superstitious
and hypocrites
do naught but the
summe of godlines
in things indiffer-
ent, and are here
for three causes re-
garded. First, for
that not consid-
ering what every
man strength is
able to beare, they
wisely make all
manner of lawes
concerning such
things, without
all discretion.
36 Mat. 12. 1.
Iude 6.

4 Secondly, for
that they make no
difference between
the lawes which
God made con-
cerning the same
things, and lawes
that are made of
things which are
utterly vnlawful.
¶ Word for word,
on the Sabbath,
that is, on the holy
dayes.

¶ 1. Sam. 31. 7.
¶ 2. Sam. 21. 3. Hee
is called Achimelech
and his sonne
Abiathar, but by
consequence of other
places it is plain,
that both of them
were two names.
Iude 1. 2. 3. 4. 5. 6.
2. Sam. 8. 17. and
37. 1. 2. 3. 4. 5. 6.
2. Sam. 10. 1. 2.
1. Sam. 31. 7. 8.
1. Sam. 31. 7. 8.
1. Sam. 31. 7. 8.
1. Sam. 31. 7. 8.
1. Sam. 31. 7. 8.

¶ 1. Sam. 31. 7. 8.
1. Sam. 31. 7. 8.
1. Sam. 31. 7. 8.
1. Sam. 31. 7. 8.
1. Sam. 31. 7. 8.

¶ 1. Sam. 31. 7. 8.
1. Sam. 31. 7. 8.
1. Sam. 31. 7. 8.
1. Sam. 31. 7. 8.
1. Sam. 31. 7. 8.

6 A figurative
speech, by the figure
Synecdoche, for
this kinde of saying
to saue the life, is
as much, as to saue
the man.
7 2. Sam. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

17 No man can enter into a strong mans house, and take away his goods, except hee first bind that strong man, and then spoyle his house.

18 ¶ 5 Verely I say vnto you, all finnes shall be forgiven vnto the children of men, and blasphemies, wherewith they blaspheme:

19 But he that blasphemeth against the holy Ghost, shall neuer haue forgiveness, but is culpable of eternall damnation.

20 ¶ Because they sayd, Hee had an vncleane spirit.

21 ¶ Then came his 9 brethren and mother, and stood without, and sent vnto him, and called him.

22 And the people fate about him, and they sayd vnto him, Behold, thy mother, and thy brethren seeke for thee without.

23 But he answered them, saying, Who is my mother and my brethren?

24 ¶ And hee looked round on them, which fate in compasse about him, and sayd, Beholde my mother and my brethren.

25 For whosoever doth the will of God, he is my brother, my sister, and my mother.

CHAP. IIII.

¶ The parable of the sower, 12. And the measuring thereof, 18. Throust. 21. The candle, 26. Of him that sowed, & then frst. 31. The grain of mustard seed. 38. Christ teacheth vnto the ship.

And he began againe to teach by a sea side, And there gathered vnto him a great multitude, so that he entred into a ship, and fate in the sea, & all the people was by the sea side on a land.

2 And hee taught them many things in parables, and sayd vnto them in his doctrine,

3 Hearken: Beholde, there went out a sower to sowe.

4 And it came to passe as he sowed, that some fell by the way side, and the fowles of the heauen came, and deuoured it vp.

5 And some fell on stony ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But as soone as the sunne was vp, it was burnt vp, and because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruite.

8 Some againe fell in good ground, and did yelde fruite that sprang vp, and grew, and it brought forth, fowre thirtie folde, some sixtie folde, and some an hundredth folde.

9 Then he said vnto them, He that hath eares to heare, let him heare.

10 And when he was alone, they that were about him with the twelue, asked him of the parable.

11 And he sayd vnto them, To you it is giuen to knowe the myserie of the kingdome of God: but vnto them that are without, all things be done in parables,

12 ¶ That they seeing, may see, and not discern: and they hearing, may heare, and not vnderstand, least at any time they should turne, and their finnes should be forgiven them.

13 Again he said vnto them, Perceiue ye not this parable? how then should yee vnderstand all other parables?

14 The fower sowerth the word.

15 And these are they that receive the seeds by the wayes side, in whome the word is sowne

but when they haue heard it, the sower cometh immediately, and take away the word that was sown in their hearts.

16 And likewise they that receiue the feede in stony ground, are they, which when they haue heard the worde, straightwayes receiue it with gladnesse.

17 Yet haue they no roote in themselves, and endure but a time: for when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receiue the seed among the thornes, are such as heare the word:

19 But the cares of this world, and the deceitfulness of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued feede in good ground, are they that heare the word, and receiue it, and bring forth fruite: one earre thirtie, an other sixtie, and some an hundredth.

21 ¶ Also hee said vnto them, ¶ Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put on a candlestick?

22 ¶ For there is nothing hid, that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 ¶ And he said vnto them, Take heede what ye heare. ¶ With what measure yee mete, it shall be measured vnto you: and vnto you that heare, shall more be giuen.

25 ¶ For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, euen that he hath.

26 ¶ Also hee sayd, So is the kingdome of God, as if a man should cast feede in the ground,

27 And it should sleepe, and rise vp night and day, and the feede should spring and growe vp, he not knowing how.

28 For the earth bringeth forth fruite: if of it selfe, first the blade, then the eares, after that full come in the eares.

29 And as soone as the fruite thereof is selfe, anon he putteth in the sickle, because the harvest is come.

30 ¶ ¶ He sayd moreover, Whereinto shall we liken the kingdome of God? or with what comparison shall we compare it?

31 It is like a graine of mustard seed, which when it is sown in the earth, is the least of all feedes that be in the earth:

32 But after that it is sown, it groweth vp, and is greater of all herbes, and beareth great branches, so that the fowles of heauen may build vnder the shadow of it.

33 And with many such parables he preached the word vnto them, as they were able to heare it.

34 And without parables spake hee nothing vnto them: but he expounded all things to his disciples apart.

35 ¶ ¶ Nowe the same day when euen was come, hee sayd vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as hee was in the shippe, and there were also with him other little ships.

37 ¶ And there arose a great storme of winde, and the waues dashed into the ship, so that it was now full.

38 And hee was in the stern sleepe on a pillow:

¶ Which pertains to this life.

¶ 1 Tim. 6. 17.

2 Although the light of the Gospel be received of the world, yet it ought

to be lighted, if it were for no other

cause than this, that the wickedness of the world might

be made manifest.

¶ Mat. 5. 15 Luke 8. 16. and 1. 33.

¶ Mat. 10. 26. Luke 8. 17. and 12. 2.

3 The more liberally, that we communicate such gifts

as God hath given vs with our brethren, the more

bountifull will God be to ward vs.

¶ Mat. 7. 2. Luke 6. 38.

¶ Mat. 13. 35. Luke 11. 33. and 19. 48.

¶ The Lord teacheth and receiveth after a manner vnknown to men.

¶ These, which he hath done for vs, should passe the same both day and

night, without ceasing, but that the spirit would

which groweth both day and night.

¶ It is the part of the ministers, to heare the ground

with all diligence, and command the

harvest to God: for that might be wanting

whereby the first cometh to blade and earre, is first, and it only

known by the fruit.

¶ By a certain power which worketh in vs.

¶ Mat. 13. 31. Luke 13. 18.

3 God firste other while then once vs,

beginning with the least, and ending with the greatest.

¶ Mat. 13. 36. ¶ According to the capacity of the

hearer.

¶ Word for word, Louke, as you

would say, read them the hard

ridde.

¶ Mat. 13. 37. Luke 8. 22.

¶ They that fall with Christ, although he seems

to sleepe, neuer forsake them when they

are in danger, yet they are present of him in time

concomitant being awaked.

low: and they awoke him, and sayd to him; Master, carest thou not that we perish?

39 And he rose vp, and rebuked the winde, and sayd vnto the sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then he sayd vnto them, ¹ Why are ye so fearefull? how is it that ye haue no faith?

41 And they feared exceedingly, and said one to another, Who is this, that both the winde and sea obey him!

CHAP. V.

1 One possessed is healed. 7 The devils acknowledgeth Christ. 9 A Legion of devils: 12 entred into swine. 23 Jairus daughter. 25 A woman is healed of a bloody issue. 26 Pharisians. 34 Faith. 39 Sleep.

† Math. 8. 28. Luke 8. 26.

1 Many have the vertue of Christ in admiration, and yet they will not redeeme it with the losse of the least thing they haue, as Luke Math. 8. 20. & Mark for word, he an vnclane spirit: now they are said to be in the spirit, because the spirit beareth witness, and all were bound.

2 That is, asseure me by an oath, that thou wilt not deceiue me.

3 That devils that played the wagger for his flowers. 4 The whole country is for the greater part of it very hilly, for the mountains of Galilee stand through it.

5 Stride in the first month, both faith that in Galilee there is a standing pool of very unwholesome water, which if heales sight of, they beate their haire, mantle, or shoes & burne.

And ¹ they came ouer to the other side of the sea into the country of the Gadarens.

3 And when hee was come out of the ship, there met him incontinently out of the graues, a man ² which had an vnclane spirit:

3 Who had his abiding among the graues, and no man could binde him, nor with chains: 4 Because that when hee was often bound with fetters and chaines, hee plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cryed in the mountains, and in the graues, and flooke himselfe with stones.

6 And when hee saw Iesus as farre off, he ranne, and worshipped him,

7 And cryed with a loude voyce, and sayd, What haue I to doe with thee, Iesus the Sonne of the most High God? I will that thou sweare to me by God, that thou torment me not.

8 (For he sayd vnto him, Come out of the man, thou vnclane spirit.)

9 And he asked him, What is thy name? and he answered, saying, My name is Legion: for we are many.

10 And hee ³ prayed him instantly, that hee would not send them away out of the country.

11 Now there was there in the country a great herde of swine, feeding.

12 And all the devils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently Iesus gaue them leave. Then the vnclane spirits went out, & entred into the swine, & the herde ranne headlong from the high bank into the sea, (& there were about two thousand swine) & they were choaked vp in the sea.

14 And the swineheards fled, & tolde it in the cite, and in the country, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the deuill, and had the legion, sit both clothed, and in his right minde: and they were afraide.

16 And they that saw it, tolde them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they began to pray him, that hee would depart from their coasts.

18 And when he was come into the ship, hee that had bene possessed with the deuill, praised him that he might be with him.

19 Howbeit, Iesus would not suffer him, but said vnto him, Goe thy way home to thy friends, and shewe them what great things the Lorde hath done vnto thee, and how hee hath had

compassion on thee.

20 So hee departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did marueile.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered together to him, and he was nere vnto the sea.

22 ¶ And as he beholde, there came one of the rulers of the Synagogue, whose name was Jairus: and when he saw him, he fell downe at his feete,

23 And besought him instantly, saying, My little daughter lieth at point of death: I pray thee that thou wouldest come and lay thine hands on her, that she may be healed, and liue.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (¶ And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

26 And had suffered many things of many physicians, and had spent all that she had, and it auailed her nothing, but she became much worse.

27 When she had heard of Iesus, she came in the presse behinde, and touched his garment.

28 For he sayd, if I may but touch his clothes, I shalbe whole.

29 And straightway the course of her blood was dried vp, and she felt in her body, that she was healed of that plague.

30 And immediately when Iesus did knowe in himselfe the vertue that went out of him, he turned him round about in the presse, and sayd, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seeest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled: for she knew what was done in her, and shee came and fell downe before him, and tolde him the whole truth.

34 And hee sayd to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While hee yet spake, there came from the same ruler of the Synagogues house certaine which sayd, Thy daughter is dead: why dost thou trouble the matter any further?

36 ¶ Alfoone as Iesus had the word spoken, hee said vnto the ruler of the Synagogue, Be not afraide: onely beleeue.

37 And he suffered no man to follow him saue Peter and James, and Iohn the brother of James.

38 So he came vnto the house of the ruler of the Synagogue and saue the tumult, and them that wept and wailed greatly.

39 And he went in, and sayd vnto them, Why make ye this trouble and weep? the child is not dead, but sleepech.

40 ¶ And they laugh him to scorne: but hee put them all out, and tooke the father, and the mother of the child, and them that were with him, and entred in where the child lay,

41 And tooke the child by the hand, and sayd vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, Arise.

42 And straightway the maiden arose, and walked: for she was of the age of twelue yeeres, and they were astonished out of measure.

† Math. 9. 18. Luke 8. 41.

2 The whole company assembled at Jairus, but in every Synagogue there was certaine men which taught and the people.

3 Iesus being touched with one faith, although hee be but weak, such heale as by his vertue.

4 Iesus being touched with one faith, although hee be but weak, such heale as by his vertue.

5 Iesus being touched with one faith, although hee be but weak, such heale as by his vertue.

6 Iesus being touched with one faith, although hee be but weak, such heale as by his vertue.

7 Iesus being touched with one faith, although hee be but weak, such heale as by his vertue.

8 Iesus being touched with one faith, although hee be but weak, such heale as by his vertue.

9 Iesus being touched with one faith, although hee be but weak, such heale as by his vertue.

10 Iesus being touched with one faith, although hee be but weak, such heale as by his vertue.

11 Iesus being touched with one faith, although hee be but weak, such heale as by his vertue.

12 Iesus being touched with one faith, although hee be but weak, such heale as by his vertue.

43. And he charged them straitly that no man should knowe of it, and commanded to giue her mate.

CHAP. VI.

1. Christ preaching in his country, his owne countrey him. 2. The welcome of the Nazarenes. 3. The Apostles are sent. 13. They call out devils: they answere the fiend with oyle. 14. Herodians opinion of Christ, of the cause of Iohns imprisonment. 23. Dauncing. 27. Iohns healing, 29. Iudaea. 30. The Apostles receive power from preaching. 33. Christ catches in the desert. 37. He feeds the people with five loaves. 48. The Apostles are troubled on the sea. 56. The fishes that touch Christs garments, are healed.

And he departed thence, and came into his owne country, & his disciples folowed him. 2. And when the Sabbath was come, he began to teach in the Synagogue, & all that heard him, were astonished, and sayd, From whence hath this man these things? and what wisdom is this that is giuen vnto him, that euen such a great workes are done by his hands?

3. Is not this that carpenter Maries sonne, the brother of Iames & Ioses, and of Iuda and Simon? and are not his 5 brethren here with vs? And they were offended in him.

4. And Iesus sayde vnto them, A Prophet is not without 6 honour, but in his owne country, and among his owne kindred, and in his owne house.

5. And he could there doe no great workes, save that he layde his handes vpon a fewe sicke folke, and healed them.

6. And he marvelled at their vnbeliefe, and went about by the townes on euery side, teaching.

7. ¶ And hee called vnto him the twelue, and began to send them forth two and two, and gaue them power ouer vncleane spirits.

8. And he commanded them that they should take nothing for their iourney, save a staffe onely: neither scrippe, neither bread, neither money in their girdles.

9. But that they should be shod with sandals, and that they should not put on 2 two coats. 10. And hee sayde vnto them, Where soeuer ye shall enter into an house, 3 there abide till ye depart thence.

11. ¶ And whosoever shall not receiue you, nor heare you, when ye depart thence, shake off the dust that is vnder your fete, for a witness vnto them. Verely I say vnto you, It shall be easier for Sodom, or Gomorra at the day of iudgement, then for that cite.

12. ¶ And they went out, and preached, that men should amend their liues.

13. And they cast out many devils: and they 4 annoyed many that were sicke, with oyle, and healed them.

14. ¶ ¶ Then King Herod heard of him (for his name was made manifest) and sayd, Iohn Baptist is risen againe from the dead, and therefore great workes are wrought by him.

15. Other sayde, It is Elias: and some sayd, It is a Prophet, or as one of 5 those Prophets.

16. ¶ So when Herod heard it, he said, It is Iohn whom I beheaded: he is risen from the dead.

17. For Herod himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18. For Iohn said vnto Herod, ¶ It is not lawfull for thee to haue thy brothers wife.

19. Therefore Herodias laid wait against him, and would haue killed him, but he could not:

20. For Herod feared Iohn, knowing that hee was a iust man, and an holy, and reuerenced him, and when he heard him, hee did many things, and heard him 6 gladly.

21. But the time being conuenient, when Herod on his birth-day made a banquet to his princes and captaines, and chiefe ehtates of Galilee:

22. And the daughter 7 of of the same Herodias came in, and daunced, and pleased Herod, & them that sate at table together, the King sayd vnto the mayde, Aske of me what thou wilt, and I will giue it thee.

23. And he sweare vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my kingdome.

24. ¶ So she went forth, & said to her mother, What shall I aske? And the said, Iohn Baptists head.

25. Then she came in straightway with head vnto the king, & asked, saying, I would that thou shouldst giue mee euen now in a charger the head of Iohn Baptist.

26. Then the king was very fory: yet for his othes sake, and for their sakes which late at table with him, he would not refuse her.

27. And immediately the King sent the 9 hangman, and gaue charge that his head should be brought in. So he went and beheaded him in the prison.

28. And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29. And when his disciples heard it, they came and tooke vp his body, and put it in a tombe.

30. ¶ And the Apostles gathered themselves together to Iesus, and tolde him all things, both what they had done, and what they had taught.

31. ¶ And he sayd vnto them, Come ye apart into the wilderness, and rest a while: for there were many commers and goers, that they had no leisure to eate.

32. ¶ So they went by ship out of the way in to a desert place.

33. But the people saw them when they departed, and many knewe him, and ran a foote thither out of all cities, and came thither before them, and assembled vnto him.

34. ¶ Then Iesus went out, and saw a great multitude, and had compassion on them, because they were like sheepe which had no shepherd: and he began to teach them many things.

35. ¶ And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36. Let them depart, that they may goe into the country and townes about, and buy themselves bread: for they haue nothing to eate.

37. But he answered, and said vnto them, Giue ye them to eate. And they sayd vnto him, I shall weege, and buy 2 two hundred penny worth of bread, and giue them to eate?

¶ Luke 3. 19. I Commanded to be beheaded.

¶ Zech. 13. 24. and 30. 21. Ie sought all means to doe him hurt.

¶ The tyrant was very well content to haue Iohnes presence, & yet hee hated him, but the people fell vpon his place. ¶ Which the same Herodias had used by Herodes Antipachus by Philip, and Ioffephus said with her Salome.

¶ Math. 13. 12. For whoso will see, he shall see more.

¶ The word signifieth that they were both a slave, and the Kings gard was full of it, because they did beare darke.

¶ Luke 9. 10.

¶ Such as followe Christ shall want nothing, no not in the wilderness, but shall haue abundance. And heere is shewed a thing is to be done to Iohn for this transitorie life on his hands, who giueth euerylasting life.

¶ Math. 23. 23. Luke 9. 10. and 9. 17. ¶ Luke 11.

¶ Math. 23. 23. ¶ This is a land of darkness and mourning, not without a promise which which was the promise made by Iohn, who giueth euerylasting life.

¶ Which is about twentie crosses, which is for Iohn.

¶ Math. 13. 12. ¶ The faithlesse world doth no wise at all, count the treasure of wisdome, and will giue it for the sake of the escape of it, being offered vnto them.

¶ The word signifieth power, or victory, when they are men: the word signifieth power, or victory, when they are men: the word signifieth power, or victory, when they are men.

¶ After the manner of the Hebrews, who by brethren and sisters, understand all their kindred.

¶ Math. 13. 17. ¶ Luke 13. 16. ¶ The word signifieth power, or victory, when they are men.

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☞ Math. 13. 17.
Iste p. 13. John 8. 9.

38 ☞ Then hee saide vnto them, Howe many loaves haue ye? saie and looke. And when they knewe it they sayd, Fiue, and two fishes.

39 So he comanded them to make them all sit downe by companies vpon the greene grasse.
40 Then they fate downe by rows, by hundreds, and by fifties.

41 And hee tooke the fiue loaves, and the two fishes, and looked vp to heauen, and gaue thanks, and brake the loaves, and gaue them to his disciples to set before them, and the two fishes he diuided among them all.

42 So they did all eate, and were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ☞ 7 And straightway hee caused his disciples to goe into the shippe, and to goe before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then asoon as hee had sent them away, he departed into a mountaine to pray.

47 ☞ And when euen was come, the ship was in the mids of the sea, and hee alone on the land.

48 And hee sawe them troubled in rowing, (for the winde was contrary vnto them,) and about the fourth watch of the night, hee came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they sawe him walking vpon the sea, they supposed it had bene a spirit, and cried out.

50 For they all sawe him, and were sore afraid: but anon he talked with them, & said vnto them, Be ye of good comfort: it is I, be not afraid.

51 Then hee went vp vnto them into the ship, and the winde ceased, and they were much more amazed in themselves, and maruelled.

52 For they had not considered the matter of the loaves, because their hearts were hardened.

53 ☞ And they came ouer, and went into the land of Genesareth, and arrived.

54 ☞ So when they were come out of the ship, straightway they knew him,

55 And ran about throughout all that region round about, and began to cary hither and thither in couches all that were sicke: where they heard that he was.

56 And whithersoever he entered into townes, or cities, or villages, they layde their sicke in the streetes, and prayed him that they might touch at the least the edge of his garment. And as many as touched him, were made whole.

☞ 8 Christ being reiectd in his owne ciuitie, and arising vpon a sudden amongst them of whom hee was not looked for, is receiued to their profit. ☞ Of the hemme of the garment.

CHAP. vii.

☞ The Apostles are found fault with for eating with vnnawfull hands. 4 The Pharisees traditions about washing. Hypocrites. 8 Mens traditions more fit by then Gods. 10 Pharisees must be honoured. 14 The things that doe in deede defile a man. 25 The women of Chanaan. 32 The deafe ciuitie man is healed.

☞ 1 Then s gathered vnto him the Pharisees, and certaine of the Scribes which came from Hierusalem.

☞ 2 And when they began to accuse him, saying, Thou receiuest blessing and power of God, thou doest this: they answered him, saying, We knowe that thou art a good man, and that vpon a scale of thine owne traditions: for men doe please themselves more in any thing then in iustition, that is to say, in a worship of God, fondly deauied among themselves.

2 And when they sawe some of his disciples eate meate with common handes, (that is to say, vnwashed) they complained.

3 (For the Pharisees, and all the Iewes, except they wash their hands oft, eate not, holding the traditions of the Elders.)

4 And when they came from the market, except they wash, they eate not: and many other things there be, which they haue taken vpon them to obserue, as the washing of cups, and pots, and of brazen vessels, and of beds.)

5 Then asked him the Pharisees and Scribes, Why f walke not thy disciples according to the tradition of the Elders, but eate meate with vnwashed handes?

6 Then hee answered and sayd vnto them, Surely ☞ Elay hath prophesied well of you, hypocrites, as it is written, This people honoureth mee with lippes, but their heart is farre away from me.

7 But they worship mee in vaine, teaching for doctrines the commandemens of men.

8 For yee lay the commandement of God apart, and obserue the tradition of men, as the washing of pots and of cups, and many other such like things ye doe.

9 And hee sayd vnto them, Well, yee reiect the commandement of God, that ye may obferue your owne tradition.

10 For Moses said, ☞ Honour thy father and thy mother: and Whofoeuer shall speake euill of father or mother, let him die the death.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou mayest haue profited, he shall be free.

12 So ye suffer him no more to doe any thing for his father or his mother,

13 Making the word of God of none authority, by your tradition which yee haue ordeined: and ye doe many such like things.

14 ☞ Then hee called the whole multitude vnto him, and sayd vnto them Hearken you all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entrech into him: but the things which procede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when hee came into an house, answering from the people, his disciples asked him concerning the parables.

18 And hee sayde vnto them, What are yee without vnderstanding also? Doe yee not knowe that whatsoeuer thing from without entrech into a man, cannot defile him,

19 Because it entrech not into his heart, but into the belly, and goeth out into the draught, which is the purging of all meates?

20 Then hee sayd, That which cometh out of man, that defileth man.

21 ☞ For from within, such out of the heart of men, procede euill thoughts, adulteries, fornications, murders,

22 Thefts, a couetousnesse, wickednesse, deceipt, vnchastitie, a wicked eye, backbiting, pride, foolishnesse.

23 All these euill things come from within, and defile a man.

☞ 24 ¶ And hee said, All kinde of creatures whereby men professe themselves to be men, be defiled.

☞ 25 ¶ And hee said, All kinde of creatures whereby men professe themselves to be men, be defiled.

☞ 26 ¶ And hee said, All kinde of creatures whereby men professe themselves to be men, be defiled.

☞ 27 ¶ And hee said, All kinde of creatures whereby men professe themselves to be men, be defiled.

☞ 28 ¶ And hee said, All kinde of creatures whereby men professe themselves to be men, be defiled.

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☞ 37 ¶ And hee said, All kinde of creatures whereby men professe themselves to be men, be defiled.

☞ 38 ¶ And hee said, All kinde of creatures whereby men professe themselves to be men, be defiled.

☞ 39 ¶ And hee said, All kinde of creatures whereby men professe themselves to be men, be defiled.

☞ 40 ¶ And hee said, All kinde of creatures whereby men professe themselves to be men, be defiled.

☞ 41 ¶ And hee said, All kinde of creatures whereby men professe themselves to be men, be defiled.

☞ 42 ¶ And hee said, All kinde of creatures whereby men professe themselves to be men, be defiled.

☞ Math. 13. 17.

☞ None doe more

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☞ Scribes which

☞ came from

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☞ lippes, but their

☞ heart is farre

☞ away from me.

☞ 7 But they wor-

☞ ship mee in vaine,

☞ teaching for doc-

☞ trines the com-

☞ mandemens of

☞ men.

☞ 8 For yee lay the

☞ commandement

☞ of God apart,

☞ and obferue the

☞ tradition of men,

☞ as the washing

☞ of pots and of

☞ cups, and many

☞ other such like

☞ things ye doe.

☞ 9 And hee sayd

☞ vnto them, Well,

☞ yee reiect the

☞ commandement

☞ of God, that ye

☞ may obferue

☞ your owne tradi-

☞ tion.

☞ 10 For Moses

☞ said, ☞ Honour

☞ thy father and

☞ thy mother: and

☞ Whofoeuer shall

☞ speake euill of

☞ father or mother,

☞ let him die the

☞ death.

☞ 11 But ye say,

☞ If a man say to

☞ father or mother,

☞ Corban, that is,

☞ By the gift that

☞ is offered by me,

☞ thou mayest haue

☞ profited, he shall

☞ be free.

☞ 12 So ye suffer

☞ him no more to

☞ doe any thing

☞ for his father or

☞ his mother,

☞ 13 Making the

☞ word of God of

☞ none authority,

☞ by your tradition

☞ which yee haue

☞ ordeined: and ye

☞ doe many such

☞ like things.

☞ 14 ☞ Then hee

☞ called the whole

☞ multitude vnto

☞ him, and sayd

☞ vnto them Hea-

☞arken you all

☞ vnto me, and

☞ vnderstand.

☞ 15 There is no-

☞ thing without a

☞ man, that can

☞ defile him, when

☞ it entrech into

☞ him: but the

☞ things which

☞ procede out of

☞ him, are they

☞ which defile the

☞ man.

☞ 16 If any haue

☞ eares to heare,

☞ let him heare.

☞ 17 And when

☞ hee came into an

☞ house, answer-

☞ ing from the

☞ people, his disci-

☞ ples asked him

☞ concerning the

☞ parables.

☞ 18 And hee sayd

☞ vnto them, What

☞ are yee without

☞ vnderstanding

☞ also? Doe yee

☞ not knowe that

☞ whatsoeuer thing

☞ from without

☞ entrech into a

☞ man, cannot

☞ defile him,

☞ 19 Because it

☞ entrech not into

☞ his heart, but

☞ into the belly,

☞ and goeth out

☞ into the draught,

☞ which is the

☞ purging of all

☞ meates?

☞ 20 Then hee

☞ sayd, That which

☞ cometh out of

☞ man, that

☞ defileth man

¶ *Mark 8.1.*

¶ *That which the
pouder of reioys
when it is offered
vnto them, that
fame doe the mo-
del and humble
faours as it were
violently wing
out.*

¶ *Iohn the witer-
and on of Pa-
lous, which were
vnto Tyrrus and
Sidon.*

¶ *A prophesie
prouerbe.*

¶ *A prophesie of
newe Damascus.*

¶ *A prophesie of
the witer of
Tyrrus.*

¶ *A prophesie of
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the witer of
Tyrrus.*

24 ¶ And from thence he rose, and went into the borders of Tyrrus and Sidon, and entered into an house, & would that no man should haue known: but he could not be hid.

25 For a certeine woman, whose little daughter had an vncleane spirit, heard of him, & came, and fell at his feet,

26 And the woman was a Greeke, a Syrophenician by nation) & besought him that he would cast out the deuill out of her daughter.

27 But Iesus sayd vnto her, Let the children first be fed: for it is not good to take the childrens bread, and to cast it vnto whelps.

28 Then she answered, and sayd vnto him, P. Truth, Lord: yet in deed the whelps eat vnder the table of the childrens crummes.

29 Then he said vnto her, For this saying, go thy way: the deuill is gone out of thy daughter.

30 And whē he was come home to her house, he found the deuill departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coasts of Tyrrus & Sidon, and came vnto the sea of Galilee, throw the mids of the coasts of Decapolis.

32 And they brought vnto him one that was deafe and stammered in his speech, and I prayd him to put his hand vpon him.

33 Then he tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, he sighed, and sayd vnto him, Ephphatha, that is, Be opened.

35 And straightway his eares were opened, and the fling of his tongue was loosed, and he spake plaine.

36 And he commanded them that they should tell no man: but how much sooner he forbad them, the more a great deale they published it.

37 And were beyond measure astonished, saying, ¶ He hath done all things well: he maketh both the deafe to heare, and the dumme to speake.

CHAP. VIII.

1 The miracle of the seven brauns. 2 The leues steeke figures. 3 To beate of the heauen of the Pharisees. 4 A kinde must haue. 5 The people fearely opinion of Christ. 6 The Apostles acknowledge Christ. 7 Hee firste his death. 8 Peter saies. 9 To Iane and Ioseph the life. 10 To be haue of Christ.

¶ *Mark 8.1.*

IN those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and sayd vnto them,

2 I haue compassion on the multitude, because they haue noue continued with mee three dayes, and haue nothing to eate.

3 And if I send them away fasting to their owne houses, they would be faint by the way: for some of them came from farre.

4 Then his disciples answered him, Whence can a man satifise these with bread here in the wilderness?

5 And he asked them, How many loaves haue ye? And they sayd, Seuen.

6 Then he commanded the multitude to sit downe on the ground: and hee tooke the seuen loaves, and gaue thanks, brake them, and gaue to his disciples: so for before them, and they did set them before the people.

7 They had also a few small fishes: and when he had giuen thanks, he commanded them also to be set before them.

8 So they did eate, and were sufficed, and they tooke vp of the broken meat that was left, foure baskets full.

9 And they that had eaten, were about foure thousand) so he sent them away.

10 ¶ And anon he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 ¶ And the Pharisees came fourth, and began to dispute with him, feeking of him a signe from heauen, and tempting him.

12 Then he sighed deeply in his spirit, and sayd, Why doeth this generation seecke a signe? Verely I say vnto you, a signe shall not be giuen vnto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 ¶ And he charged them, saying, Take heed and beware of the leauen of the Pharisees, and of the leauen of Herod.

16 ¶ And they reasoned among themselves, saying, It is, because we haue no bread.

17 And when Iesus knew it, he said vnto them, Why reason ye thus, because ye haue no bread? perceiue ye not yet, neither vnderstand ye haue your hearts yet hardened?

18 Haue yee eyes, and see not? and haue yee eares, and heare not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of broken meat tooke ye vp? They sayd vnto him, Twelue.

20 And when I brake seuen among foure thousand, how many baskets of the leauings of broken meat tooke ye vp? And they said, Seuen.

21 Then he sayd vnto them, ¶ How is it that ye vnderstand not?

22 ¶ And hee came to Bethsaida, and they brought a blinde man vnto him, and desired him to touch him.

23 Then he tooke the blinde by the hand, and ledde him out of the towne, and sat in his eyes, and put his hands vpon him, and asked him, if he saw ought.

24 And he looked vp, and said, I see men: for I fee them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him looke againe. And he was referred to his sight, and saw euery man as farre off clerely.

26 ¶ And he sent him home to his house, saying, Neither go into the towne, nor tell it to any in the towne.

27 ¶ And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the way he asked his disciples, saying vnto them, Whom do men say that I am?

28 And they answered, Some say, John Baptist: and some, Elias: and some, one of the Prophets.

29 And he sayd vnto them, But whom say ye that I am? Then Peter answered, and sayd vnto him, Thou art that Christ.

30 ¶ And he sharply charged them, that concerning him they should tell no man.

31 ¶ He commanded him againe, to sit in dew, whilst he could see more of his.

32 ¶ Many praise Christ, which yet notwithstandinge know him of his praise. ¶ Christ had appointed his times to the praise of the Gospel: and therefore hee deferreth it to a more commodious time, yet Iesus had him should rather hinder than further the mystrie of his coming.

8 Christ suffered all
y he suffered for vs,
not vnwillingly,
either vnwillingly,
but foreknowing
it and willingly.
9 None are more
mad then they that
are wife before the
word of God.
h This is not good,
but worldly wis-
dom.

10 The disciples
of Christ must
beare stoutly, what
burden soeuer the
Lord layeth vpon
them, and subdue
the afflictions of
the flesh.

h Mat. 10. 38 and
16. 24. Luke 9. 23.
and 14. 27.
h Mat. 10. 39 and
16. 25. Luke 9. 24.
and 17. 33.

11 They are the
most loothful of all
men, which por-
chase the enuyring
of this life, with
the losse of euer-
lasting blisse.
i Mat. 10. 33. Luke
9. 25 and 12. 9.

h Mat. 6. 23. Luke
9. 27.
h Whereby shall
begin his kingdom
through the preach-
ing of the Gospel
that is to say, after
the resurrection.
h Mat. 17. 1. Luke
9. 28.

12 The heavenly
glory of Christ,
which shoulde
within a short
space be aduoy-
sed vpon the crosse, is
annoyed by visi-
ble signes, by the
presence & talke
of Elias & Moses,
and by the voice
of the Father him-
self, before three
of his disciples,
which are witnes-
es, against whom
lieth no excep-
tion.

h Did he shew as
it were,
e They were befor
e witnesses for
fide.

h Mat. 3. 17. and
17. 5. Luke 9. 35.
13 The Lord hath
appoynted his
times for the
publishing of
the Gospel.

h Mat. 17. 9.
d Euen vnto hard-
ly as it were.

14 They questioned not together touching the general resurrection, which shall be in the latter day, but they understood not, what he meant by that which he spake of his come againe after resurrection. 15 The foolish opinion of the Rabbines is here refuted touching Elias coming, which was that either Elias should rise againe from the dead, or that his soule should enter into some other body. h Mat. 4. 5.

31 8 Then he beganne to teach them that the
sonne of man must suffer many things, and should
be reprobued of the Elders, and of the hie Priests,
and of the Scribes, and be slaine, and within three
dayes rise againe.

32 9 And hee spake that thing boldly. Then
Peter tooke him aside, and began to rebuke him.

33 10 Then he turned backe & looked on his dis-
ciples, and rebuked Peter, saying, Get thee behind
me, Satan: for thou vnderstandest not the things
that are of God; but the things that are of men.

34 11 And he called the people vnto him
with his disciples, and said vnto them, Whoso-
euer will follow me, let him forsake himselfe, and
take vp his crosse, and follow me.

35 12 For whosoever will forsake his life, shall lose
it: but whosoever shall lose his life for my sake
and the Gospels, he shall save it.

36 13 For what shall it profit a man, though he
should win the whole world, if he lose his soule?

37 14 Or what exchange shall a man giue for his
soule?

38 15 For whosoever shall be ashamed of me,
and of my words among this adulterous and in-
full generation, of him shall the Sonne of man be
ashamed also, when he cometh in the glory of
his Father with the holy Angles.

CHAP. IX.

1 Christes transfiguration. 2 Christ must be heard. 3 Ose-
lia and John Baptis. 4 The possibill it is healed. 5 Faith
can doe all things. 6 Christ foretelleth his death. 7 Who
a greater sinne is the Apostles. 8 Christ saith it is a coude in
his armis. 9 To offend. 10 Salt. Petre.

And he said vnto them, Verely I say vnto
you, that there be some of them that stand
here, which shall not taste of death till they haue
seene the kingdom of God come with power.

2 1 And sixe dayes after, Iesus taked vnto
him Peter, and Iames, and Iohn, and caried them
vp into an high mountaine out of the way alone,
and his shap was changed before them.

3 2 And his raiment did shine, and was very
white, as snowe, so white as no fuller can make
vpon the earth.

4 3 And there appeared vnto them Elias with
Moses, and they were talking with Iesus.

5 4 Then Peter answered, and said to Iesus, Mas-
ter, it is good for vs to be here: let vs make also
three tabernacles, one for thee, and one for Mo-
ses, and one for Elias.

6 5 Yet he knew not what he said: for they
were as sayle.

7 6 And there was a cloud that shadowed the,
and a voice came out of the cloud, saying, This
is my beloued Sonne: heare him.

8 7 And suddenly they looked round about, &
saw no more any man save Iesus only with them.

9 8 And as they came downe from the
mountaine, he charged them, that they should tell
no man what they had seene, save when the Sonne
of man were risen from the dead againe.

10 9 So they kept that matter to themselves,
and demanded one of another, what the rising
from the dead againe should meane.

11 10 Also they asked him, saying, Why say the
Scribes, that Elias must first come?

12 And he answered, and said vnto them, Elias
verely shall come first, and restore all things: and
as it is written of the Sonne of man, hee must
suffer many things, and be set at nought.

13 11 But I say vnto you, that Elias is come, (and
they haue done vnto him whatsoever they would)
as it is written of him.

14 12 And when he came to his disciples, he
saw a great multitude about them, and the Scribes
disputing with them.

15 13 And straightway all the people, when they
beheld him, were amazed, and ranne to him, and
saluted him.

16 14 Then he asked the Scribes, What dispute
you among your selues?

17 15 And one of the company answered, and
said, Master, I haue brought my sonne vnto thee,
which hath a dumme spirit:

18 16 And wherefoerer he taketh him, hee tear-
eth him, and hee smeth, and gnaweth his teeth,
and pincheth away: and I spake to thy disciples, that
they should cast him out, and they could not.

19 17 Then he answered him, & said, O faithlesse
generation, how long now shall I be with you
low now shall I suffer you? Bring him vnto me.

20 18 And wherefoerer he taketh him, and as-
soone as the spirit saw him, he tare him, and he fell
downe on the ground wallowing and fuming.

21 19 Then he asked his father, How long time is
it since he hath bin thus? And he said, Of a child.

22 20 And oft times he casteth him into the fire,
and into the water to destroy him: but if thou
canst do any thing, helpe vs, and haue compassion
vpon vs.

23 21 And Iesus said vnto him, if thou canst be-
leeue it, all things are possible to him y beleeueth.

24 22 And straightway the father of the child
crying with teares, sayd, Lord, I beleeue: helpe
my vnbeliefe.

25 23 When Iesus saw that the people came
running together, he rebuked the vnbeleefe spirit, say-
ing vnto him, Thou dum and deafe spirit, I charge
thee, come out of him, & enter no more into him.

26 24 Then the spirit cried, and rent him fore,
and came out, and he was as one dead, in somuch
that many sayd, he is dead.

27 25 But Iesus tooke his hand, and lift him vp,
and he arose.

28 26 And when he was come into the house,
his disciples asked him secretly, Why could not
we cast him out?

29 27 And he said vnto the, This kinde can by no
other meanes come forth, but by prayer & fasting.

30 28 And they departed thence, and i-
went together thorow Galilee, and hee would not that
any should haue knowen it.

31 29 For he taught his disciples, and said vnto
them, The sonne of man shall be deliuered into the
hands of men, and they shall kill him, but after
that he is killed, he shall rise againe the third day.

32 30 But they vnderstood not that saying, and
were afraid to aske him.

33 31 After, he came to Capernaum: and when
he was in the house, he asked them, What was
it that ye disputed among you by the way?

34 32 And they held their peace: for by the way
they reasoned among themselves, who should be
the chiefest.

35 33 And he sat downe, and called the twelue,
and said to them, If any man desire to be first,
he must be last of all.

h Mat. 17. 14.

h Mat. 17. 15.

h Mat. 17. 16.

h Mat. 17. 17.

h Mat. 17. 18.

h Mat. 17. 19.

h Mat. 17. 20.

h Mat. 17. 21.

h Mat. 17. 22.

h Mat. 17. 23.

h Mat. 17. 24.

h Mat. 17. 25.

h Mat. 17. 26.

h Mat. 17. 27.

h Mat. 17. 28.

h Mat. 17. 29.

h Mat. 17. 30.

h Mat. 17. 31.

h Mat. 17. 32.

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h Mat. 17. 67.

h Mat. 17. 68.

h Mat. 17. 69.

h Mat. 17. 70.

h Mat. 17. 71.

h Mat. 17. 72.

h Mat. 17. 73.

same shall be left of all, and seruant vnto all.

36 And he tooke a litle childe, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoever shall receive one of such litle children in my Name, receiue me: and whosoever receiue me, receiue not mee, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, we sawe one calling out deuil by thy Name, which followeth not vs, and wee forbade him, because he followeth vs not.

39 ¶ But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoever is not against vs, is on our part.

41 ¶ And whosoever shall giue you a cuppe of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, hee shall not lose his reward.

42 ¶ And whosoever shall offend one of these litle ones that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 ¶ Wherefore, if thine hand cause thee to offend, cut it off: it is better for thee to enter into hell, liued, than hauing two hands, to goe into hell, into the fire that neuer shall be quenched.

44 ¶ Where their worme dyeth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe hale into life, then hauing two fetters, to be cast into hell, into the fire that neuer shall be quenched.

46 Where their worme dyeth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire.

48 Where their worme dyeth not, and the fire neuer goeth out.

49 ¶ For every man shalbe salted with fire: and euery sacrifice shall be salted with salt.

50 ¶ Salt is good: but if the salt be vnseasoned, wherewith shall it be seasoned? haue salt in your fleshes, and haue peace one with another.

CHAP. X.

9 The wife, or for fornication, is to be put away. 13 Little children are brought to Christ. 17 A rich man asketh Iesus, howe he may possesse eternal life. 28 The Apostles forsake all things for Christs sake. 33 Christ foretelleth his death. 35 Zebedee his yongers request. 48 Blaise Balaam rebuked.

And yee arose from thence, and wente into the coastes of Iudea by the farre side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharisees came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he answered, and said vnto them, What did se Moyses command you?

4 And they said, Moyses suffered vs to write a bill of diuorcement, and to put her away.

5 ¶ Then Iesus answered, and said vnto them, For the hardnesse of your heart he wrote this precept vnto you.

¶ But Iesus made a good prouerbe for the wimes against the flaketh or hardnesse of their husbands.

6 But at the beginning of the creation ¶ God made them male and female:

7 ¶ For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 ¶ Therefore, what God hath coupled together, let not man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said vnto them, ¶ Whosoever shall put away his wife and marry another, committeth adulterie against her.

12 And if a woman put away her husband, and be married to another, the committeth adulterie.

13 ¶ ¶ Then they brought litle children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Iesus sawe it, he was displeased, and said to them, Suffer the litle children to come vnto me, and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoever shall not receiue the kingdome of God as a litle childe, he shall not enter therein.

16 And he tooke them vp in his armes, and put his hands vpon them, and blessed them.

17 ¶ ¶ And when hee was gone out on the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do, that I may possesse eternal life?

18 Iesus said to him, Why callest thou mee good? there is none good but one, euen God.

19 Thou knowest the commandmentes, ¶ Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt hurt no man.

Honour thy father and mother.

20 ¶ ¶ Then he answered, and said to him, Master, these things haue I obserued from my youth.

21 And Iesus looked vpon him, & loued him, and said vnto him, One thing is lacking vnto thee. Goe and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp the crosse.

22 But he was sad at that saying, and went away sorrowfull: for he had great possessions.

23 And Iesus looked round about, and said vnto his disciples, Howe hardly doe they that haue riches, enter into the kingdome of God!

24 And his disciples were afraid at his words.

25 But Iesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

26 It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

27 And they were much more astonished, saying with themselves, Who then can be saved?

28 But Iesus looked vpon them, and said, With men it is impossible, but not with God: for with God all things are possible.

29 ¶ ¶ Then Peter began to say vnto him, Lo, we haue forsaken all, and haue followed thee.

30 Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or landes for my sake and the Gospels,

31 But he shall receiue an hundred fold, now

¶ And Iesus made a good prouerbe for the wimes against the flaketh or hardnesse of their husbands.

¶ And Iesus made a good prouerbe for the wimes against the flaketh or hardnesse of their husbands.

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¶ And Iesus made a good prouerbe for the wimes against the flaketh or hardnesse of their husbands.

f Euen in the midst of persequimus.

¶ Math. 19. 30. Luke 13. 30.

¶ Math. 23. 17. Luke 18. 31.

6 The disciples are againe prepared to patience & not to be overcome by the force telling vnto them of his death, which was at hand and therewithall of life, which should worke certainly follow.

¶ Math. 26. 7. We must first fight, before we triumph. 8. We pray thus.

8 The Magistrates according to Gods appointment rule over their subjects: but the Pallors are not called to rule, but to serve, according to the example of the Sonne of God himselfe, who went before them, so much as he also was a Minister of his Fathers will. ¶ Luke 22. 27. 9. They to whom it is decreed and appointed. ¶ Math. 23. 10. 10. Christ only being called vpon by faith, beareth our blindness.

at this present house, and brethren, & sisters, and mothers, and children, and landes with persecutions, and in the world to come, eternall life.

31 ¶ But many that are first, shall be last, and the last, first.

32 ¶ And they were in the way going vp to Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelue againe, and began to tell them what things should come vnto him.

33 *Saying*, Behold, we goe vp to Hierusalem, and the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles.

34 And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ Then James and Iohn the sonnes of Zebedee came vnto him, saying, Master, we would that thou shouldst doe for vs we desire.

36 And he said vnto them, What would ye I should doe for you?

37 And they said to him, Graunt vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus said vnto them, Ye knowe not what ye aske. Can ye drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they said vnto him, We can. But Iesus said vnto them, Yee shall drinke in deede of the cup that I shall drinke of, and bee baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to giue, but it shall be giuen to them for whom it is prepared.

41 And when the ten heard that, they began to disdaigne at James and Iohn.

42 But Iesus called them vnto him, and said to them, Ye know that they which are princes among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.

43 But it shall not be so among you: but whosoever will be great among you, shall be your seruant.

44 And whosoever will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of many.

46 ¶ ¶ Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timous, a blinde man, sat by the wayes side, begging.

47 And when he heard that it was Iesus of Nazareth, he beganne to cry, and to say, Iesus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him, because he should hold his peace: but hee cryed much more, O Sonne of Dauid, haue mercie on me.

49 Then Iesus stood still, and commanded him to be called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threw away his cloake, and rose, and came to Iesus.

51 And Iesus answered, & said vnto him, What wilt thou that I doe vnto thee? And the blinde

said vnto him, Lord, that I may receiue sight.

52 Then Iesus said vnto him, Go thy way: thy faith hath saued thee. And by and by he receiued his sight, and followed Iesus in the way.

CHAP. XI.

¶ Christ entred into Hierusalem riding on an asse. 13 The Feasts of the Temple. 23 The force of faith. 24 Faith in prayer. 25 The brothers officers must be pardoned. 27 The Priests asked by what authoritie he wroughte such things that he did. 30 Whence Iohn baptizeth was.

¶ And ¶ when he came neere to Hierusalem, A to Bethphage and Bethania vnto the mount of Oliues, he sent forth two of his disciples,

2 of Oliues he sent forth two of his disciples, 1 And said vnto them, Goe your wayes into that towne that is ouer against you, & as soon as ye shall enter into it, ye shall find a colte tied, whereon neuer man sat: loose him, and bring him.

3 And if any man say vnto you, Why doe ye this? Say that the Lord hath neede of him, and straightway he will send him hither.

4 And they went their way, and found a colte tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them, that stood there, said vnto them, What doe ye loosing the colte?

6 And they said vnto them, as Iesus had commanded them: So they let them goe.

7 ¶ And they brought the colte to Iesus, and cast their garments on him, and he sat vpon him.

8 And many spread their garments in the way: other cut down branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cryed, saying, Hosanna: a blessed hee that cometh in the Name of the Lord.

10 ¶ Blessed be the kingdom that cometh in the Name of the Lord of our father Dauid: Hosanna, O thou which art in the highest heauens.

11 ¶ So Iesus entred into Hierusalem, and into the Temple: and when he had looked about on all things, and now it was evening, he went forth vnto Bethania with the twelue.

12 ¶ And on the morow when they were come out from Bethania, he was hungry.

13 ¶ And seeing a figge tree a farr off, that had leaues, he went to see if hee might finde any thing thereon: but when he came vnto it, hee found nothing but leaues: for the time of figges was not yet.

14 Then Iesus answered, and said to it, Neuer man cate fruite of thee hereafter while the world standeth: and his disciples heard it.

15 ¶ And they came to Hierusalem, and Iesus went into the Temple, and began to cast out them that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that sold doves.

16 Neither would hee suffer that any man should carry a vessel through the Temple.

17 And he taught, saying vnto them, Is it not written, Mine house shall be called the house of prayer vnto all nations: but you haue made it a den of thieues.

18 And the Scribes and hie Priests heard it, and sought how to destroy him: for they feared him, because the whole multitude was attoned at his doctrine.

19 But when euen was come, Iesus went out of the cite.

¶ Math. 21. 1. Luke 18. 35. 2. A lively map of the spirittuall kingdomes of Cana in Galilee.

¶ Ioh. 12. 14.

¶ Math. 21. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ An example of that vengeance which hangeth over the heads of hypocrites.

¶ Christ sheweth in deede that he is the true King and high Priesthood, therefore the anger of the diuine service of the Temple. ¶ That is, a propheticall instrument, of which Iesus himselfe had a number, that made the court of the Temple a market place. ¶ Math. 21. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Mat. 21.
¶ The trees of
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great, and charite
is more ioyous
with it.

¶ The fish of God
is the offered fish
which is in him.

¶ Mat. 21.
¶ I will for word,
that you receive it,
but in the
new day you see,
the way of the thing
and the perform-
ance in deede.

¶ Mat. 21.
¶ When you shall
open before the
door.

¶ Mat. 21.
¶ The Gospel
which hee should
long time
before of 30 or
40 dayes incitation.

¶ A reward of an
oil condense to
behold of those,
of whom they
should not have
been heard.

¶ The calling of
God is not tied
either to place,
person, or time,
without excep-
tion.

¶ This word para-
bolically is,
which is not
only figure
a carrying of
things together,
but also for
offence and
admonition.

¶ Mat. 21.
¶ Mat. 21.
¶ Mat. 21.
¶ Mat. 21.
¶ Mat. 21.

20 ¶ 4 And in the morning as they journeyed together, they saw the figge tree dried vp from the rookes.

21 Then Peter remembered, and said vnto him, Master, behold, the fig tree which thou cursedst, is withered.

22 And Iesus answered, and saide vnto them, Haue ye faith of God.

23 For verily I say vnto you, that whosoever shall say vnto this mountaine, Bee thou taken away, and cast into the sea, and shall not waiver in his heart, but shall beleue that those things which he saith, shall come to passe, whatsoever he saith, shall be done to him.

24 ¶ Therefore I say vnto you, Whatsoever ye desire when ye pray, beleue that ye shall haue it, and it shall be done vnto you.

25 ¶ But when ye shall stand, and pray, forgive, if ye haue any thing against any man: that your Father also which is in heauen, may forgive you your trespasses.

26 For if you will not forgive your Father which is in heauen, will not pardon you your trespasses.

27 ¶ ¶ Then they came againe to Hierusalem: and as hee walked in the Temple, there came to him the chief Priests, and the Scribes, & the Elders.

28 And said vnto him, By what authority doest thou these things? and who gaue thee this authority, that thou shouldst doe these things?

29 Then Iesus answered, and said vnto them, I will also aske of you a certaine thing, and answer ye me, and I will tell you by what authority I doe these things.

30 The baptisme of Iohn, was it from heauen, or of men? answer me.

31 And they thought with themselves, saying, If we shall say, From heauen, he will say, Why then did ye not beleue him?

32 ¶ But if we say, Of men, wee feare the people: for all men counted Iohn, that he was a Prophet in deede.

33 Then they answered, and saide vnto Iesus, We cannot tel. And Iesus answered, and sayd vnto them, Neither will I tell you by what authority I doe these things.

CHAP. XII.

¶ Of the vineyard. 20 Christ the stone refused of the Jewes. 23 Of tribute to be giuen to Cesar. 28 The Sadduces denying the resurrection. 31 The first commandment. 33 To love God and his neighbour is better then sacrifices. 36 Christ Daneth Iohn. 38 To be aware of the Scorpion and Pharisies. 43 The parable of the fig tree.

And he began to speake vnto them in 3 parables. ¶ A certaine man planted a vineyard, and copped it with an hedge, & digged a pit for the winpresse, and built a tower in it, & let it out to husbandmen, & went into a strange country.

¶ And at the time, hee sent to the husbandmen a seruant, he might receiue of the husbandmen the fruit of the vineyard.

3 But they tooke him, and beat him, and sent him away empty.

4 And againe hee sent vnto them another seruant, and at that time they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe hee sent another, and him they slew, & many other, beating some, & killing some.

¶ Yet had he one sonne, his deare beloued him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen said among themselves,

This is the heire, come, let vs kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard do? He will come and destroy these husbandmen, and giue the vineyard to others.

10 Haue ye not read so much as this Scripture? ¶ The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, and it is maruolous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceived that he spake that parable against them: therefore they left him, and went their way.

13 ¶ ¶ And they sent vnto him certaine of the Pharisees, & of the Herodians that they might take him in his talke.

14 And when they came, they said vnto him, Master, we know that thou art true, and carest for no man: for thou art considerest not the person of men, but teachest the way of God truly, is it lawfull to giue tribute to Cesar, or not?

15 Should we giue it, or should we not giue it? but he knew their hypocricie, and said vnto them, Why tempt ye me? bring me a penny, I may see it.

16 So they brought it, and he said vnto them, Whose is this image and superscription? and they said vnto him, Cears.

17 Then Iesus answered, and said vnto them, ¶ Giue to Cesar the things that are Cears, and to God, those that are Gods: and they marvelled at him.

18 ¶ ¶ Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, ¶ Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that his brother should take his wife, and raise vp seede vnto his brother.

20 There were seuen brethren, and the first tooke a wife, and when he dyed, left no issue.

21 Then the second tooke her, and hee dyed, neither did he yet leaue issue, & the third likewise:

22 So those seuen had her, and left no issue: last of all the wife dyed also.

23 In the resurrection then, when they shall rise againe, whose wife shall be of them? for seuen had her to wife.

24 Then Iesus answered, and said vnto them, Arise ye not therefore deceived, because ye knowe not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marrie, nor wiuers are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, howe in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Iacob?

27 God is not the God of the dead, but of the liuing: Ye are therefore greatly deceived.

28 ¶ ¶ Then came one of the Scribes that had heard them disputing together, & perceiving that he had answered them well, he asked him, Which is the first commandment of all?

29 Iesus answered him, The first of all the commandments is, ¶ Hear, Israel, The Lord our God is the only Lord.

¶ Mat. 21. 11. 22.
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¶ The resurrex-
tion of the body
is announced
against the foolish
ignorance and
malice of the Sad-
duces.
¶ Mat. 22. 23.
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¶ *Leuit. 19. 28.*
mat. 21. 39.
rom. 13. 9.

¶ *Gal. 5. 14.*
mat. 23. 3.
 ¶ *Mat. 23. 41.*
leut. 20. 41.

¶ *Christ* proueth his Godhead even out of David himselfe, of whom he came according to the flesh.

¶ *Word* for word, in the holy Ghost, and there is a great force in this kind of speech, whereby it manifesteth that it was not so much David, as the holy Ghost that spake, who did as a man.

¶ *Christ* David.
 ¶ *Psalm 110. 1.*
 ¶ *Mat. 22. 41.*
 ¶ *leut. 1. 43.*
 ¶ *leut. 20. 41.*

¶ The manner of ministers are not safely to be followed as an example.
 ¶ *1 Pet. 2. 17.*
 ¶ *1 Pet. 2. 17.*

¶ The word is a flie, which is a kind of woman.

¶ *Mat. 23. 11.*
 ¶ *Mat. 23. 11.*
 ¶ *Mat. 23. 11.*
 ¶ *Mat. 23. 11.*

¶ The doing of our duties, which God alloweth, is not esteemed according to the outward value, but to the inward affects of the heart.

¶ *Leut. 21. 1.*
 ¶ *Leut. 21. 1.*
 ¶ *Leut. 21. 1.*

¶ Money of any kinde of metal, as the Romans used, who in the beginning had stamp or cypher brasse, and after used it for current money.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, and with all thy minde, and with all thy strength: this is the first commandment.

31 And the second is like, that is, ¶ Thou shalt loue thy neighbour as thy selfe. There is none other commandment greater then these.

32 Then that Scribe said vnto him, Well, Master, thou hast said the truth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, & with all the vnderstanding, and with all the soule, & with all the strength, and to loue his neighbour as himselfe, is more then all the whole burnt offerings and sacrifices.

34 Then when Iesus saw that he answered discreetly, he said vnto him, Thou art not farre from the kingdom of God. And no man after that durst alke him any question.

35 ¶ And Iesus answered & said teaching in the Temple, How say the Scribes that Christ is the sonne of David?

36 For David himselfe said by the holy Ghost, ¶ The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 Then David himselfe calleth him Lord: by what means is he then his sonne? And Much people heard him gladly.

38 ¶ Moreover he said vnto them in this doctrine, Beware of the Scribes which loue to go in long robes, and take salutations in the marketes, And the chiefe seates in the Synagogues, and the first roumes at feastes,

39 Which deuoure widows houses, euen vnder a colour of long prayers. These shall receiue the greater damnation.

40 ¶ And as Iesus fate ouer against the treasure, he beheld how the people cast money into the treasure, and many rich men cast in much.

41 And there came certaine poore widow, & she threw in two mites, which make a quadrin.

42 Then hee called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widowe hath cast more in, then all they which haue cast into the treasure.

43 For they all did cast in of their superfluitie: but she of her pouterie did cast in all that she had, euen all her liuing.

¶ *Leut. 21. 1.*
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 ¶ *Leut. 21. 1.*

CHAP. XIII.

¶ Of the destruction of Ierusalem. 39. Persecutions for the Gospel. 14. The Gospel must be preached to all nations. 28. Of Christes coming to iudgement. 39. We must watch and pray.

¶ And ¶ as he went out of the Temple, one of his disciples said vnto him, Master, see what manner stones, and what manner buildings are here.

¶ Then Iesus answered and said vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be thrown downe.

¶ And as he fate on the mount of Oliues, our against the Temple, Peter, and James, and Iohn, and Andrew asked him secretly,

¶ Tell vs, when shall these things bee? and what shall be the signe when all these things shall be fulfilled?

¶ And Iesus answered them, and began to say, Take heed lest any man deceiue you,

¶ For many shall come in my Name, saying, I

am Christ, and shall deceiue many.

¶ Furthermore when ye shall heare of warres, and rumors of warres, be ye not troubled: for such things must needs be: but the end shall not be yet.

¶ For nation shall rise against nation, & kingdom against kingdom, and there shall be earthquakes in diuers quarters, and there shall be famine and troubles: these are the beginnings of sorowes.

¶ But take ye heed to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: ye shall be beaten, and brought before rulers and Kings for my sake, for a testimoniall vnto them.

¶ And the Gospel must first be published among all nations.

¶ But when they lead you, and deliuer you vp, be not careful before hand, neither studie what ye shall say: but what is giuen you at the same time, that speake: for it is not ye that speake, but the holy Ghost.

¶ Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

¶ And ye shall be hated of all men for my Names sake: but whosoever shall endure vnto the end, hee shall be saved.

¶ Moreover, when ye shall see the abomination of desolation (spoken of by Daniel the Prophet) (set where it ought not, (let him that readeth, consider;) then let them that be in Iudea, flee into the mountaines,

¶ And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

¶ And let him that is in the field, not turne backe againe to take his garment.

¶ And then shall be to them that are with child, and to them that giue sucke in those dayes.

¶ Pray therefore that your flight bee not in the winter.

¶ For those dayes shall be such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.

¶ And except that the Lord had shortened those dayes, no flesh should be saved: but for the electes sake, which he hath chosen, he hath shortened those dayes.

¶ Then ¶ as if any man say to you, Lo, here is Christ, or lo, he is there, beleue it not.

¶ For false Christs shall rise, and false prophets, and shall shewe signes and wonders, to deceiue if it were possible the very elect.

¶ But take ye heed: behold, I haue shewed you all things before.

¶ Moreover in those dayes, after that tribulation, shall the sunne shall waxe darke, and the moone shall not giue her light,

¶ And the starres of heauen shall fall: and the powers which are in heauen, shall shake.

¶ And then shall they see the Sonne of man coming in the clouds, with great power & glory.

¶ And he shall then send his Angels, & shall gather together his elect from the four winds, and from the vtmost part of the earth to the vtmost part of heauen.

¶ Nowe I haue a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaues, ye know that summer is neere.

¶ So in likemaner, when ye see these things come

¶ The hearing of you preaching, that be a most common witness among them, so that they shall not be able to pretend ignorance.

¶ *Mat. 10. 19.*
 ¶ *leut. 11. 19.*
 ¶ *leut. 11. 19.*

¶ *1 Pet. 2. 17.*
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come to passe, know that the kingdom of God is nere, such as the doores.

30 Verely I say vnto you, that this generation shall not passe, till all these things be done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 But of that day and houre knoweth no man, no, not the Angels which are in heauen, neither the Sonne himselfe, but the Father.

33 Take heed: watch, and pray: for yee know not when the time is.

34 For the Sonne of man is as a man going into a strange country, and leaueh his house, and giueth authority to his seruants, and to every man his worke, and commandeth the porter to watch.

35 Watch yee therefore, (for yee know not when the master of the house will come, at euē, or at midnight, at the cocke crowing, or in the dawning.)

36 Left if he come suddenly, he should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XIII.

1 The Priests confederacie against Christ. 2 The women pouring oile on Iesus head. 3 The preparing of the Pasche. 4 The institution of the supper. 5 Christ delivered into the hands of men. 6 Judas betrayeth him with a kisse. 7 Christ a before laugheth. 8 Petrus denieth.

And 4 two dayes after followed the feast of the Pasche, and of vneleuē bread: and the hie Priest, & Scribes fought: how they might take him by craft, and put him to death.

2 But they sayd, Not in the feast day, lest there be any tumult among the people.

3 And when hee was in Bethania in the house of Simon the leper, as he fate at the table, there came a woman hauing a boxe of ointment of Spikenard, very costly, and she brake the boxe, and powred it on his head.

4 Therefore some dissembled among themselves, and said, To what end is this waste of ointment?

5 For it might haue bene solde for more then 3 hundred pence, and bene giuen vnto the poore, and they murmured against her.

6 But Iesus sayd, Let her alone: Why trouble ye her? she hath wrought a good worke on me.

7 For ye haue the poore with you alwayes, and when ye will ye may doo them good, but me ye shall not haue alwayes.

8 The hath done that the could: she came afore hand to anoint my body to the burying.

9 Verely I say vnto you, whersoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of in remembrance of her.

10 ¶ Then Judas Iscariot, one of the twelue, went away into the hie Priestes, to betray him vnto them.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he fought how he might conveniently betray him.

12 ¶ Nowe the first day of vneleuē bread, when they sacrificed the Pasche,

his disciples sayd vnto him, Where wilt thou that we goe and prepare, that thou mayest eate the Pasche?

13 Then hee fent forth two of his disciples, and said vnto them, Goe ye into the cite, and there shall a man meete you bearing a pitcher of water: followe him.

14 And whither soeuer he goeth in, say yee to the good man of the house, The Master saith, Where is the lodging where I shall eate the Pasche with my disciples?

15 And he will shew you a vpper chamber which is large, trimmed and prepared: there make it ready for vs.

16 So his disciples went forth, and came to the cite, and found as he had sayd vnto them, and made ready the Pasche.

17 ¶ And at euē he came with the twelue.

18 ¶ And as they fate at table and did eate, Iesus sayd, Verely I say vnto you, that one of you shall betray me, which eateh with me.

19 Then they began to be sorrowful, and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said vnto them, This one of the twelue that dipeth with me in the platter.

21 Truly the Sonne of man goeth his way, as it is written of him: but woe be to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

22 And as they did eate, Iesus tooke the bread, and when hee had giuen thanks, he brake it, and gane it to them, and sayd, Take, eate, this is my body.

23 Also he tooke the cuppe, and when he had giuen thanks, gane it to them: and they all dranke of it.

24 And he sayd vnto them, This is my blood of that new Testament, which is shed for many.

25 Verely I say vnto you, I will drinke no more of the fruite of the vine vntill that day, that I drinke it new in the kingdom of God.

26 And when they had sung a Psalme, they went out to the mount of Oliues.

27 ¶ Then Iesus sayd vnto them, All yee shall be offended by me this night: for it is written, ¶ I will smite the shepherd, and the sheepe shall be scattered.

28 But after that I am risen, I will goe into Galilee before you.

29 And Peter sayd vnto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus sayd vnto him, Verely I say vnto thee, this day, euen in this night, before the cocke crowe twice, thou shalt denie me thrise.

31 But he sayd 3 more earnestly, If I should die with thee, I will not deny thee: likewise also sayd they all.

32 ¶ After, they came into a place named Gethsemane: then he sayd to his disciples, Sit ye here, till I haue prayed.

33 And he tooke with him Peter, and James, and Iohn, and he beganne to be troubled, and in great heavinesse.

34 And sayd vnto them, My soule is very heauy, euen vnto the death: tarie here, and watch.

35 So he went forward a litle, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

The Greke word signifies that part of the house that is highest fr. in the ground, so that the house is not put in because they used to sleep in that part of the house, they called it a sleeping chamber. ¶ Mat. 26. 30, 31. Luke 22. 34. John 13. 38, 39.

The figure of the lawe, which is by and by to be fulfilled, is shewed: and in place thereof are put figures of the new covenant: admirable vnto them, which shall continue to the worlds end.

¶ That yee see to eat meat with me. ¶ Acts 1. 15. ¶ Mat. 26. 26. Luke 22. 19.

¶ John 16. 28. ¶ Christ himselfe hath bene the foundation of his, but yet that hee will neuer forsake them. ¶ 2. Cor. 13. 14.

¶ There is set forth in an excellent person a most full example of mans righteousness and weakness. ¶ That docting of words, Iesus and more plainly Petrus declared of his mission. ¶ Mat. 26. 34. Luke 22. 34.

¶ Christ suffering for us in that which he teacheth upon us for our sakes, small horrible terrible of the costs of God, receiveth the cup at his Fathers hands, which he being full of blood, he sheweth us to be of the world.

The latter day is not comenly to be searched for, which the Father alone knoweth: but let us rather see hereafter it come not upon vs. ¶ Mat. 24. 13.

¶ Mat. 26. 1. ¶ By the will of God, against the counsell of men, it came to passe that Christ should be put to death upon the soleme day of the Pasche, that in all respects the truth might agree to the figure.

¶ Mat. 26. 25. ¶ Both iudgements will inflame before God.

¶ Mat. 26. 26. ¶ Christ suffered himselfe to be crucified once or twice for certain considerations: but his will is to be daily crucified in the poore.

¶ This woman by the secret faith of the Spirit, mistaking Christ, became before mens eyes his death and buriall which were at hand.

¶ Mat. 26. 14. Luke 22. 14.

¶ Conscience doeth with a taste of charity, is an necessary to betray and crucifie Christ.

¶ Mat. 26. 17. Luke 22. 13.

¶ Christ beinge subiect to the Lawe vs. doeth celebrate the Pasche according to the Law: and therewithall by a miracle beareth that notwithstanding he is the both shall straightway say, yet that he is God & that is, upon which day and the evening of the same day, which was the beginning of the first day, Looked he and was crucified, & this is spoken thus by the figure, & the same, which is spoken in the same, and by the Pasche means the Pasche lamb.

4 Chap. 12. 35.

1 Child himselfe
appeareth to Ma-
rie Magdalene
vpon the disci-
ples in redoublie.
4. John 20. 16.
Ioh. 21.

2 Luke 24. 13.
3 Christ appea-
reth to two other
disciples, and to
length to the ele-
uen.

3 Luke 24. 36.
4 The Sundry
confessed not the
order of the 21st.

5 And the course of
his discourse, which
he divided into
three partes: The
first how he
had appeared to the
women; the second
to his Disciples; the
third, to his Apo-
stles; and therefore
he saith, finally,

7 But go your way, and tell his disciples, and
Petet, that hee will goe before you into Galilee:
there shall ye see him; as he said vnto you.

8 And they went out quickly, and fled from
the sepulchre: for they trembled, and were ama-
zed: neither saide they any thing to any man: for
they were afraid.

9 ¶ And whē Iesus was risen againe, early the
first day of the weeke, he appeared first to Marie
Magdalene, out of who he had cast seven deuils:
10 And she went and told them that had bene
with him, which mourned and wept.

11 And when they heard that he was aliue, and
had appeared to her, they beleued it not:

12 ¶ After that, he appeared vnto two of
them in another forme, as they walked and went
into the country.

13 And they went, and told it to the remnant,
neither beleued they them.

14 ¶ Finally, he appeared vnto the eleuen
as they fate together, and reproched them for their
vnbeliefe and hardnes of heart, because they
beleued not them which had seene him, being ri-
sen vp againe.

15 ¶ And he sayd vnto them, ¶ Go yee into
all the world, and preach the Gospell to a euery
creature.

16 ¶ He that shall beleue & be baptized, shall
be saued: ¶ but he that will not beleue, shall be
damned.

17 And these tokens shall follow them that
beleue; ¶ In my Name they shall cast out deuils,
and shall speake with a new tongue,

18 ¶ And shall take away serpents, and if they
shall drinke any deadly thing, it shall not hurt
them: ¶ they shall lay their hands on the sicke, and
they shall be cured.

19 ¶ So after the Lorde had spoken vnto
them, he was receiued into heauen, and sat at the
right hand of God.

20 And they went forth, and preached euery
where. And the Lord wrought with them, and
confirmed ¶ the word with signes that followed.
Amen.

¶ Such as they knew not before. ¶ All. 18. 5. ¶ All. 18. 6. ¶ Luke 24. 1. ¶ Christ
having accomplished his office on earth, ascended into heauen, & now whoso
the doctrine of his Apostles be confirmed with signes) he will performe his
Church, vnto the worlds end. ¶ Heb. 2. 3. ¶ To witte the doctrine: therefore
Christe must goe before, and signes must follow after.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO LVKE.

CHAP. I.

1 Luke Preface, 5 Zacharias and Elizabeth. 11 What an one
John should be. 20 Zacharias f. 21 John f. 22 John f. 23 John f. 24 John f. 25 John f. 26 John f. 27 John f. 28 John f. 29 John f. 30 John f. 31 John f. 32 John f. 33 John f. 34 John f. 35 John f. 36 John f. 37 John f. 38 John f. 39 John f. 40 John f. 41 John f. 42 John f. 43 John f. 44 John f. 45 John f. 46 John f. 47 John f. 48 John f. 49 John f. 50 John f. 51 John f. 52 John f. 53 John f. 54 John f. 55 John f. 56 John f. 57 John f. 58 John f. 59 John f. 60 John f. 61 John f. 62 John f. 63 John f. 64 John f. 65 John f. 66 John f. 67 John f. 68 John f. 69 John f. 70 John f. 71 John f. 72 John f. 73 John f. 74 John f. 75 John f. 76 John f. 77 John f. 78 John f. 79 John f. 80 John f. 81 John f. 82 John f. 83 John f. 84 John f. 85 John f. 86 John f. 87 John f. 88 John f. 89 John f. 90 John f. 91 John f. 92 John f. 93 John f. 94 John f. 95 John f. 96 John f. 97 John f. 98 John f. 99 John f. 100 John f. 101 John f. 102 John f. 103 John f. 104 John f. 105 John f. 106 John f. 107 John f. 108 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by shall I know this? for I am an old man, and my wife is of a great age.

19 And the Angel answered, and sayd vnto him, I am Gabriel: & that stand in the presence of God, & am sent to speake vnto thee, and to shew thee these good tidings.

20 And behold, thou shalt be dumme, and not be able to speake, vntill the day that these things be done, because thou beleeuest not my wordes, which shalbe fulfilled in their season.

21 Now the people waited for Zacharias, and marvelled that he taried so long in the Temple.

22 And when he came out, hee could not speake vnto them: then they perceived that hee had seene a vision in the Temple: for hee made signes vnto them, and remained dumme.

23 And it came to passe, when the dayes of his office were fulfilled, that hee departed to his owne house.

24 And after those dayes, his wife Elisabeth conceiued, and hid her selfe sixe monethes, saying,

25 Thus hath the Lord dealt with me, in the dayes wherein he looked on mee, to take from me my rebuke among men.

26 ¶ And in the sixth moneth, the Angel Gabriel was sent from God vnto a citie of Galilee, named Nazareth,

27 ¶ To a virgin affianced to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marie.

28 And the Angel went in vnto her, and sayd, Haile thou that art freely beloued: the Lord is with thee: a blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and thought what manner of salutation that should be.

30 Then the Angel sayd vnto her, Fearing not, Marie: for thou hast found fauour with God.

31 ¶ For loe, thou shalt conceive in thy wombe, and beare a sonne, & shalt call his Name Iesus.

32 Hee shall be great, and shall be called the Sonne of the most High, and the Lord God shall giue vnto him the throne of his father Dauid.

33 ¶ And hee shall reigne ouer the house of Iacob for euer, and of his kingdome shall be none ende.

34 Then said Marie vnto the Angel, Howe shall this be, seeing I know not man?

35 And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall ouershadowe thee: therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God.

36 And behold, thy cousin Elisabeth, she hath also conceived a sonne in her old age: and this is her sixth moneth, which was called barren.

37 For with God shall nothing be impossible.

38 Then Marie saide, Behold the seruant of the Lord: be it vnto me according to thy word. So the Angel departed from her.

39 ¶ And Mary arose in those dayes, and went into the hill country with haste to a citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabeth.

41 And it came to passe, as Elisabeth heard the salutation of Marie, the babe sprang in her belly, and Elisabeth was filled with the holy Ghost.

42 And she cried with a loud voyce, and sayd, Blessed art thou among women, because of the fruit of thy wombe is blessed.

43 And whence comest thou to mee, that the mother of my Lord should come to me?

44 For loe, as soon as the voice of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed be thou that beleeuest: for those things shall be performed, which were tolde her from the Lord.

46 ¶ Then Marie saide, My soule magnifieth the Lord,

47 And my spirit reioyceth in God my Saviour.

48 For hee hath looked on the poore degree of his seruant: for behold, from henceforth shall all ages call me blessed,

49 Because he that is mightie, hath done for me great things, and holy is his Name.

50 And his mercie is from generation to generation on them that feare him.

51 ¶ Hee hath shewed strength with his arme: hee hath scattered the proud in the imagination of their hearts.

52 ¶ Hee hath put downe the mightie from their seates, and exalted them of a low degree.

53 ¶ Hee hath filled the hungry with good things, and sent away the rich empty.

54 ¶ Hee hath vpholden Israel his seruant to be mindful of his mercie.

55 ¶ As hee hath spoken to our fathers, so hee hath done: hee hath sent Iacob to our fathers, so hee hath done.

56 ¶ And Mary abode with her about three monethes: after, she returned to her owne house.

57 ¶ Now Elisabeths time was fulfilled, that she should be deliuered, & she brought forth a sonne.

58 And her neighbors, and cousins heard tell how the Lord had shewed his great mercie vpon her, and they ¶ reioycied with her.

59 And it was so that on the eighth day they came to circumcise the babe, and called him Zacharias after the name of his father.

60 But his mother answered, and sayde, Not so, but he shall be called Iohn.

61 And they sayde vnto her, There is none of thy kindred, that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So he was asked for writing tables, and wrote, saying, His name is Iohn, and they marvelled all.

64 And his mouth was opened immediately, and his tongue, & he spake, and praised God.

65 Then scarce came on all them that dwelt neere vnto them, & all these wordes were noised abroad throughout all the hill country of Iuda.

4 Elisabeth being great with child of Iohn, and Marie with Christ, by the inspiration of the holy Ghost, doe reioyce echa for other.

5 Elisabeth as the South-side of Hierusalem.

6 That is to say, Hierusalem: which was in some part called Caracorum.

7 which was one of the Towers, that were giuen to the Lemur, in the tribe of Iuda,

8 and a signe to be in the mountain.

9 That is to say, in the tribe of Iuda, and a signe to be in the mountain.

10 That is to say, in the tribe of Iuda, and a signe to be in the mountain.

11 That is to say, in the tribe of Iuda, and a signe to be in the mountain.

12 That is to say, in the tribe of Iuda, and a signe to be in the mountain.

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33 That is to say, in the tribe of Iuda, and a signe to be in the mountain.

34 That is to say, in the tribe of Iuda, and a signe to be in the mountain.

35 That is to say, in the tribe of Iuda, and a signe to be in the mountain.

36 And

3. As a sign set up
in his place, for
all men to look
upon.

31 Which thou hast prepared before the
face of all people,
32 A light to be recruited to the Gentiles; and
the glory of thy people Israel.

9. It appeared and
sign of God for a
marke.

33 And Ioseph and his mother marveled at
those things, which were spoken touching him.

3. Full of the reprob-
ation, which peris
through his own
sinne; and for the
signe of the crosse,
was chosen God
that his faith in
him.

34 And Simon blessed them, and sayd vnto
Mary his mother, Beholde, this child is appointed
for the ✠ and rising againe against him.

1. This is a marke,
which all men shall
curiously
note.

35 (Yea and a sword shall pierce through
thy soule) that the thoughts of many hearts
may be opened.

3. A marke with
which Simon
describeth whom
he brought, inuoi-
cing all men, to the
rescuing of the
Medit.

36 And there was a Prophetesse, one Anna
the daughter of Phanuel, of the tribe of Aser,
which was of a great age, after she had liued with
an husband (seven yeeres from her virginitee:

3. As Iohn grew
up in age, he
was of the
tribe of Aser,
and Ioseph was
of the tribe of
Iuda.

37 And the said widowe about foure score and
four yeeres, and went not out of the Temple, but
serued God with fastings & prayers night and day.

3. As Iohn grew
up in age, he
was of the
tribe of Aser,
and Ioseph was
of the tribe of
Iuda.

38 She then coming at the same instant vpon
them, confessed likewise the Lord, & spake of him
to all that looked for redemption in Hierusalem.

3. All duties
which we owe to
men, as they are
accused by the
law, and by the
conscience, and by
the world, are to be
performed before
the glory of God.

39 And when they had performed all things
according to the Law of the Lord, they returned
into Galile to their owne citie Nazareth.

3. Christ very man
is made like vnto
vs in all things,
except sinne.

40 And the child grew, and waxed strong in
Spirit, and was filled with wisdom, and the
grace of God was with him.

3. Iohn cometh
in the time
before of the
Prophet
Isaiah

41 ¶ Now his parents went to Hierusalem,
euery yeere, ✠ at the feast of the Pascheour.

3. Iohn cometh
in the time
before of the
Prophet
Isaiah

42 And when he was twelue yeere olde, and
they were come vp to Hierusalem, after the cus-
tome of the feast,

43 And had finished the dayes thereof, as they
returned, the child Iesus remained in Hierusalem,
and Ioseph knew not, nor his mother.

44 But they supposing that he had bene in the
company, went a dayes journey, and sought him
among their kinsfolke, and acquaintance.

45 And when they found him not, they turned
backe to Hierusalem, and sought him.

46 And it came to passe three dayes after, that
they found him in the Temple, sitting in the mids
of the doctours, both hearing them, and asking
them questions:

47 And all that heard him, were astonied at
his vnderstanding and answers.

48 So when they sawe him, they were
amazed, and his mother said vnto him, Sonne, why
hast thou thus dealt with vs? beholde, thy father and I
have sought thee with very heauie hearts.

49 Then said he vnto them, How is it that yee
sought mee? knew yee not that I must goe about
my Fathers busines?

50 But they vnderstood not the word that he
spake to them.

51 Then hee went downe with them, and
came to Nazareth, and was subiect to them; and
his mother kept all these sayings in her heart.

52 And Iesus increased in wisdom, and stature,
and in fauour with God and men.

CHAP. III.

1. Iohn the baptist
is the forerunner
of Christ, and
preaches the
kingdom of
heaven.

1. Nowe in the fifteenth yeere of the reigne of
Tiberias Cæsar, Pontius Pilate being gou-

ernour of Iudea, and Herod being Tetrarch of Ga-
lilee, and his brother Philip Tetrarch of Iturea, and
of the countrey of Trachonitis, and Lyfanius the
Tetrarch of Abilene,

2 (¶ When ✠ Annas and Caiaphas were the
chiefe Priests) the worde of God came vnto Iohn,
the sonne of Zacharias in the wilderness.

3 ¶ And hee came into all the coastes about
Jordan, preaching the baptisme of repentance for
the remission of sinnes,

4 As it is written in the booke of the sayings
of Esaias the Prophet, which saith, The voyce of
him that crieth in the wilderness, Prepare ye the
way of the Lord: make his paths straight.

5 Euery valley shall be filled, and euery moun-
taine and hill shall be brought lowe, and crooked
things shall be made straight, and the rough wayes
shall be made smooth.

6 And all flesh shall see the saluation of God.

7 Then sayd he to the people that were come
out to be baptized of him, ✠ O generation of
vipers, who hath forewarned you to flee from the
wrath to come?

8 Bring forth therefore frutes worthy a-
mendment of life, and beginne not to say with
your selues, We haue Abraham to our father: for
I say vnto you, that God is able of these stones
to raise vp children vnto Abraham.

9 Nowe also is the axe layde vnto the roote
of the trees: therefore euery tree which bringeth
not forth good fruite, shall be hewen downe, and
cast into the fire.

10 ¶ Then the people asked him, saying, What
shall we doe then?

11 And he answered, and sayd vnto them, He
that hath two coats, let him part with him that
hath none: and hee that hath meate, let him doe
likewise.

12 Then came there Publicanes also to be
baptized, and sayd vnto him, Master, what shall
we doe?

13 And he sayd vnto them, Require no more
then that which is appointed vnto you.

14 The soldiers likewise demanded of him,
saying, And what shall we doe? And he sayd vnto
them, Doe violence to no man, neither accuse any
falsely, and be content with your wages.

15 As the people waited, and all men moued
in their hearts of Iohn, if he were not that Christ,

¶ After 4. 6.
1. Iohn the
baptist

¶ Math. 3.
marke 1. 4.

¶ Ioh. 1. 19.

¶ Math. 3. 7.

¶ Ioh. 1. 23.

¶ Ioh. 1. 23.

¶ Ioh. 1. 23.

¶ Ioh. 1. 23.

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¶ Ioh. 1. 23.

¶ Ioh. 1. 23.

¶ Ioh. 1. 23.

¶ Ioh. 1. 23.

¶ Ioh. 1. 23.

2 King 5. 14.

The more sharp-
ly the world is re-
baptized the more
it is rougher
but the life of the
gally is not sim-
ply limited to the
plains of the
world.

4 Math 4. 13.

John 1. 13.

7 Math 7. 29.

8 Math 1. 23.

9 Math 2. 3.

Christ al-
though not only
but they ne-
cessarily are
blessed, be-
cause the deuil
also, whether they
will or not,

4 Math 14.

7 In that
Christ healeth
the distill of the
body
with his word
outspireth
that he is God al-
mighty, first for
saluation,

8 Math 1. 23.

9 Satan, who is a
continual enemy
to the truth,
sought not to be
healed, but to
win, he speaketh
the truth.

10 No colour of
scale ought to
shinder vs in the
sacred of our re-
vocation.

of 4 Elieus the Prophet: yet none of them was made cleane, saving Naaman the Syrian.

28 5 Then all *that were* in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the cite, and led them vnto the edge of the hill, whereon their cite was built, to cast him downe headlong.

30 But hee passed through the mids of them, and went his way,

31 ¶ And came downe into Capernaum a cite of Galilee, and there taught them on the Sabbath dayes.

32 ¶ And they were astonished at his doctrine: for his word was with authoritie.

33 ¶ Aud in the Synagogue there was a man which had a Spirit of an vncleane deuill, which cried with a loud voyde,

34 ¶ Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know who thou art, *even* the holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, & come out of him. Then the deuil throw- ing him in the middes of them, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselves, saying, What thing is this: for with authoritie and power hee commandeth the foule spirits, and they come out?

37 And the fame of him spread abroad through- out all the places of the countrey round about.

38 ¶ And he rose vp, and came out of the Synagogue, and entered into Simons house. And Simons wifes mother was taken with a great fe- ver, and they required him for her.

39 Then he stood ouer her, and rebuked the feuer, and it left her, and immediately she arose, and ministrif vnto them.

40 Now at the sunne setting, all they that had sicke *folkes* of diuers diseases, brought them vn- to him, and hee layde his handes on euery one of them, and healed them.

41 ¶ And deuils also came out of many, cry- ing, and saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

42 ¶ And when it was day, hee departed, and went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But hee said vnto them, Surely I must al- preache the kingdom of God to other cities: for therefor am I sent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 Christ teacheth one of the ship. 6 Of the draught of fish. 12 The Lepers. 18 Christ preacheth in the desert. 18 One sicke of the palsey. 27 Heal the Palsie. 34 The flitties and af- flictions of the Apostles. 38 Christ ascends. 38. 39. 40 Peter heareth and weake disciples are likened to old boats and were so gommous.

THEN ¶ it came to passe, as the people pressed vnto him to heare the worde of God, that he stood by the lake of Gennesaret, and saue two shippes stand by the lakes side, but the fishermen were gone out of them, and were washing their nettes.

3 And hee cutted into one of the ships, which

was Simons, and required him that he would thrust off a little from the land: and hee satte downe, and taught the people out of the shippe.

4 ¶ Nowe when he had left speaking, hee laid vnto Simon, Launch out into the deepe, and let downe your nettes to make a draught.

5 Then Simon answered, and said vnto him, Master, wee haue traualled fore all night, and haue taken nothing: neuerthelesse at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake. And they beckened to their partners, which were in the other shippe, that they shoulde come and helpethem, who came then, and filled both the shippes, that they did sinke.

8 Now when Simon Peter saw it, hee fell downe at Iesus knees, saying, Lord, go from me: for I am a sinful man.

9 For hee was vterly astonished, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus layde vnto Simon, Feare not: for from henceforth thou shalt catch men.

11 And when they had brought the shippes to land, they forsooke all, and followed him.

12 ¶ ¶ Now it came to passe, as hee was in a certaine cite, beholde, *there* was a man full of le- prosie, and when hee sawe Iesus, hee fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediately the leprosie departed from him.

14 And hee commanded him that hee shoulde tell it no man: but Go, *saue* he, and shew thy selfe to the Priest, and offer for thy cleansing, as Mo- ses hath commanded, for a witness vnto them.

15 But so much more wert there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But hee kept himselfe apart in the wilder- nesse, and prayed.

17 ¶ ¶ And it came to passe, on a certaine day, as hee was teaching, that the Pharisees and doctours of the Lawe sare by, which were come out of euery towne of Galilee, and Iudea, and Hierusa- lem, and the power of the Lord *was* in him, to heale them.

18 ¶ Then beholde, men brought a man lying in a bed, which was taken with a palsey, and they sought meanes to bring him in, and to lay him be- fore him.

19 And when they could not finde by what way they might bring him in, because of the preasse, they went vp on the house, and let him downe through the tiling, bed and al, in the mids before Iesus.

20 And when hee sawe their faith, hee said vnto him, Man, thy finnes are forgiven thee.

21 Then the Scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive finnes, but God onely?

22 But when Iesus perceived their reasoning, hee answered, and said vnto them, What reason ye in your hearts?

23 Whether is easier to say, Thy finnes are for- given thee, or to say, Rise and walke?

Did. 3

24 But

4 The word speak-
eth him that hath
raile ouer any
thing.

4 Math 2. 3.

1 Christ by hea-
ling the leper with
his secret word,
and sending him
to the Priest, wit-
nesseth that it is
he, through whom
and by whom we are
prebaptized by
faith, all we which
are crucified, ac-
cording to the
Lawe by the win-
neth of God him-
selfe, are prebap-
tized to be pure
and cleane.

2 Christ had ra-
ther to be famous
by his doctrine,
then by miracles,
and therefore he
deposeth from
them that follow
him, as a physician
of the body, and
not as the author
of saluation.

3 Christ, in hea-
ling him that was
sicke of the palsey,
sheweth the cause
of all diseases,
and the remedie.

4 The mighty
power of Christ
Godhead, sheweth
itselfe in him, as
that time.

5 Math 2. 3.

24 But that ye may knowe that the Sonne of man hath authoritie to forgive finnes in earth, (he said vnto the sicke of the palse) I say to thee, Arise: take vp thy bed, and goe to thine house.

25 And immediately hee rose vp before them, and tooke vp his bed where he lay, and departed to his owne house, praying God.

26 And they were all amazed, & praised God, and were filled with feare, saying, Doubtlesse wee haue seene strange things to day.

27 ¶ And after that, he went forth and saw a Publicane named Levi, sitting at the receite of custome, and said vnto him, Follow me.

28 And hee left all, rose vp, and followed him.

29 Then Levi made him a great feast in his owne house, where there was a great companie of Publicans, and of other that late at table with them.

30 But they that were Scribes and Pharisees among them, murmured against his disciples, saying, Why eate yee and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and sayd vnto them, They that are whole, neede not the Physician, but they that are sicke.

32 ¶ I came not to call the righteous, but sinners to repentance.

33 ¶ Then they said vnto him, Why do the disciples of Iohn fast often, and pray, & the disciples of the Pharisees also, but thine eate & drinke.

34 ¶ And hee said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome shall be taken away from them: then shall they fast in those dayes.

36 Again he spake also vnto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece *taken out* of the newe, agreeth not with the olde.

37 Also no man powreth new wine into olde vessels: for then the new wine will breake the vessels and it will runne out, & the vessels will perish:

38 But newe wine must be powred into newe vessels: so both are preferred.

39 Also no man that drinketh olde wine, straightway desireth newe: for he saith, The olde is more profitable.

CHAP. VI.

1 The disciples pull the eares of corne on the Sabbath. ¶ Of him that had a withered hand. 13 The children of the Apostles. 14 The blisfull and curst. 17 We must looe our enemies. 18 With what voice the word of God is to be heard.

AND ¶ it came to passe on a second solemne Sabbath, that hee went through the corne fields, & his disciples a plucked the eares of corne, and did eate, and rubbe them in their hands.

2 And certaine of the Pharisees said vnto them, Why doe yee that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them, and said, ¶ Haue ye not read this, that Dauid did when hee himselfe was an hungred, and they which were with him,

4 Howe hee went into the house of God, and

tooke, and ate the shewbread, and gaue also to them which were with him, which was not lawfull to eate, but for the Priests onely?

5 And he said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ ¶ It came to passe also on another Sabbath, that hee entred into the Synagogue, and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharisees watched him, whether he would heale on the Sabbath day, that they might finde an accusation against him.

8 But hee knewe their thoughts, and said to the man which had the withered hand, Arise, and stand vp in the middes: And hee arose, and stood vp.

9 Then said Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to doe good, or doe euill? to saue life, or to destroy?

10 And hee beheld them all in compasse, and said vnto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might doe to Iesus.

12 ¶ ¶ And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, he called his disciples, and of them hee chose twelue which also hee called Apostles.

14 (Simon whom hee named also Peter, and Andrew his brother, James and Iohn, Philip and Bartemew.

15 Matthewe and Thomas: James the sonne of Alphaeus, and Simon called Zelous.

16 Iudas James brother, and Iudas Iscariot, which also was the traitour.)

17 Then he came downe with them, and stood in a plaine place with the companie of his disciples, and a great multitude of people out of all Iudea, and Hierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ ¶ And hee lifted vp his eyes vpon his disciples, and said, Blessed be ye poore: for yours is the kingdom of God.

21 ¶ ¶ Blessed are ye that hunger now: for yee shall be satisfied: ¶ blessed are ye that weepe now: for ye shall laugh.

22 ¶ ¶ Blessed are ye when men hate you, and when they separate you, and reuile you, and put out your name as euil, for the Sonne of mans sake.

23 Reioyce ye in that day, and be glad: for behold, your reward is great in heauen: for after this manner their fathers did to the Prophets.

24 ¶ ¶ But woe be to you that are rich: for yee haue receiued your consolation.

25 ¶ ¶ Woe be to you that are full: for ye shall hunger. Woe be to you that now laugh: for yee shall weile and weepe.

26 ¶ ¶ Woe be to you when all men speake well of you: for so did their fathers to the false prophets.

27 ¶ ¶ But

¶ Math. 23. 23. Luke 11. 42. 43.

¶ Math. 23. 23. Luke 11. 42. 43. ¶ Charitie is the rule of all ceremonies.

¶ Woe be to him that is not hungry when hee can be hungry. ¶ In that, that Christ vnto euill and long prayer, in a congregation of his owne company, in the choice of the Apostles, hee showed himselfe religiously, hee ought to be like our selues in the choice of the Apostles, hee showed himselfe religiously. ¶ (Luce. 22. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.)

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¶ Math. 23. 23. Luke 11. 42. 43. ¶ Charitie is the rule of all ceremonies. ¶ Woe be to him that is not hungry when hee can be hungry. ¶ In that, that Christ vnto euill and long prayer, in a congregation of his owne company, in the choice of the Apostles, hee showed himselfe religiously, hee ought to be like our selues in the choice of the Apostles, hee showed himselfe religiously. ¶ (Luce. 22. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.)

¶ Math. 9. 9. Luke 5. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.)

¶ Luce. 1. 15.

¶ Math. 9. 14. Luke 5. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.)

¶ Math. 23. 23. Luke 11. 42. 43. ¶ Charitie is the rule of all ceremonies. ¶ Woe be to him that is not hungry when hee can be hungry. ¶ In that, that Christ vnto euill and long prayer, in a congregation of his owne company, in the choice of the Apostles, hee showed himselfe religiously, hee ought to be like our selues in the choice of the Apostles, hee showed himselfe religiously.

¶ Mat. 5. 44. Christian ha-
thy which d'eth
much from the
worldly doct as
much more emerge
inward, but com-
prehendeth eu-
en our most grie-
uous enemies, and that
for our Fathers
lake, which is in
heaven: so far is
it from seeking it
owne profit in
doing well.
¶ Mat. 5. 39.
¶ Mat. 6. 7.
¶ Mat. 7. 12.
¶ Mat. 5. 46.
¶ What is there in
the worlde,
that is to be accom-
plish'd for us
in our ha-
te, by leaving
by leaving the com-
munion, which are
concomities in
deu: leave your
deuot, and so you
shall flow to the
world that you
inde for those com-
munion, which
comen from
¶ Mat. 5. 47.
¶ Mat. 5. 48.
¶ Mat. 5. 49.
¶ Mat. 5. 50.
¶ Mat. 5. 51.
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¶ Mat. 5. 96.
¶ Mat. 5. 97.
¶ Mat. 5. 98.
¶ Mat. 5. 99.
¶ Mat. 5. 100.

27 ¶ But I say vnto you which heare, Loue
your enemies: doe well to them which hate you.
28 Bless them that curse you, and pray for
them which hurt you.
29 ¶ And vnto him that smiteth thee on the
one cheeke, offer also the other: and him that
taket away thy cloake, forbid not to take thy
coat also.
30 Giue to euery man that asketh of thee: and
of him that taked away the things that be thine,
aske them not againe.
31 ¶ And as ye would that men should do to
you, so do ye to them likewise.
32 ¶ For if ye loue them which loue you,
what thanke shall ye haue? for euen the finners
loue those that loue them.
33 And if yee doe good for them which doe
good for you, what thanke shall ye haue? for euen
the finners doe the same.
34 ¶ And if ye lend to them of whom ye hope
to receive, what thanke shall ye haue? for euen
the finners lend to finners, to receive the like.
35 Wherefore, loue ye your enemies, and doe
good, and lend, looking for nothing againe, and
your reward shall be great, and ye shall be the chil-
dren of the most High: for he is kind vnto the
vnikind, and to the euill.
36 Be ye therefore mercifull, as your Father
also is mercifull.
37 ¶ And Iudge not, and ye shall not be iudged:
condemne not, and ye shall not be condemned:
I forgive, and ye shall be forgiven.
38 Giue, and it shall be giuen vnto you: a
good measure, pressed downe, shaken together
and running ouer shall men giue into your bo-
some: for with what measure ye mete, with the
same shall men mete to you againe.
39 ¶ And he spake a parable vnto them, ¶ Can
the blinde leade the blinde? shall they not both
fall into the ditch?
40 ¶ The discipule is not about his master: but
whosoever will be a perfect discipule, shall be as his
master.
41 ¶ ¶ And why seekest thou a mote in thy
brothers eye, and considerest not the beame that is
in thine owne eye?
42 Either how canst thou say to thy brother,
Brother, let me pull out the mote that is in thine
eye, when thou seest not the beame that is in thine
owne eye? Hypocrite, cast out the beame out of
thine owne eye first, and then shalt thou see per-
fectly to pull out the mote that is in thy brothers
eye.
43 ¶ ¶ For it is not a good tree that bringeth
forth good euill fruit: neither an euill tree, that
bringeth forth good fruit.
44 ¶ For euery tree is known by his owne
fruit: for neither of thornes gather men figges,
nor of bushes gather they grapes.
45 A good man out of the good treasure of his
heart bringeth forth good, and an euill man out
of the euill treasure of his heart bringeth forth
euill: for of the abundance of the heart his mouth
speaketh.
46 ¶ ¶ But why call ye me Lord, Lord, and
in the matter is, such is the scholer. ¶ Mat. 15. 14. ¶ Mat. 15. 15. ¶ Mat. 15. 16. ¶ Mat. 15. 17. ¶ Mat. 15. 18. ¶ Mat. 15. 19. ¶ Mat. 15. 20. ¶ Mat. 15. 21. ¶ Mat. 15. 22. ¶ Mat. 15. 23. ¶ Mat. 15. 24. ¶ Mat. 15. 25. ¶ Mat. 15. 26. ¶ Mat. 15. 27. ¶ Mat. 15. 28. ¶ Mat. 15. 29. ¶ Mat. 15. 30. ¶ Mat. 15. 31. ¶ Mat. 15. 32. ¶ Mat. 15. 33. ¶ Mat. 15. 34. ¶ Mat. 15. 35. ¶ Mat. 15. 36. ¶ Mat. 15. 37. ¶ Mat. 15. 38. ¶ Mat. 15. 39. ¶ Mat. 15. 40. ¶ Mat. 15. 41. ¶ Mat. 15. 42. ¶ Mat. 15. 43. ¶ Mat. 15. 44. ¶ Mat. 15. 45. ¶ Mat. 15. 46. ¶ Mat. 15. 47. ¶ Mat. 15. 48. ¶ Mat. 15. 49. ¶ Mat. 15. 50. ¶ Mat. 15. 51. ¶ Mat. 15. 52. ¶ Mat. 15. 53. ¶ Mat. 15. 54. ¶ Mat. 15. 55. ¶ Mat. 15. 56. ¶ Mat. 15. 57. ¶ Mat. 15. 58. ¶ Mat. 15. 59. ¶ Mat. 15. 60. ¶ Mat. 15. 61. ¶ Mat. 15. 62. ¶ Mat. 15. 63. ¶ Mat. 15. 64. ¶ Mat. 15. 65. ¶ Mat. 15. 66. ¶ Mat. 15. 67. ¶ Mat. 15. 68. ¶ Mat. 15. 69. ¶ Mat. 15. 70. ¶ Mat. 15. 71. ¶ Mat. 15. 72. ¶ Mat. 15. 73. ¶ Mat. 15. 74. ¶ Mat. 15. 75. ¶ Mat. 15. 76. ¶ Mat. 15. 77. ¶ Mat. 15. 78. ¶ Mat. 15. 79. ¶ Mat. 15. 80. ¶ Mat. 15. 81. ¶ Mat. 15. 82. ¶ Mat. 15. 83. ¶ Mat. 15. 84. ¶ Mat. 15. 85. ¶ Mat. 15. 86. ¶ Mat. 15. 87. ¶ Mat. 15. 88. ¶ Mat. 15. 89. ¶ Mat. 15. 90. ¶ Mat. 15. 91. ¶ Mat. 15. 92. ¶ Mat. 15. 93. ¶ Mat. 15. 94. ¶ Mat. 15. 95. ¶ Mat. 15. 96. ¶ Mat. 15. 97. ¶ Mat. 15. 98. ¶ Mat. 15. 99. ¶ Mat. 15. 100.

doe not the things that I speake?
47 ¶ Whosoever commeth to me, and heareth
my words, and doeth the same, I will shew you
to whom he is like:
48 He is like a man which built an house, and
dugged deepe, and laid the foundation on a rocke:
and when the waters arose, the flood brate vpon
that house, and could not shake it: for it was
grounded vpon a rocke.
49 But hee that heareth and doeth not, is like
a man that built an house vpon the earth without
foundation, against which the flood did beate,
and it fell by and by: and the fall of that house
was great.
C H A P. V I L
1 Of the Centurions seruant. 2 The Capernaum faith. 3 The
widowes sonne raised from death at Nain. 4 John Bap-
tists disciples to Christ. 5 His peculiar kind of heuyn. 37 The
first full woman washed her feet first.
¶ When ¶ He had ended all his sayings in
the audience of the people, he entred in-
to Capernaum.
2 And a certaine Centurions seruant was sicke
and ready to die, which was deare vnto him.
3 And when he heard of Iesus, he sent vnto
him the Elders of the Iewes, beseeching him that
he would come and heale his seruant.
4 So they came to Iesus, and besought him
instantly, saying that hee was worthy that hee
should do this for him:
5 For he heareth, sayd they, our nation, and he
hath built vs a Synagogue.
6 Then Iesus went with them: but when hee
was now not farre from the house, the Centurion
sent friends to him, saying vnto him, Lord, trou-
ble not thy selfe: for I am not worthy that thou
shouldst enter vnder my roofo:
7 Wherefore I thought not my selfe worthy
to come vnto thee: but say the word, and my ser-
uant shall be whole.
8 ¶ For I likewise am a man set vnder authori-
ty, and haue vnder me souldiers, and I say vnto
one, Goe, and he goeth: and to another, Come,
and he cometh: and to my seruant, Doe this,
and he doeth it.
9 When Iesus heard these things, he mar-
uelled at him, and turned him, and said to the people,
that followed him, I say vnto you, I haue not
found so great faith, no not in Israel.
10 And when they that were sent, turned
backe to the house, they found the seruant that
was sicke, whole.
11 ¶ And it came to passe the day after, that he
went into a city called ¶ Nain, and many of his
disciples went with him, and a great multitude.
12 Now when he came nere to the gate of the
city, beholde, there was a dead man caried out,
which was the onely begotten sonne of his mother,
which was a widow, and much people of the city
was with her.
13 ¶ And when the Lord Iesus saw her, he had
compassion on her, and sayd vnto her, Weepe not.
14 And she went and toucht the coffin (and
they that bare him, stood still) and he sayd, Yon-
g man, I say vnto thee, Arise.
15 ¶ And he that was dead, rose vp, and began to
speake, and he deliuered him to his mother.
16 ¶ Then there came a feare on them all, and
they glorified God, saying, A great Prophet is
risen among vs, and God hath visited his people.
17 ¶ And this rumour of him went forth
throughout the whole
Dude
thereover

to a fidition doth
at the length of
cerue and godli-
ness from laile
and fainte.
¶ Mat. 8. 9.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 10.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 11.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 12.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 13.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 14.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 15.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 16.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 17.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 18.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 19.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 20.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 21.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 22.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 23.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 24.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 25.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 26.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 27.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 28.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 29.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 30.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 31.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 32.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 33.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 34.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 35.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 36.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 37.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 38.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 39.
¶ Christ admon-
isheth the Iewes,
by letting before
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of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 40.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 41.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 42.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 43.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 44.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 45.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 46.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 47.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 48.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 49.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 50.
¶ Christ admon-
isheth the Iewes,
by letting before
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of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 51.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 52.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 53.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 54.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 55.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 56.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 57.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 58.
¶ Christ admon-
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by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 59.
¶ Christ admon-
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of the Centurion,
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lion, he will go to
the Gentiles.
¶ Mat. 8. 60.
¶ Christ admon-
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lion, he will go to
the Gentiles.
¶ Mat. 8. 61.
¶ Christ admon-
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of the Centurion,
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lion, he will go to
the Gentiles.
¶ Mat. 8. 62.
¶ Christ admon-
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of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 63.
¶ Christ admon-
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by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 64.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 65.
¶ Christ admon-
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by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 66.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 67.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 68.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 69.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 70.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 71.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 72.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 73.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 74.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 75.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 76.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 77.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 78.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 79.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 80.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 81.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 82.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 83.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 84.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 85.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 86.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 87.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 88.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 89.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 90.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 91.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 92.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 93.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 94.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 95.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 96.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 97.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 98.
¶ Christ admon-
isheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacy and rebel-
lion, he will go to
the Gentiles.
¶ Mat. 8. 99.
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thorowout all Iudas, and thorowout all the regi-
on round about.

18 And the disciples of Iohn shewed him of
all these things.

19 So Iohn called vnto him two certeine men
of his disciples, and sent them to Iesus, saying, Art
thou he that should come, or shall wee wait for
another?

20 And when the men were come vnto him,
they said, Iohn Baptist hath sent vs vnto thee, say-
ing, Art thou he that should come, or shall wee
wait for another?

21 And at that time, he cured many of their
sickenesses, and plagues, and of euill spirits, and vn-
to many blind men he gaue sight freely.

22 And Iesus answered, and sayd vnto them,
Goe your wayes and shew Iohn, what things ye
haue seene and heard: that the blinde see, the halt
goe, the lepers are cleansed, the deafe heare, the
dead are raised, and the poore receiue the Gospell.

23 And blessed is hee, that shall not be offen-
ded in me.

24 And when the messengers of Iohn were
departed, he began to speake vnto the people, of
Iohn. What went ye out into the wilderness to
see? A reed shaken with the winde?

25 But what went ye out to see? A man clothed
in soft rayment? behold, they which are
gorgeously apparelled, and lye delicate, are in
Kings courts.

26 But what went ye forth to see? A Prophet?
yea, I say to you, and greater then a Prophet.

27 This is he of whom it is written, Beholde,
I send my messenger before thy face, which shall
prepare thy way before thee.

28 For I say vnto you, there is no greater Pro-
phet then Iohn, among them that are begotten
of women: neuertheless, hee that is the least in
the kingdom of God, is greater then he.

29 Then all the people that heard, and the
Publicanes: iustified God, being baptized with
the baptisme of Iohn.

30 But the Pharisees and the expounders of the
Law despised the counsell of God against them-
selves, and were not baptized of him.

31 And the Lord said, Whereunto shall I
like the men of this generation? and what thing
are they like vnto?

32 They are like vnto little children sitting in
the market place, and crying one to another, and
saying, We haue piped vnto you, and ye haue not
danced: we haue mourned to you, and ye haue
not wept.

33 For Iohn Baptist came neither eating bread,
nor drinking wine: and ye say, He hath the deuil.

34 The sonne of man is come, and eateth, and
drinketh: and ye say, Beholde, a man which is a
glutton, and a drinker of wine, a friend of Public-
anes and sinners:

35 But widdome is iustified of all her children.

36 And one of the Pharisees desired him
that he would eate with him: and hee went into
the Pharisees house, and sat downe at the table.

37 And beholde, a woman in the citie, which
was a sinner, when she knew that Iesus sat at ta-
ble in the Pharisees house, shee brought a boxe of
ointment.

38 And shee stood at his feet behind him
weeping, and began to wash his feet with teares,
and did wipe them with the haire of her head,

and kissed his feet, and anoynted them with the
oyntment.

39 Now when the Pharise which bode him,
saw it, he spake within himselfe, saying, If this man
were a Prophet, he would surely haue knowne
who, and what manner of woman this is which
toucheth him: for shee is a sinner.

40 And Iesus answered, and sayd vnto him,
Simon, I haue somewhat to say vnto thee. And he
said, Master, say on.

41 There was a certaine lender, which had two
debtors: the one ought fise hundred pence, and
the other fiftie:

42 When they had nothing to pay, he forgave
them both: of whom therefore, tell mee,
will loue him most?

43 Simon answered, and said, I suppose that he
to whom he forgave most. And he sayd vnto him,
Thou hast truely iudged.

44 Then he turned to the woman, and said vn-
to Simon, Seest thou this woman? I entred into
thine house, and thou gauest me no water to my
feet: but shee washed my feet with teares,
and wiped them with the haire of her head:

45 Thou gauest me no kisse: but shee, since the
time I came in, hath not ceased to kisse my feet.

46 Mine head with oile thou didst not anoint:
but shee hath anointed my feet with ointment.

47 Wherefore I say vnto thee, many finnes are
forgiuen her: for shee loued much. To whom a
little is forgiven, he doth loue a little.

48 And he sayd vnto her, Thy finnes are for-
giuen thee.

49 And they that sat at table with him, be-
ganne to say within themselves, Who is this that
euen forgiveth sinnes?

50 And he sayd to the woman, Thy faith hath
saued thee: goe in peace.

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ysilue of blood franched.

45 Then Iesus said, Who is it that hath touched me? When every man denied, Peter said and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceive that vertue is gone out of me.

47 When the woman sawe that shee was not hid, she came trembling, and fell down before him, and tolde him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said vnto her, Daughter, be of good comfort: thy faith hath saued thee: go in peace.

49 While he yet spake, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead: discale not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleeue onely, and shee shall bee saued.

51 And when he went into the house, he suffered no man to goe in with him, save Peter, and James, and Iohn, and the father and mother of the mayde.

52 And all wept, and forrowed for her: but he said, Weepe not: for she is not dead, but sleepeth.

53 And they laugh: him to mocke, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cryed, saying, Maid, arise.

55 And her spirit came againe, and she rose straightway: and he commanded to giue her meat.

56 Then her parents were astonied: but hee commanded them that they should tell no man what was done.

CHAP. IX.

1 The Apostles are sent to preach, 7 and 19 The common people opinion of Christ, 11 Of the five loaves and two fishes, 20 The Apostles confesse, 24 To be the scribe, 31 He must beate Christ, 37 The possessed of a spirit, 46 Some among the Apostles for the Primacie, 49 Our calling out death in Christ Iesus, 52 The Samaritans will not receive Christ, 55 Remouing forbidden, 57, 58, 61 Of those that would follow Christ, but on diuers conditions.

Then he called his twelve disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases.

2 And hee sent them forth to preach the kingdom of God, and to cure the sicke.

3 And he said to them, Take nothing to your journey, neither staves, nor scrip, neither bread, nor shute, neither haue two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And how many fouer will not receiue you, when ye go out of that citie, shake off the very dust from your fette for a testimonie against them.

6 And they went out, and went through eury towne preaching the Gospel, and healing eury where.

7 ¶ Nowe Herod the Tetrarch heard of all that was done by him: and he doubted, because that it was said of some, that Iohn was risen

againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herod said, Iohn haue I behanded: who then is this of whom I heare such things? and he desired to see him.

10 ¶ And when the Apostles returned, they tolde him what great things they had done. ¶ Then he tooke them to him, and went aside into a solitary place, neere to the citie called Bethsaida.

11 But when the people knewe it, they followed him: and he receiued them, and spake vnto them of the kingdom of God, and healed them that had neede to be healed.

12 ¶ And when the day began to weare away, the twelve came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But he said vnto them, Giue yeem to eat. And they said, Wee haue no moe but five loaves and two fishes, 4 except we should go and buy meate for all the people.

14 For they were about five thousand men. Then he said to his disciples, Cause them to sit down by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then he tooke the five loaves, and the two fishes, and looked vp to heauen, and blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eat, and were satisfied: and there was taken vp of that remaineth to them, twelue baskets full of broken meate.

18 ¶ ¶ And it came to passe, as he was alone praying, his disciples were with him: and he asked them, saying, Whome say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And he said vnto them, But whome say ye that I am? Peter answered, and said, That Christ of God.

21 And hee warned and commanded them, that they should tell that to no man,

22 ¶ Saying, ¶ The sonne of man must suffer many things, and be reprooued of the Elders, and of the hie Priests and Scribes, and be laينه, and the third day rise againe.

23 ¶ ¶ And he said to them all, If any man will come after me, let him denie himself, and take vp his crosse daily, and followe me.

24 ¶ For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, the same shall saue it.

25 ¶ For what advantage it a man, if he win the whole world, and destroy himselfe, or lose himselfe?

26 ¶ For whosoever shall be ashamed of me, and of my wordes, of him shall the Sonne of man be ashamed, when hee shall come in his glorie, and in the glorie of the Father, and of the holie Angels.

27 ¶ And I tell you of a suretie, there be some standing here, which shall not taste of death, till they haue seene the kingdom of God.

¶ Marke 8.31.

¶ They shall take nothing that followe Christ, so not in the wilderness, ¶ Marke 14.13.

¶ Marke 16.7.

¶ The word signifieth a desert, ¶ this was not in the townes Bethsaida, but part of the fifties belonging to the towne.

¶ Marke 14.19.

¶ Marke 14.23.

¶ The word signifieth a desert, ¶ this was not in the townes Bethsaida, but part of the fifties belonging to the towne.

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you shall haue a friend, and shall goe to him at mid-nigh, and say vnto him, Friend, lend me three lozues:

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him.

7 And he within should answer, and say, Trouble me not: the doore is now shut, and my children are with mee in bed: I cannot rise and giue thee to thee.

8 Hay vnto you, Though he would not arise and giue him, because he is his friend, yet doubtlesse because of his importunitie, he would rise, and giue him as many as he needed.

9 ¶ And I say vnto you, Alike, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

10 ¶ For euerie one that asketh, receiueith: and hee that seeketh, findeth: and to him that knocketh, it shall be opened.

11 ¶ If a sonne shall aske bread of any of you that is a father, will hee giue him a stone, or if hee aske a fish, will hee for a fish giue him a serpent?

12 Or if hee aske an egge, will hee giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your children, how much more shall your heavenly Father giue the holy Ghost to them, that desire him?

14 ¶ Then hee cast out a deuill which was dumme: and when the deuill was gone out, the dumme spake, and the people wondered.

15 ¶ But some of them said, ¶ He casteth out deuils through Beelzebub the chiefe of deuils.

16 And other tempted him, seeking of him a signe from heauen.

17 ¶ But he knew their thoughts, and said vnto them, ¶ Euerie kingdome diuided against it selfe, shall be desolate, and an house diuided against an house, falleth.

18 So if Satan also be diuided against himselfe, how shall his kingdome stand, because yee say that I cast out deuils through Beelzebub?

19 If I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore shall they be your iudges.

20 But if I by the finger of God cast out deuils, doubtlesse the kingdome of God is come vpon you.

21 When a strong man armed kepeth his palace, the things that hee possideth, are in peace.

22 But when a stronger then he, commeth vpon him, and ouercommeth him: he taketh from him all his armour wherein he trusted, and diuiddeth his spoiles.

23 ¶ He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 ¶ ¶ When the violence spirit is gone out of a man, he walketh through drie places, seeking rest: and when he findeth none, he saith, I will returne vnto mine house whence I came out.

25 And when hee commeth, hee findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits worse then himselfe: and they enter in, and dwell there: ¶ so the last state of that man is worse then the first.

¶ ¶ ¶ And it came to passe as he said these things, a certaine woman of the companie lifted vp her voyce, and saide vnto him, Blessed is the

wombe that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that heare the word of God, and keepe it.

29 ¶ ¶ And when the people were gathered thicke together, he began to say, This is a wicked generation: They seeke a signe, and there shall no signe be giuen them, but the signe of ¶ Jonas the Prophet.

30 For as Jonas was a signe to the Ninuities, so shall also the Sonne of man be to this generation.

31 ¶ The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for she came from the vtmost partes of the earth to heare the wisdom of Solomon; and behold, a greater then Solomon is here.

32 The men of Ninive shall rise in iudgement with this generation, and shall condemne it: for they repented at the preaching of ¶ Jonas: and behold, a greater then ¶ Jonas is here.

33 ¶ ¶ No man when he hath lighted a candle, putteth it in a priuie place, neither vnder a bushell: but on a candlestick, that they which come in, may see the light.

34 ¶ The light of the body is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye be euill, then thy body is darke.

35 Take heed therefore, that the light which is in thee, be not darkened.

36 If therefore thy whole body shall be light, hauing no part darke, then shall all be light, euen as when a candle doth light thee with the brightnesse.

37 ¶ ¶ And as hee spake, a certaine Pharise beought him to dine with him: and he went in, and sat downe at table.

38 And when the Pharise saw it, he marvelled that he had not first washed before dinner.

39 ¶ And the Lord sayd to him, In deed yee Pharises make cleane the outside of the cuppe, and of the platter: but the inward part is full of rauening and wickednesse.

40 Ye fooles, did not hee that made that which is without, make that which is within also?

41 Therefore, giue almes of those things which you haue, and behold, all things shall be cleane to you.

42 ¶ ¶ But hee went to you, Pharises: for ye scite the mint and the row, and all manner herbs, and passe ouer iudgement & the loue of God: these ought ye to haue done, and not to haue left the other vndone.

43 ¶ ¶ ¶ Wo be to you, Pharises for ye loue the vppermost seate in the Synagogues, and greetings in the markets.

44 ¶ ¶ Wo be to you, Scribes and Pharises hypocrites: for ye are as graues which appeare not, and the men that walke ouer them, perceiue not.

45 ¶ ¶ ¶ Then answered one of the lawyers, and sayd vnto him, Master, thus sayest thou putt'st vs to rebuke also.

46 And he sayd, ¶ Wo be to you also, ye lawyers: for ye hide men with burdens grievous

¶ Mat. 12. 38, 39. 8 They that are fond of the pleasures of this world, in stead of which they shall receive punishment.

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diatly she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath day: and sayde vnto the people, There are six daies in which me ought to worke: in them therefore come and bee healed, and not on the Sabbath day.

15 Then answered him the Lord, and said, Hypocrite, doth not eche one of you on the Sabbath day loose his ox or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bounde Iose, eightene yeeres, be loosed from this bond on the Sabbath day?

17 And when hee said these things, all his adulteries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶ Then said he, What is the kingdome of God like? or whereto shall I compare it?

19 It is like a graine of mustard seede, which a man tooke and sowed in his garden, & it grew, and waxed a great tree, and the fowles of the heauen made nestes in the branches thereof.

20 ¶ And againe he said, Wherunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three peckes of flour, till all was leauened.

22 ¶ And hee went through all cities and townes, teaching, and journeying towards Hierusalem.

23 Then said one vnto him, Lorde, are there few that shall be saved? And he said vnto them,

24 Striue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and yee begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and he shall answer and say vnto you, I know you not whence ye are.

26 ¶ Then shall ye beginne to say, We haue eaten and drunke in thy presence, and thou hast taught in our streetes.

27 ¶ But he shall say, I tell you, I know you not whence ye are: depart from mee, all ye workers of iniquitie.

28 ¶ There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the Prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdome of God.

30 ¶ And behold, there are last, which shall be first, and there are first, which shall be last.

31 ¶ The same day there came certaine Pharisees, and said vnto him, Depart, and goe hence: for Herod will kill thee.

32 Then said he vnto them, Go ye and tell that foxe, Beholde, I cast out deuils, and will heale fill i to day, and to morrow, and the third day I shall be perfected.

33 ¶ Neuerthelesse I must walke to day, and to morrow, and the day following: for it cannot be that a Prophet should perish out of Hierusalem.

34 ¶ O Hierusalem, Hierusalem, which killest the Prophets, and Ronest them that are sent to thee, how often would I haue gathered thy children together, as the henne gathereth her brood vnder her wings, and ye would not!

Behold, your house is left vnto you desolate: and verely I tell you, ye shall not see me vntill the time come that ye shall say, Blessed is hee that commeth in the name of the Lord.

CHAP. XIII.

The draffe healed on the Sabbath. 2 The chiefe places as banisters. 13 The poore must be called to our feastes. 16 Of those that were bid in the great supper. 23 Some compelled to come in. 28 One about to build a tower.

And it came to passe that when hee was entered into the house of one of the chiefe Pharisees on the Sabbath day, to eate bread, they watched him.

2 And behold, there was a certaine man before him, which had the dropie.

3 Then Iesus answering, spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then he tooke him, and healed him, and let him goe.

5 And answered them, saying, Which of you shall haue an asse, or an ox fallen into a pit, & will not straightway pul him out on the Sabbath day?

6 And they could not answer him againe to those things.

7 ¶ He spake also a parable to the guests, when hee marked how they chose out the chiefe roomes, and said vnto them,

8 When thou shalt be bidden of any man to a wedding, sit not thy selfe downe in the chiefe place, lest a more honourable man then thou, be bidden of him.

9 And he that bade both him and thee, come, and say to thee, Give this man room, and thou then begin with shame to take the lowest room.

10 ¶ But when thou art bidden, goe and sit downe in the lowest room: for when hee that bade thee, cometh, he may say vnto thee, Friend, sit vp hie: then shalt thou haue worship in the presence of them that sit at table with thee.

11 ¶ For whosoever exalteth himselfe, shall be brought lowe, and he that humbleth himselfe, shall be exalted.

12 ¶ Then said he also to him that had bidden him, ¶ When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbors, lest they also bid thee againe, & accompenice be made thee.

13 But when thou makest a feast, call the poore, the maymed, the lame, and the blinde.

14 And thou shalt be blessed, because they cannot recompense thee: for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sat at table heard these things, he said vnto him, Blessed art thou that eatest bread in the kingdome of God.

16 Then said he to him, ¶ A certaine man made a great supper, and bade many.

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 ¶ But they all with one consents began to make excuse: The first said vnto him, I haue bought a farme, and I must needs goe out and see it: I pray thee haue me excused.

19 And another said, I haue bought five yoke of oxen, and I goe to prooue them: I pray thee, haue me excused.

I would for me, the night were now, that I might goe and burye the dead of Hierusalem in this path.

The Lawe of the very Sabbath ought not to hinder the office of charitie.

2 Rather one of the Elders, whom they called the Elders, or one of the chief of the Synagogue, for all the Pharisees would follow him.

3 John 7. 24. In this world man is the name of a pit, though it appeare by the whole historie that the Pharisees were in great error.

4 The reward of pride is ignomy and the reward of true modestie is glory.

5 The calling off of the lawes, & the calling of the Gentiles is foretold, 3 From all quarters of the world, and shall be the cause of the church.

6 Mark 9. 34. and so. 16. Mark 10. 11. 9 We must goe forward in the case of our calling, through the midst of terrors, whether they be true or feined.

7 That a small time, and theophyl. saith, it is a perambulation, or a day to day, we may understand the time that we are in, and by to morrow, the time to come, meaning there is all the time of our misfortune and affliction.

8 To wit, when the sacrifice for sinne is ended.

9 There are now where more cruel enemies of God, than when they were within the Sanctuary and Church in Hierusalem: but God, seeth it and will in his time haue an accompt of it.

10 Chapter 13. Verse 11. 12 Againe that which faith out their good will, ambition, or the hope of recompence, whereas the Christian is to be contented with the glory of God, and the praise of our neighbors.

13 Verse 13. 14 The most part of them that were in whom God had reuelled himselfe are so made, they such hee as in the haue received of God, they will by some cause and hindrance.

15 A of himselfe, and a thing agreed upon before for though they should in some case, they are in the way they becometh confident that they will come in againe.

16 Verse 16. 17 Verse 17. 18 Verse 18. 19 Verse 19. 20 Verse 20. 21 Verse 21. 22 Verse 22. 23 Verse 23. 24 Verse 24. 25 Verse 25. 26 Verse 26. 27 Verse 27. 28 Verse 28. 29 Verse 29. 30 Verse 30. 31 Verse 31. 32 Verse 32. 33 Verse 33. 34 Verse 34. 35 Verse 35. 36 Verse 36. 37 Verse 37. 38 Verse 38. 39 Verse 39. 40 Verse 40. 41 Verse 41. 42 Verse 42. 43 Verse 43. 44 Verse 44. 45 Verse 45. 46 Verse 46. 47 Verse 47. 48 Verse 48. 49 Verse 49. 50 Verse 50. 51 Verse 51. 52 Verse 52. 53 Verse 53. 54 Verse 54. 55 Verse 55. 56 Verse 56. 57 Verse 57. 58 Verse 58. 59 Verse 59. 60 Verse 60. 61 Verse 61. 62 Verse 62. 63 Verse 63. 64 Verse 64. 65 Verse 65. 66 Verse 66. 67 Verse 67. 68 Verse 68. 69 Verse 69. 70 Verse 70. 71 Verse 71. 72 Verse 72. 73 Verse 73. 74 Verse 74. 75 Verse 75. 76 Verse 76. 77 Verse 77. 78 Verse 78. 79 Verse 79. 80 Verse 80. 81 Verse 81. 82 Verse 82. 83 Verse 83. 84 Verse 84. 85 Verse 85. 86 Verse 86. 87 Verse 87. 88 Verse 88. 89 Verse 89. 90 Verse 90. 91 Verse 91. 92 Verse 92. 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30 But when this thy sonne was come, which
hath deuoured thy goods with harlots, thou hast
for his sake killed the fat calfe.

31 And he sayd vnto him, Sonne, thou art euer
with me, and all that I haue, is thine. It was meete
that we should make mery, and be glad: for this
thy brother was dead, and is aliue againe: and hee
was lost, but he is found.

CHAP. XVI.

1 The parable of the Steward accused to his master. 13 To serve
two masters. 16 The Law and Prophets. 19 Of Dives
and Lazarus.

ANd hee sayd also vnto his disciples, There was a certaine rich man, which had a steward, and hee was accused vnto him, that he wasted his goods.

2 And hee called him, and sayd vnto him,
Howe *is it* that I heare this of thee? Giue an ac-
counts of thy stewardship: for thou mayest be no
longer steward.

3 Then the steward sayde within himselfe,
What shall I doe? for my master taketh away
from me the stewardship. I cannot digge, and to
 begge I am ashamed.

4 I know what I will doe, that when I am
put out of the stewardship, they may receiue mee
into their houses.

5 Then called he vnto him euery one of his
masters debtors, & said vnto the first, Howe much
owest thou vnto my master?

6 And he said, An hundredth measures of oyle.
And hee said to him, Take thy writing, and sit
downe quickly, and write fiftie.

7 Then said he to another, How much owest thou? And hee sayd, An hundred measures of wheate. Then he sayd to him, Take thy writing, and write foure score.

8 And the Lorde commended ^athe vnjust steward, because he had done wisely: Wherefore ^bthe children of this world are in their generation wiser then the children of light.

we. And I say vnto you, Make you friends with
the riches ^e of iniquitie, that when ye shall die,
they may receiue you into euerlasting ^d habita-
tions.

10. ² He that is faithfull in the least, hee is also
faithfull in much: and he that is vniust in the least,
is vniust also in much.

1.3. If then yee haue not bene faithfull in the
wicked riches; who will trust you in the true
treasure?

12 And if ye haue not bene faithfull in-
 another mans goods, who shall giue you that which is
 yours?

13 ¶ No seruant can serue two masters: for
either he shal hate the one, and loue the other: or
els he shal leane to the one, and despise the other.
Ye cannot serue God and riches.

14 All these things heard the Pharisees also which were couctous, and they scoffed at him.

15. ¶ Then hee sayde vnto them, Ye are they,
which iustifie your selues before men: but God
knoweth your hearts: for that which is highly

esteemed among men, is abomination in the sight of God.

16 ϕ 5 The Lawe and the Prophets ~~endured~~
vntill Iohn : and since that time the kingdome
of God is preached, and euery man preasseth
into it.

17 ♣ Nowe it is more easie that heauen and earth should passe away, then that one tittle of the Lawe should fall.

18 ¶ Whoſoeuer putteth away his wife, and marieth another, committeth adulterie: and whoſoeuer marieth her: that is put away from her husband, committeth adulterie.

19 ¶ There was a certaine rich man, which was clothed in a purple and fine linnen, and fared well and delicately every day.

20 Also there was a certaine begger named Lazarus, which was layde at his gate full of sores.

21 And desired to bee refreshed with the
crommes that fell from the rich mans table: yea,
and the dogges came and licked his sores.

22 And it was so that the beggar died, and was carried by the Angels into Abrahams bosom: The rich man also died, and was buried.

23 And being in hell in tormentes, hee lift vp
his eyes, and saw Abraham a farre off, and Laza-
rus in his bosome.

24 Then he cried, and said, Father Abraham have mercie on me, and send Lazarus that he may dippe the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therefore is he comforted and thou art tormented.

26 Besides all this, betweene you and vs there is a great gulf set, so that they which would goe from hence to you, can not: neyther can they come from thence to vs.

27 7 Then he saide, I pray thee therefore father, that thou wouldest send him to my fathers house.

28 (For I haue fide brethren) that he may te-
stifie vnto them, lest they also come into this
place of torment.

29 Abraham said vnto him, They haue Moses
and the Prophets: let them heare them.

30 And he said, Nay father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then he said vnto him, If they heare not Moses and the Prophets, neither will they be persuaded: though one rise from the dead againe.

CHAP. XVII

1 Offences. 3 We must forgive him that trespasseth against us.
10 Wee are unprofitable servants. 11 Of the true liberty.
20 Of the coming of the kingdom of heaven. 33 False
clarity. 24 After what manner Christ's command shall be

Then said he to his disciples, **It can not be** avoided, but that offences will come, but woe be to him by whom they come.

2 It is better for him that a great millstone were hanged about his necke, and that hee were cast into the sea, then that hee should offend one of these litle ones.

3 ¶ Take heed to your selves: if thy brother trespass against thee, rebuke him: and if he repent, forgive him.

4 * And though he furre agast the seven
times

3 Seeing that men oftentimes purchase friendship to themselves, by other mens costs, it is faine for vs, it with a free and liberal bestowing of good things which the Lord hath giuen vs to that purpose, we doe not please him, nor procure the goodwill of our neighbours, being that by this onely meanes riches, which are oftentimes occasions of sinne, are turned to another end and purpose.

a. Thou parable dost
not approve the
steward's naughty
dealing, for it was
very theft: but pa-
vables are set forth
so for a thing com-
monly, & quia we
under a figure to
represent the truth
though it agree not
thoroughly with the
matter it self: so
that this word

by this parallel is
taught, that
worldly men are
more heedie in the
affaires of this
world, then the chil-
dren of God are
carefull for euer.
Laying this
b Men that are gi-
u'n in the prison
house, contrary to
whom the children
of light are set 3
Paul calleth those
spirituall, and the

c This is not spoken
of goods that are
evil gotten, for God
will have our bones
sifted as in the
poore, proceede and
come from a good
fountain: but he
calleth those riches
of iniquitie, which
are vsf naughty
d To wit, the poore

are the inheritance of these Tabernacles. *Thophil.* 2 We ought
for abusing our earthly position and ducie, we be not depriv'd
: for howe can they vie spiritually gifts, bright, who abuse
? That is, *beauty*, and true riches : which are contrary to
substance. *f* In worldly goods, which are called *other mens*
committed to our credit. *✠ Mat 6.19.* 3 No man can lose God
4. Our finnes are not hidden to God, although they be
although they be hidden to them whose sin they are

and let it forth to husbandmen: and went into a strange country, for a great time.

10 And at the time comenient he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen did beat him, and sent him away empty.

11 Again he sent yet another servant: and they did beat him, and foule treated him, and sent him away empty.

12 Moreover he sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I do? I will send my beloved sonne: it may be that they will do reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with themselves, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore do vnto them?

16 He will come and destroy these husbandmen, and will giue out his vineyard to others, but when they heard it, they sayd, God forbid.

17 ¶ And he beheld them, & said, What meaneth this: their that is written, ¶ The stone that the builders refused, that is made the head of the corner?

18 Whosoever shall fall vpon that stone, shall be broken: and on whomsoever it shall fall, it will grinde him to powder.

19 Then the high Priests, and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceived that he had spoken this parable against them.

20 ¶ And they watched him and sent forth spies, which should faigne themselves iust men, to take him in his talke, and to deliuer him vnto the power & ¶ authoritie of the gouernour.

21 And they asked him, saying, Master, we know that thou sayest, and teachest right, neither dost thou accept of mans person, but teachest the way of God truly.

22 Is it lawfull for vs to giue Caesar tribute or no?

23 But he perceived their craftinesse, and said vnto them, Why tempt ye me?

24 Shew me a peny. Whose image and superscription hath it? They answered, and sayd, Caesars.

25 Then he sayd vnto them, ¶ Giue then vnto Caesar the things which are Caesars, and to God those which are Gods.

26 And they could not reprove his saying before the people: but they marueiled at his answer, and held their peace.

27 ¶ Then came to him certaine of the Sadduces (which deny that there is any resurrection) and they asked him,

28 Saying, Master, ¶ Moses wrote vnto vs, If any mans brother die hauing a wife, and hee die without children, that his brother should take his wife, and raise vp seed vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childeless.

31 Then the third tooke her: and so likewise the seuen died, and left no children.

32 And last of all the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and sayd vnto them, The children of this world marry wiues, and are married.

35 But they which shall be counted worthy to enioy the world; and the resurrection from the dead, neither marry wiues, neither are married.

36 For they can die no more, forasmuch as they are equal vnto the Angels, & are the sonnes of God, since they are the children of the resurrection.

37 And that the dead shall rise againe, euen ¶ Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For he is not the God of the dead, but of them which liue: for all I liue vnto him.

39 Then certaine of the Scribes answered, and said, Master, thou hast well sayd.

40 And after that, durst they not aske him any thing at all.

41 ¶ ¶ Then sayd he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid himselfe sayth in the booke of the Psalmes, ¶ The Lord said vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footstool.

44 Seeing Dauid called him Lord, how is hee then his sonne?

45 ¶ Then in the audience of all the people, he sayd vnto his disciples,

46 ¶ Beware of the Scribes, which willingly go in long robes, and loue salutations in the markets, and the highest seats in the assemblies, and the chiefe rooms at feasts:

47 Which deuoure widows houses, and in shew make long prayers: These shall recieue greater damnation.

¶ ¶ ¶ We must auoid the example of the sabbatists and courteous pharisees. ¶ ¶ ¶ This is spoken by the figure of Dauid, which for the goods and iustice.

CHAP. XXI.

1 The widows liberate alone her riches. 5 Of the time of the destruction of the Temple, 19 and Hierusalem. 35 The figues going before the last iudgement.

¶ ¶ ¶ As he beheld, he saw the rich men, which cast their gifts into the treasure.

2 And hee saw also a certaine poore widow which cast in thither two mites:

3 And hee sayd, Of a truerh I say vnto you, that this poore widow hath cast in more then they all.

4 For they all haue of their superfluous cast into the offerings of God: but she of her penurie hath cast in all the liuing that she had.

5 ¶ ¶ Now as some spake of the Temple, how it was garnished with goodly stones, and with a consecrate things, he sayd,

6 Are these the things that ye looke vpon? the dayes will come wherein a stone shall not be left vpon a stone, that shall not be throwen downe.

7 Then they asked him, saying, Master, but when shall these things be? and what signe shall there be when these things shall come to passe?

8 ¶ And he sayd, Take heed, that ye be not deceived: for many will come in my Name, saying, I am Christ, and the time draweth nere: follow ye not them therefore.

¶ ¶ ¶ They are called, who are in the place, the children of the world, in the world, and in the world, they are given to the world, as before chap. 13. 2. which are contrary to the children of light. ¶ ¶ ¶ The Lord himselfe sayth in the booke of the Psalmes, ¶ The Lord said vnto my Lord, Sit at my right hand, which shall make thine enemies thy footstool. ¶ ¶ ¶ This is spoken by the figure of Dauid, which for the goods and iustice. ¶ ¶ ¶ We must auoid the example of the sabbatists and courteous pharisees. ¶ ¶ ¶ This is spoken by the figure of Dauid, which for the goods and iustice.

[illegible]

9 And when ye heare of warres and seditions, be not affrayed: for these things must first come, but the end followeth not by and by.

10 Then sayd he vnto them, Nation shall rise against nation, and kingdome against kingdome,

11 And great earthquakes it shall be in diuers places, and hunger, and pestilence, and fearefull things, & great signes shall there be from heauen.

12 But before all these, they shall slay their hands on you, and persecute you, deliuiting you vp to the assemblies, and into prisons, and bring you before kings and rulers for my Names sake.

13 And this shall turne to you, for a testimoniall.

14 Lay it vp therefore in your hearts, that ye caſt not before hand, what ye shall anſwere.

15 For I will giue you a mouth and wiſdome, wherewithall you ſhall aduerſaries ſhall not be able to ſpeake, nor reſiſt.

16 Ye ſhall be betrayed alſo of your parentes, and of your brethren, and kiſmen, and friends, and ſome of you ſhall they put to death.

17 And ye ſhall be hated: of all men for my Names ſake.

18 Yet there ſhall not one haire of your heads periſh.

19 By your patience ſhall ye poſſeſſe your ſoules.

20 ¶ And when ye ſee Hieruſalem beſieged with ſouldiers, then underſtand that the deſolation thereof is nere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middles thereof, depart out: and let not them that are in the country, enter therein.

22 For theſe ſhall be the dayes of vengeance, to fulfill all things that are written.

23 But woe be to them that be with child, and to them that giue ſucke in thoſe dayes: for there ſhall be great diſtreſſe in this land, and wrath againſt this people.

24 And they ſhall fall on the edge of the ſword, and ſhall be led captiue into all nations: and Hieruſalem ſhall be treaden vnder foot of the Gentiles, vntill the time of the Gentiles be fulfilled.

25 ¶ Then there ſhall be ſignes in the ſunne, and in the moone, and in the ſtars, and vpon the earth trouble among the nations with perplexitie: the ſea and the waters ſhall roare.

26 And mens hearts ſhall faile them for feare, and for looking after thoſe things which ſhall come on the world: for the powers of heauen ſhall be ſhaken.

27 And then ſhall they ſee the Sonne of man come in a cloud, with power and great glory.

28 And when theſe things be gonne to come to paſſe, then looke vp, and liſt vp your heads: for your redemption draweth nere.

29 And he ſaide to them a parable, Behold, the figge tree, and all trees,

30 When they now ſhoot forth, ye ſeeing them, know of your owne ſelfes, that ſumner is then nere.

31 So likewiſe ye, when ye ſee theſe things come to paſſe, know ye that the kingdome of God is nere.

32 Vnerey I ſay vnto you, This age ſhall not paſſe, till all theſe things be done:

33 Heauen and earth ſhall paſſe away, but my words ſhall not paſſe away.

34 ¶ Therefore be not ſluggiſh, but ſtand ye

your hearts be oppressed with fasting and drink-
kenness, and cares of this life, and lest that day
come on you at unawares.

35 For as a snare shall it come on all them
that dwell on the face of the whole earth.

36 Watch therefore, and pray continually,
that ye may be counted worthy to escape all these
things that shall come to pass, and that ye may
stand before the Son of man.

37 ¶ Now in the day time hee taught in the
Temple, and at night he went out, and abode in
the mount that is called the mount of Olives.

38 And all the people came in the morning
him, to hear him in the Temple.

CHAP. XXII.

*1. Iudas Iscariot Christ. 2. The Apostles prepare the Passover.
3. The Jews wish that Christ should die. 4. Satan desires to know
5. Christ sheweth that they wanted nothing. 6. He prayeth
7. for his blood. 8. He sweareth blood. 9. Malice was
cut off and healed. 10. 36. He Peter denieth Christ three
times. 11. Christ is mocked and broken. 12. He confesseth himself
to be the Son of God.*

NOW at the feast of unleavened bread drew
nere, which is called the Passover.

2 And the high Priests and Scribes sought how
they might kill him: for they feared the people.

3 ¶ Then entered Satan into Iudas, who was
called Iscariot, and was of the number of the
twelve.

4 And he went his way, and communed with
the high Priests and captains, how he might be-
tray him to them.

5 So they were glad, and agreed to give him
money.

6 And he consented, and sought opportunity
to betray him unto them, when the people were
away.

7 ¶ Then came the day of unleavened
bread, when the Passover must be sacrificed.

8 And he sent Peter and Iohn, saying, Go and
prepare vs the Passover that we may cate it.

9 And they said to him, Where wilt thou
that we prepare it?

10 Then he said unto them, Beholde, when ye
be entered into the citie, there shall a man meet
you, bearing a pitcher of water: follow him into
the house that hee entereth in.

11 And say vnto the good man of the house,
The Master saith vnto thee, Where is the lodging
where I shall cate my Passover with my disciples?

12 Then hee shall shew you a great chamber
trimmed: there make it ready.

13 So they went, and found as he had said un-
to them, and made ready the Passover.

14 ¶ And when the hour was come, hee
sat downe, and the twelve Apostles with him.

15 Then hee said vnto them, I haue earnestly
desired to cate this Passover with you, before I
suffer.

16 For I say vnto you, Henceforth I will not
cate of it any more, vntill it be fulfilled in the
kingdome of God.

17 And he tooke the cup, and gave thanks, and
said, Take this, and diuide it among you.

18 For I say vnto you, I will not drinke of the
fruit of the vine, vntill the kingdome of God be
come.

*2. Iudas Iscariot. 3. Christ having ended the Passover
order of the Law, leaues vnto them that shall be his
disciples that manner and order of this life. 4. The meaning
of the supper was to be kept. 5. 36. He said to drink.*

[illegible]

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophesie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 ¶ And asfoone as it was day, the Elders of the people, and the hie Priestes and the Scribes came together, and led him into their Council,

67 Saying, Art thou that Christ? tell vs. And he said vnto them, If I tell you, ye will not beleue it.

68 And if also I alke you, you will not answer me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said to them, Ye say, that I am.

71 Then said they, What neede we any further witness? for we our selues haue heard it of his owne mouth.

CHAP. XXIIII.

1 He is accused before Pilate. 7 He is sent to Herode. 11 He is mocked. 24 The women bewaile him. 23 He is crucified. 29 One of the thieues repents him. 43 The other is found by faith. 45 His death. 53 He is buried.

THE whole multitude of them arose, and led him vnto Pilate.

2 And they began to accuse him, saying, We haue found this man peruerting the nation, and forbidding to pay tribute to Cæsar, saying, That he is Christ a King.

3 ¶ And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priestes, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee moueth the people, teaching throughout all Iudæa, beginning at Galilee, euen to this place.

6 ¶ Now when Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And when he knew that he was of Herodis iurisdiction, he sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him, and trusted to haue seene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The hie Priestes also and Scribes stood together, and accused him vehemently.

11 And Herod with his men of warre, despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priestes, and the rulers, and the people.

14 ¶ And said vnto them, Ye haue brought this man vnto me, as one that peruerst the people: and behold, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him:

and loe, nothing worthy of death is done of him.

16 ¶ I will therefore chastise him, and let him loose.

17 (For of necessitie he must haue let one loose vnto them at the feast.)

18 Then all the multitude cried at once, saying, Away with him, and deliuer vnto vs Barabbas:

19 Which for a certaine insurrection made in the cite, and murder, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cried, saying, Crucifie, crucifie him.

22 ¶ And he said vnto them the third time, But what euill hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were insistent with loud voyces, and required that he might be crucified: and the voyces of them and of the hie Priestes prevailed.

24 So Pilate gaue sentence, that it should bee as they required.

25 And hee let loose vnto them him that for insurrection and murder was cast into prison, whome they desired, and deliuered Iesus to doe with him what they would.

26 ¶ And as they led him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 ¶ And there folowed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, & said, Daughters of Hierusalem, weep not for me, but weepe for your selues, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the pappes which neuer gave sucke.

30 Then shall they begin to say to the mountains, Fall on vs: and to the hilles, Couer vs:

31 ¶ For if they doe these things to a greene tree, what shall be done to the drie?

32 ¶ And there were two others, which were euil doers, led with him to be slain.

33 ¶ And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 ¶ Then said Iesus, Father, forgive them: for they knowe not what they doe. And they parted his raiment, and cast lottes.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, Hee saued others: let him saue himselfe, if he be that Christ, the Chosen of God.

36 The fouldiers also mocked him, and came and offered him vineger.

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 ¶ And a superscription was also written out in Greeke letters, and in Latin, and in Hebrew, THIS IS THAT KING OF THE IEWES.

39 ¶ And one of the euill doers, which were hanged, railed on him, saying, If thou bee that Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Fearst thou not God, seeing thou art in the same condemnation?

5 The wisdom of the life, of which euill striketh the Iesse, but God cutteth such counsell.

6 Christ is quiet the third time, before he was condemned once, that it might appeare, how that our finnes were condemned in him.

7 An example of the outrageous and disorder of fouldiers.

8 The triumph of the wicked hath a most horrible end.

9 An example of the outrageous and disorder of fouldiers.

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11 An example of the outrageous and disorder of fouldiers.

12 An example of the outrageous and disorder of fouldiers.

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38 An example of the outrageous and disorder of fouldiers.

39 An example of the outrageous and disorder of fouldiers.

40 An example of the outrageous and disorder of fouldiers.

h. Thus thou he
saw'st.

i. God made the
fall is parallel to the
fall of parts of the
world: but that
which we behold
with the eyes of our
souls is the place
of our living joy
and satisfaction.

through the good-
ness and mercy of
God's most pi-
ous will of the
souls of the
saints of the
gods, and will
quell and
myself dwelling.

13 Christ being
even at the point
of death, he weth
himself to be
God almighty.

14 Christ being
even to the blind.

15 Christ eateth
flourly into the
very darkness of
death, he to over-
come death even
within his most
secret places.

16 Plagues 2. 6.
17 Christ causeth
his very enemies
to give honorable
witness on his side,
he sits as it plea-
seth him.

18 Christ gather-
eth together, and
defendeth his little
flocke in the midst
of the torments.

19 Mat. 27. 57. mar.
23. 38. Luke 19. 38.
20 Christ through
his precious buriall
conquereth the
earth both by his
will, and resur-
rection, by the
will, and evident
witness of Pilate,
& Word for word,
dawning as new
beginning, for the
light of his former
day drew toward
the going down, and
that was
the day following,
for the first which
was to be kept the
day following. 18
Christ
being set upon by
the devil & all his
instruments, and
being even in death
mouth,
Christe wreake
men in his foreward,
minding straight-
ways to triumph
over
these terrible
enemies, without
any great endeavour.

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41 We are in deeder righteousness here: for we
recounting's worthy of that we haue done: but
this man hath done nothing & amiste.

42 And he said vnto Iesus, Lord, remember
me, when thou comest into thy kingdom.

43 Then Iesus said vnto him, Verely I say vnto
thee, that thou shalt thou be with me in Paradise.

44 ¶ And it was about the fixt houre: and
there was a darknesse ouer all the land, vntil the
ninth houre.

45 ¶ And the Sunne was darkened, and the
valle of the Temple rent through the middles.

46 And Iesus cryed with a loud voyce, & said,
Father, into thine hands I commend my spirit.

And when he thus had said, he gaue vp the ghost.

47 ¶ Now when the Centurion sawe what
was done, he glorified God, saying, Of a suretie
this man was iust.

48 And all the people that came together to
that sight, beholding the things which were done,
smote their breasts, and returned.

49 ¶ And all his acquaintance stood as farre
off, and the women that followed him from Gal-
ilee, beholding these things.

50 ¶ And behold, there was a man na-
med Ioseph, which was a counsellor, a good man
and iust.

51 He did not consent to the counsell and
deeds of them, which was of Arimathæa, a ciitie of
the Iewes: who also himselfe waited for the king-
dome of God.

52 He went vnto Pilate, and asked the body
of Iesus,

53 And tooke it downe, and wrapped it in a
linen cloth, and laid it in a tombe hewen out of
a rocke, wherein was neuer n an yet laid.

54 And that day was the preparation, and the
Sabbath drew on.

55 ¶ And the women also, that followed af-
ter, which came with him from Galilee, behelde
the sepulchre, and how his body was laid.

56 And they returned and prepared odoours,
and oynments, and rested the Sabbath day accord-
ing to the commandement.

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the sepulchre, and how his body was laid.

76 And they returned and prepared odoours,
and oynments, and rested the Sabbath day accord-
ing to the commandement.

6 He is not here, but is risen: remember how
he spake vnto you, when he was yet in Galilee,

7 Saying, that the Sonne of man must be de-
livered into the hands of sinful men, and be cru-
cified, and the third day rise againe.

8 And they remembered his wordes,

9 ¶ And returned from the sepulchre, and told
all these things vnto the cleuen, and to all the
remnant.

10 Now it was Mary Magdalene, & Ioanna, &
Mary the mother of Iames, & other women with
them, which told these things vnto the Apostles.

11 But their wordes seemed vnto them as a
fained thing, neither beleueed they them.

12 ¶ Then arose Peter, and ran vnto the se-
pulchre, and looked in, and saw the linen clothes
laid by themselves, and departed wondering in
himselfe at that which was come to passe.

13 ¶ And behold two of them went that
same day to a towne which was from Hierusalem
about thre score furlongs, called Emmaus.

14 And they talked together of all these things
that were done.

15 And it came to passe, as they communed
together, and reasoned, that Iesus himselfe drew
neere, and went with them.

16 ¶ But their eyes were holden, that they
could not seew him.

17 And he said vnto them, What manner of
communications are these that ye haue one to
another as ye walke and are al?

18 And the one named Cleopas answered,
and said vnto him, Art thou only a stranger in
Hierusalem, and hast not known the things
which are come to passe therein in these dayes?

19 And he said vnto them, What things? And
they said vnto him, Of Iesus of Nazareth, which
was a Prophet, mightie in deed and in worde be-
fore God, and all people,

20 ¶ And how the he Priests, and our rulers
deliuered him to be condemned to death, and
haue crucified him.

21 But wee trusted that it had bene he that
should haue deliuered Israel, and as touching all
these things, to day is the third day, that they were
done.

22 Yea, and certaine women among vs made
vs astonished, which came early vnto the sepulchre.

23 And when they found not his body, they
came, saying, that they had also scene a vision of
Angels, which said, that he was alieue,

24 Therefore certaine of them which were
with vs, went to the sepulchre, and found it euen
so as the women had said, but him they saw not.

25 Then he said vnto them, O fooles and
slowe of heart to beleuee all that the Prophets
haue spoken!

26 Ought not Christ to haue suffered these
things, and to enter into his glory?

27 And he began at Moyses, and at all the Pro-
phets, and interpreted vnto them in all the Scrip-
tures the things which were written of him.

28 And they drew neere vnto the towne,
which they called Emmaus, but he made as though hee
would haue gone further.

29 But they constrained him, saying, Abide
with vs, for it is towards night, and the day is
farre spent. So he went in to tary with them.

30 And it came to passe, as hee sat at table
with them, he tooke the bread, and blessed, and
brake

31 ¶ And he tooke the bread, and blessed, and
brake

32 ¶ And he tooke the bread, and blessed, and
brake

33 ¶ And he tooke the bread, and blessed, and
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✠ *Mat. 1. 1.*
 That Sonne,
 who is God from
 everlasting, took
 upon him mans
 nature, that one
 and the selfe same
 might be both
 God and man,
 which manifestly
 appeared to many
 witnesses, that saw
 him wrought who
 he was conscious,
 and vnto whom
 by face and vn-
 doubted argu-
 ments he shewed
 both his nature.
 ✠ *That is, manifest
 that the part is
 taken for the whole,
 by the figure 3.
 manifestly, fight-
 ingly, vnto many
 of our whole nature,
 that is to say, a true
 body, and a true
 soule.*
 ✠ *For a season, and
 when that was en-
 ded, he went vp into
 heauen: for the
 word which he w-
 riteth, is taken from
 him, and yet vn-
 manifestly, his
 affeare from vs in
 body is not such,
 but that he is al-
 ways present with
 vs though not in
 flesh, yet by the vir-
 tue of his spirit.*
 ✠ *Mat. 1. 17.*
 The story which
 is forthwith of
 the birth of Christ, is that manifestation of Christ his manly, which was as it were
 laid vnto before our eyes when the Sonne of God appeared in flesh. This was as (an)
 doer, and in the place broken a like vessel, because the truth of the matter for his mani-
 festation in this flesh was such a glory as befell and was meete for the true and only
 begotten Sonne of God, who is Lord and King ouer all the world. A. He was not only a
 creature of grace and truth, but was full of the very fulness of grace and truth.
 A Iohn is a faithful witness of the excellencie of Christ: that Iste before whom
 A Iohn is to prepare him the way: for that which was done as referred to the time of
 waiting, and not after age, for Iohn was five months older then he. A This Iohn
 which in it is turning of the man as we call it, as who would say, a figure of that first
 which should be last, and that last which should be first, for in plain speech it is
 A. He that comes after vs, is better than I am: for he was before me. The like kind
 of saying therefor we finde in Luke 7. 47. many flowers are forgotten here, because the
 least much, which is thus much to say, the least much, because many flowers are forgotten
 here. (John. 3. 36. and 3. 9.) Christ is the most plentifull fountaine of all good-
 ness, but then he poured out his gifts most bountifullly, when as he exhibited and
 shewed himselfe to the world. A That is grace vnto him, a man would forgive
 us becaus we were sinners. The true knowledge of God proceedeth onely
 from Iesus Christ. 2. Tim. 2. 16. 1. Iohn 4. 13. A Iohn is meete to his father, as
 only in respect of his love toward him, but by the bond of nature, and for that vn-
 der or amongst that in Iohn, enuoying them in doing according to they meane. A They together
 of some great Prophet, and not of Christ, for Iohn desired before that he in Christ, for
 they thought that some great Prophet should be vnto vs. Nowe, we suppose that
 purport that place of Deut. 18. 15. which is to be understood of all the company of the
 Prophets and vnto Iesus, which have been and shall be to the end, and especially of
 Christ who is the head of all Prophets. 2. Tim. 2. 16. 1. Iohn 4. 13. Christ is the
 author of baptism and not Iohn: and therefore the force thereof consisteth
 in Iohn, who is the minister, but wholly in Christ the head. I merely we may say
 that the true knowledge of God is by grace vnto him, a man would forgive
 us becaus we were sinners.

14 And that Word was made flesh, and
 dwelt among vs, (and we sawe the glory
 thereof, as the glory of the onely begot-
 ten Sonne of the Father) full of grace and
 truth.
 15 ¶ 8 Iohn bare witnesse of him, and cryed,
 saying, This was he of whom I said, Hee that com-
 meth after me, was before me: for he was bet-
 ter then I.
 16 ¶ 9 And of this fulnesse haue al received,
 and grace for grace.
 17 For the Law was giuen by Moses, but grace,
 and truth came by Iesus Christ.
 18 ¶ No man hath scene God at any time:
 neither begotten Sonne, which is in the bo-
 some of the Father, he hath declared him.
 19 ¶ Then this is the record of Iohn, when
 the Iewes sent Priests and Leuites from Hierusa-
 lem to aske him, Who art thou?
 20 And he confessed and denied not, but
 said plainly, I am not that Christ.
 21 And they asked him, What then? Art thou
 Elias? And hee said, I am not. Art thou that
 Prophet? And he answered, No.
 22 Then said they vnto him, Who art thou,
 that we may giue answer to them that sent vs?
 What sayest thou of thy selfe?
 23 He said, I am the voyce of him that cry-
 eth in the wilderness, Make straight the way of
 the Lord, as said the Prophet Elias.
 24 ¶ Nowe they which were sent, were of the
 Pharises
 25 And they asked him, and sayde vnto him,
 I Why baptizest thou then, if thou beest not that
 Christ, neither Elias, nor that Prophet?
 26 Iohn answered them, saying, I baptize with
 water: but there is one among you, whome

ye knowe not.
 27 ¶ Hee it is that cometh after me, which
 was before me, whose shoe I latchet I am not wor-
 thy to vniioffe.
 28 These things were done in Bethabara be-
 yond Iordan, where Iohn did baptize.
 29 ¶ The next day Iohn testifeth Iesus com-
 ming vnto him, and saith, Behold a that Lambe
 of God, which taketh away the sinne of the
 world.
 30 This is he of who I said, After me cometh
 a man, which was before mee: for he was better
 then I.
 31 And I knewe him not: but because hee
 should be declared to Israel, therefore am I come,
 baptizing with water.
 32 ¶ So Iohn bare record, saying, I beheld
 a that Spirit came downe from heauen, like a
 doue, and it abode vpon him,
 33 And I knew him not: but he that sent me
 to baptize with water, hee sayde vnto mee, Vpon
 whom thou shalt see that Spirit come downe, and
 tarry still on him, that is he which baptizeth with
 the holy Ghost.
 34 And I saue, and bare record that this
 is that Sonne of God.
 35 ¶ The next day, Iohn stood againe, and
 two of his disciples.
 36 And hee beheld Iesus walking by, and
 sayd, Behold that Lambe of God.
 37 And the two disciples heard him speake,
 and followed Iesus.
 38 Then Iesus turned about, and saue them
 follow, and said vnto them, What seek ye? And
 they sayd vnto him, Rabbi (which is to say by in-
 terpretation, Master) where dwellest thou?
 39 Hee sayde vnto them, Come, and see.
 They came and saue where he dwelt, and abode
 with him that day: for it was about the tenth
 hoore.
 40 Andrew, Simon Peters brother, was one of
 the two which had heard it of Iohn, and that fol-
 lowed him.
 41 The same found his brother, Simon first,
 and said vnto him, We haue found that Messias
 which is by interpretation, that Christ.
 42 And hee brought him to Iesus. And Iesus
 beheld him, and sayde, Thou art Simon the sonne
 of Iona: thou shalt be called Cephas, which is by
 interpretation, a stone.
 43 ¶ The day following, Iesus would goe in-
 to Galilee, and found Philip, & said vnto him, Fol-
 low me.
 44 Nowe Philip was of Bethsaida, the cite of
 Andrew and Peter.
 45 ¶ Philip found Nathaniel, and sayde
 vnto him, We haue found him of whome
 Moses did write in the Lawe, and the Pro-
 phets, Iesus that sonne of Ioseph, that was of
 Nazareth.
 46 ¶ Iohn gathered disciples not to himselfe, but to Christ.
 47 ¶ Iesus first desired to follow not as a raue shadowe, but as our Mediator. 17. in
 the beginning of the disciples, we haue shewed vnto vs, that the beginning
 of Iesus Christ, who calleth vs into his Sonne by the maine of the
 seruants of God, (renewing vs) we must also beare, and follow him, because
 that he is the head of the church, we may also indure others. 17. Iohn 1. 19. be-
 ginning of Iesus Christ, in that he is the head of the church, and King after the
 same Iesus Christ. 18. The good remembrance of the vnto Iesus, God does
 us shew, that hee maketh him to be the learned. 17. Iohn 1. 19. and 2. 1. and 3. 1. and 4. 1. and 5. 1. and 6. 1. and 7. 1. and 8. 1. and 9. 1. and 10. 1. and 11. 1. and 12. 1. and 13. 1. and 14. 1. and 15. 1. and 16. 1. and 17. 1. and 18. 1. and 19. 1. and 20. 1. and 21. 1. and 22. 1. and 23. 1. and 24. 1. and 25. 1. and 26. 1. and 27. 1. and 28. 1. and 29. 1. and 30. 1. and 31. 1. and 32. 1. and 33. 1. and 34. 1. and 35. 1. and 36. 1. and 37. 1. and 38. 1. and 39. 1. and 40. 1. and 41. 1. and 42. 1. and 43. 1. and 44. 1. and 45. 1. and 46. 1. and 47. 1. and 48. 1. and 49. 1. and 50. 1. and 51. 1. and 52. 1. and 53. 1. and 54. 1. and 55. 1. and 56. 1. and 57. 1. and 58. 1. and 59. 1. and 60. 1. and 61. 1. and 62. 1. and 63. 1. and 64. 1. and 65. 1. and 66. 1. and 67. 1. and 68. 1. and 69. 1. and 70. 1. and 71. 1. and 72. 1. and 73. 1. and 74. 1. and 75. 1. and 76. 1. and 77. 1. and 78. 1. and 79. 1. and 80. 1. and 81. 1. and 82. 1. and 83. 1. and 84. 1. and 85. 1. and 86. 1. and 87. 1. and 88. 1. and 89. 1. and 90. 1. and 91. 1. and 92. 1. and 93. 1. and 94. 1. and 95. 1. and 96. 1. and 97. 1. and 98. 1. and 99. 1. and 100. 1.

✠ *Mat. 1. 1.*
 That Sonne,
 who is God from
 everlasting, took
 upon him mans
 nature, that one
 and the selfe same
 might be both
 God and man,
 which manifestly
 appeared to many
 witnesses, that saw
 him wrought who
 he was conscious,
 and vnto whom
 by face and vn-
 doubted argu-
 ments he shewed
 both his nature.
 ✠ *That is, manifest
 that the part is
 taken for the whole,
 by the figure 3.
 manifestly, fight-
 ingly, vnto many
 of our whole nature,
 that is to say, a true
 body, and a true
 soule.*
 ✠ *For a season, and
 when that was en-
 ded, he went vp into
 heauen: for the
 word which he w-
 riteth, is taken from
 him, and yet vn-
 manifestly, his
 affeare from vs in
 body is not such,
 but that he is al-
 ways present with
 vs though not in
 flesh, yet by the vir-
 tue of his spirit.*
 ✠ *Mat. 1. 17.*
 The story which
 is forthwith of
 the birth of Christ, is that manifestation of Christ his manly, which was as it were
 laid vnto before our eyes when the Sonne of God appeared in flesh. This was as (an)
 doer, and in the place broken a like vessel, because the truth of the matter for his mani-
 festation in this flesh was such a glory as befell and was meete for the true and only
 begotten Sonne of God, who is Lord and King ouer all the world. A. He was not only a
 creature of grace and truth, but was full of the very fulness of grace and truth.
 A Iohn is a faithful witness of the excellencie of Christ: that Iste before whom
 A Iohn is to prepare him the way: for that which was done as referred to the time of
 waiting, and not after age, for Iohn was five months older then he. A This Iohn
 which in it is turning of the man as we call it, as who would say, a figure of that first
 which should be last, and that last which should be first, for in plain speech it is
 A. He that comes after vs, is better than I am: for he was before me. The like kind
 of saying therefor we finde in Luke 7. 47. many flowers are forgotten here, because the
 least much, which is thus much to say, the least much, because many flowers are forgotten
 here. (John. 3. 36. and 3. 9.) Christ is the most plentifull fountaine of all good-
 ness, but then he poured out his gifts most bountifullly, when as he exhibited and
 shewed himselfe to the world. A That is grace vnto him, a man would forgive
 us becaus we were sinners. The true knowledge of God proceedeth onely
 from Iesus Christ. 2. Tim. 2. 16. 1. Iohn 4. 13. A Iohn is meete to his father, as
 only in respect of his love toward him, but by the bond of nature, and for that vn-
 der or amongst that in Iohn, enuoying them in doing according to they meane. A They together
 of some great Prophet, and not of Christ, for Iohn desired before that he in Christ, for
 they thought that some great Prophet should be vnto vs. Nowe, we suppose that
 purport that place of Deut. 18. 15. which is to be understood of all the company of the
 Prophets and vnto Iesus, which have been and shall be to the end, and especially of
 Christ who is the head of all Prophets. 2. Tim. 2. 16. 1. Iohn 4. 13. Christ is the
 author of baptism and not Iohn: and therefore the force thereof consisteth
 in Iohn, who is the minister, but wholly in Christ the head. I merely we may say
 that the true knowledge of God is by grace vnto him, a man would forgive
 us becaus we were sinners.

thereof, and his sonnes, and his estate.

13 Iesus answered, and said vnto her, Whoeuer drinketh of this water, shall thirst againe:

14 But whosoever drinketh of the water that I shall giue him, shall never be more athirst: but the water that I shall giue him, shall be in him a well of water, springing vp into euermlasting life.

15 The woman sayd vnto him, Sir, giue me of that water, that I may not thirst, neither come hither to drawe.

16 Iesus said vnto her, Go, call thine husband, and come hither.

17 The woman answered, and said, Thoue no husband. Iesus said vnto her, Thou hast well said, I haue no husband.

18 For thou hast had five husbands, and hee whom thou now hast, is not thine husband: that saidst thou truly.

19 The woman sayd vnto him, Sir, I see that thou art a Prophet.

20 Our fathers worshipped in this mountaine, and yee say, that in Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleue me, the houre commeth, when yee shall neither in this mountaine, nor at Hierusalem worship the Father.

22 Yee worship that which ye knowe not: we worship that which we knowe: for saluation is of the Iewes.

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit, and truth: for the Father requireth such such to worship him.

24 God is a Spirit, and they that worship him, must worship him in spirit, and truth.

25 The woman saide vnto him, I knowe well that Messias shall come into which is called Christ: when he is come, he will tell vs all things.

26 Iesus said vnto her, I am he, that speake vnto thee.

27 And vpon that, came his disciples, and maruelled that he talked with a woman: yet no man said vnto him, Wha tarest thou? or why talkest thou with her?

28 The woman then left her waterpot, and went her way into the cite, and said to the men,

29 Come, see a man which hath tolde mee all things that euer I did: is not he that Christ?

30 Then they went out of the cite, and came vnto him.

31 ¶ In the meane while, the disciples played him, saying, Master, care.

32 But hee said vnto them, I haue meate to cate that ye knowe not of.

33 Then sayde the disciples betwene themselves, Hath any man brought him meate?

34 Iesus said vnto them, My meate is that I may doe the will of him that sent mee, and finish his worke.

35 Say not ye, There are yet foure moneths, and then cometh harvest? Beholde, I say vnto you, Lift vp your eyes, and looke on the regions: for they are white already vnto harvest.

36 And hee thare peth, receiue th reward, and gathereth fruite vnto life eternall, that both he that soweth, and he that reapeth might reioyce together.

37 ¶ In the end of the Gospel, it is here handled, and there is an excellent agreement betweene the in both the ministration of them both.

37 For herein is the saying true, that one soweth and another reapeth.

38 I fast you to reape thar, whereon yee beflowed no labour: other men laboured, and yee are entered into their labours.

39 ¶ Now many of the Samaritanes of that cite beleued in him, for the saying of the woman which testified, He hath tolde me all things that euer I did.

40 Then when the Samaritanes were come vnto him, they besought him, that hee would tarry with them: and he abode there two dayes.

41 And many more beleued: because of his owne word.

42 And they sayd vnto the woman, Nowe we beleue, not because of thy saying: for we haue heard him our selues, and knowe that this is indeed that Christ the Saviour of the world.

43 ¶ So two dayes after he departed thence, and went into Galile.

44 For Iesus himselfe had testified, that a Prophet hath none honour in his owne country.

45 Then when hee was come into Galile, the Galileans receiued him, which had seene all the things that he did at Hierusalem at the feast: for they went also vnto the feast.

46 ¶ And Iesus came againe into Cana of Galile, where hee had made of water, wine. And there was a certaine ruler, whose sonne was sicke at Capernaum.

47 When hee heard that Iesus was come out of Iudea into Galile, he went vnto him, and besought him that hee would goe downe, and heale his sonne: for he was euen ready to dye.

48 Then sayde Iesus vnto him, Except yee see signes and wonders, ye will not beleue.

49 The ruler sayd vnto him, Sir, goe downe before my sonne die.

50 Iesus said vnto him, Go thy way, thy sonne liueth: and the man beleued the word that Iesus had spoken vnto him, and went his way.

51 And as hee was now going downe, his seruants met him, saying, Thy sonne liueth.

52 Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knew, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleued, and all his house hold.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAPTER V.

¶ One thing at the beginning of the chapter is the saying, 10 The Iewes then sayd, that hee had done this, 17 hee conuerteth vs into the quier use of his Father, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

¶ After that, there was a feast of the Iewes, and Iesus went vp to Hierusalem.

¶ And there is at Hierusalem by the Pleece of the shephee, a poole called in Hebrew Bethesda, having foue portches.

¶ In the which lay a great multitude of sicke folke, of blind, lame, and withered, waiting for the moving of the water.

¶ For an Angell went downe as a certaine season into the poole, and troubled the water: whome then first, after the stirring of the water, stepped in, that was whole of his disease.

¶ And a certaine man was there, which had

¶ The parable,

¶ The Samaritanes doe most iustly reioyce that, which the Iewes most haue in secret.

¶ The disciples of Christ desire the ministration of his benediction.

¶ Christ prepared a place for himselfe.

¶ Iesus the Son of Man, and the Father of the Church, is the Father of the Church.

¶ The Church is the body of Christ, which is the Church of the living and the dead.

¶ The Church is the body of Christ, which is the Church of the living and the dead.

¶ The Church is the body of Christ, which is the Church of the living and the dead.

¶ The Church is the body of Christ, which is the Church of the living and the dead.

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¶ The Church is the body of Christ, which is the Church of the living and the dead.

bene diseafed eight and thirtie yeeres.

6 When Iesus saw him lie, and knew what hee now long time had bene diseafed, hee faide vnto him, Wilt thou be made whole?

7 The sicke m in answered him, Sir, I haue no man, when the water is troubled, to put mee into the pool: but while I am comming, another step- pen down before me.

8 Iesus said vnto him, Rise: take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: and the time day was the Sabbath.

10 ¶ The Iewes therefore said to him that was made whole, Is it the Sabbath day? it is not law- full for thee to carry thy bed.

11 He answered the, He that made me whole, he faid vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which saide vnto thee, Take vp thy bed, and walke?

13 And hee that was healed, knew not who it was: for Iesus had conuicted himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and faid vnto him, Behold, thou art made whole: sinne no more, lest a worse thing come vnto thee.

15 ¶ The man departed and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day.

17 ¶ But Iesus answered them, My Father wor- keth hitherto, and I worke.

18 ¶ Therefore the Iewes sought the more to kill him: no tonely because hee had broken the Sabbath: but faid also that God was his Father, and made himselfe equal with God.

19 Then answered Iesus, and faid vnto them, Verely, verely I say vnto you, the Sonne can doe nothing of himselfe, save that he seeth the Fa- ther doe: for whatsoever things he doth, the same things doeth the Sonne in like maner.

20 For the Father loveth the Sonne, & shew- eth him all things, whatsoeuer he himselfe doth, and he will shew him greater works then these, that ye should marvle.

21 ¶ For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quick- neth whom he will.

22 For the Father iudgeth of no man, but hath committed all iudgement vnto the Sonne,

23 Because that all men should honour the Sonne, as they honour the Father: he that honou- reth not the Sonne, the same honoureth not the Father, which hath sent him.

24 ¶ Verely, verely I say vnto you, he that hea- reth my words, and beleueth him that sent me, hath everlasting life, and shal not come into con- demnation: but hath passed from death vnto life.

25 ¶ Verely, verely I say vnto you, the house

shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that heare it, shall liue.

26 For as the Father hath life in himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe,

27 And hath giuen him power also to exe- cute iudgement, in that he is the Sonne of man.

28 ¶ Marvle not at this: for the houre shall come, in the which all that are in the graues, shall heare his voyce.

29 ¶ And they shall come forth, that haue done good, vnto life: & resurrection of life: but they that haue done euill, vnto life of iudgement of con- demnation.

30 ¶ I can doe nothing of mine owne selfe: as I heare, I iudge; and my iudgement is iust, be- cause I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I shoud beare witness of my selfe, my witness were not true.

32 ¶ There is another that beareth witness of me, and I know that the witness, which hee bea- reth of me, is true.

33 ¶ Yee sent vnto Iohn, and hee bare wit- nesses vnto the truth.

34 But I receiue not the record of man: neuer- thelesse these things I say, that ye might be saued.

35 He was a burning, & a shining candle: and ye would for a season haue reioyced in his light.

36 But I haue greater witness then the wit- nesses of Iohn: for the works which the Father hath giuen me to finish, the same works that I do, beare witness of me, that the Father sent me.

37 And the Father himselfe, which hath sent mee, beareth witness of mee. Yee haue not heard his voyce at any time, neither haue yee seene his shape.

38 And his word haue you not abiding in you: for whom he hath sent, him ye beleueed not.

39 ¶ Seache the Scriptures: for in them ye thinke to haue eternal life, & they are they which tellifie of me.

40 But ye will not come to me, that ye might haue life.

41 I receiue not the praise of men.

42 But I know you, that ye haue not the loue of God in you.

43 I am come in my Fathers Name, and ye re- ceiue me not: if another shall come in his owne name, him will ye receiue.

44 How can ye beleue, which receiue & ho- nour one of another, and seeke not the honour that cometh of God alone?

45 ¶ Doe not thinke that I will accuse you to my Father: there is one that accuseth you, euen Moses, in whom ye trust.

46 For had he beleueed Moses, ye would haue beleueed mee: for he wrote of me.

47 But if ye beleue not his writings, how shall ye beleue my words?

¶ But correct th it, as it is writt faid, the Iewes: shall haue no power an accuser, then Ie- sus. ¶ Gen. 3. 15 and 22. 18. and 49. 10. about. 18. 15.

CHAP. VI

¶ Five thousand fed with five loaves and two fishes. ¶ The Christ goeth apart from the people. ¶ As his disciples were rowing, he came unto them walking on the water. ¶ He refused much of the praise, and overpassing 15 bread of life. ¶ In the temple was maner, hee of many of the disciples was de- ceived by him. ¶ The Apostles confesse him to be the Sonne of God.

After

a True religion is not much cra-
vly affected by
any pleasures, but
by the presence of
religion it selfe.
¶ 16. 17. 23.
¶ The work of
God was neuer
the brach of the
Sabbath: but the
works of Christ
are the workes of
the Father, because
they are one God, and
also because the Father
doeth not wth him
but in the Sonne,
¶ Chap. 7. 19.
¶ That u, his owne
and in man, that
which they gather
by sinne, that hee
saith, (I will
apply this word) to
the world, which
is proper to God,
and therefore hee
saith, his owne
to God.
¶ Not only with-
out his Fathers au-
thority, but also
without his might
working and power.
¶ This must be
understood of Iesus
his p^{er}son, which
consists of two
natures, and not
simply of his God-
head. ¶ Yet hee
saith, that his Fa-
ther sheweth and
genereth him in
all things, but yet
not without leading
where he saith he
cometh with his
Father, hee moueth
his Godhead.
¶ The like for Iohn
and Iesus. ¶ Hee
saith, for that the
Father doeth same
things, and yet the
Sonne worketh
after him and doeth
the like, but because
the might & power
of the Father and
the Sonne do worke
separately and indy-
rectly.
¶ The Father
maketh up man, a
partaker of crea-
ting life, but in
Christ, in whom onely also he is truly worshipped.
¶ The word (Iudgement)
is taken by the figure. ¶ Since Iesus, hee will give grace. ¶ They would be one in be-
lieve, as though they simply desired that God should be one with them, but as the Father re-
sisteth, which separate the Father from the Sonne, whereas in deede, the Father doth
not separate us from him, but only by the power of his Sonne, being made manifest in the
world. ¶ Iesus hee saith hee would not come to doe his owne will: what his
Father will hee will doe. ¶ 18. ¶ Then the Iud. men and his parents found much
strife with him. ¶ The Father is not worshipped, but by his Sonnes word apprehen-
ded by faith, which is the onely way that leadeth to eternall life. ¶ We are all
dead in sinne and cannot be quickened by any other meanes, then by the word of
Christ apprehended by faith.

that he came
over the lake of Tiberias
by means of the large
crowd, his joining
made his journey
the shorter there-
fore he is likely to
have gone over the
lake, when he was
not far from the
foot of a cradle in
the water.
4 Luke 11-7.
5 John 6:1.
6 Matt 14:21.
7 Luke 9:17.
8 They that fol-
lowed Christ do
sometimes hunger,
but they are not
in want of desire
of life.

After these things, Jesus went his way a over
the sea of Galilee, which is Tiberias.

A great multitude followed him, be-
cause they saw his miracles, which he did on them
which were defiled.

Then Jesus went into a mountaine, and
there he sat with his disciples.

Now the Passover a feast of the Jewes,
was nere.

Then Jesus lift vp his eyes, and seeing
that a great multitude came vnto him, he said vn-
to Philip, Whence shall we buy bread, that these
might cate?

(And this he sayd to proue him: for hee
himselfe knew what he would doe.)

Philip answered him, Two hundred pen-
worth of bread is not sufficient for them, that
every one of them may take a little.

Then sayd vnto him one of his disciples,
Andrew, Simon Peters brother,

There is a little boy here, which hath fve
barly loaves, and two fishes: but what are they
among so many?

And Jesus said, Make the people sit downe,
(Now there was much grasse in that place.) Then
the men late downe in number, about fve thou-
sand.

And Jesus tooke the bread, & gaue thanks,
and gaue to the disciples, and the disciples, to
them that were set downe: and likewise of the fis-
hes as much as they would.

And when they were satisfied, he said vnto
his disciples, Gather vp the broken meate which
remaineth, that nothing be lost.

Then they gathered it together, and filled
twelve baskets with the broken meate of the fve
barly loaves, which remained vnto them that
had eaten.

Then the men, when they had seene the
miracle that Iesus did, said, This is a trueth that
Prophet that should come into the world.

When Iesus therefore perceived that they
would come, and take him to make him a king, he
departed againe into a mountaine himselfe alone.

¶ When euen was now come, his dis-
ciples went downe vnto the sea,

And entred into a ship, and went ouer the
sea, towards Capernaum: and now it was darke,
and Iesus was not come to them.

And the Sea arose with a great winde that
blewe.

And when they had rowed about fve and
twentie, or thirtie furlongs, they saw Iesus wal-
king on the sea, and drawing nere vnto the ship:
so they were afraide.

But he said vnto them, It is I: be not afraid.

Then willingly they receiued him into the
ship, and the ship was by and by at the land, whi-
ther they went.

¶ The day following, the people which
stood on the other side of the sea, sawe that there
was none other ship there, save that one, where-
into his disciples were entred, and that Iesus went
not with his disciples in the ship, but that his dis-
ciples were gone alone,

And that there came other ships from Ti-
berias nere vnto the place where they ate the
bread, after the Lord had giuen thanks.

Now when the people sawe that Iesus was
not there; neither his disciples, they alsoooke

shipping, and came to Capernaum, seeking for Je-
sus.

And when they had found him on the o-
ther side of the sea, they saide vnto him, Rabbi,
when camest thou hither?

Iesus answered them, and said, Verily, ve-
rely I say vnto you, yee seeke mee not, because ye
saw the miracles, but because ye ate of the loaves,
and were filled.

Labor not for the meate which periseth,
but for the meate that endureth vnto euertasting
life, which the Sonne of man shall giue vnto you:
for him hath God the Father sealed.

Then said they vnto him, What shal we do,
that we might worke the works of God?

Iesus answered, & said vnto them, As this
is the work of God, that ye beleue in him, whom
he hath sent.

They said therefore vnto him, What signe
shewest thou then, that we may see it, and beleue
thee? what dost thou worke?

Our fathers did eate Manna in the desert,
as it is written, He gaue them bread from hea-
uen to eate.

Then Iesus sayd vnto them, Verily, verily
I say vnto you, Moses gaue you no: but
bread from heauen, but my Father giueth you
that true bread from heauen.

For the bread of God is hee which com-
meth downe from heauen, and giueth life vnto
the world.

Then they said vnto him, Lord, euertome
giue vs this bread.

And Iesus sayd vnto them, I am that bread
of life: he that cometh to me, shall not hunger,
and he that beleueeth in me, shall neuer thirst.

But I say vnto you, that ye also haue seene
me, and beleue not.

All that the Father giueth me, shall come
to me: and him that cometh to mee, I can not
away.

For I came downe from heauen, not to do
mine owne wil, but his will which hath sent me.

And this is the Fathers will which hath
sent mee, that of all which he hath giuen mee,
I should lose nothing, but should raise it vp againe
at the last day.

And this is the will of him that sent mee,
that euery man which seeth the Sonne, and be-
leueeth in him, should haue euertasting life: and I
will raise him vp at the last day.

The Iewes then murmured at him be-
cause hee saide, I am that bread, which is come
downe from heauen.

And they said, Is not this Iesus that sonne
of Ioseph, whose father and mother wee knowe?
how then sayest hee, I came downe from
heauen?

¶ Iesus answered them, saying, Verily, verily
I say vnto you, that Iesus Christ the Sonne of
man, is the bread of life, which cometh downe
from heauen. For the Father sendeth him
into the world, and hee that eateth of this
bread, shall liue for euer. For the bread
of life is the Sonne of man, which the Father
hath sent into the world. For the Father
looueth the Sonne, and hee hath committed
all things vnto him, that whosoever shall
eat of this bread, shall liue for euer. For
the bread of life is the Sonne of man, which
the Father hath sent into the world. For
the Father looueth the Sonne, and hee hath
committed all things vnto him, that whosoever
shall eat of this bread, shall liue for euer.

4 They that seeke
the kingdom of
heauen, let them
not be wilfuld-
ing the Gospell is
not the foods of
the belly, but of
the minde.
4 Iohn 6:27.
5 Iohn 6:28.
6 Iohn 6:29.
7 Iohn 6:30.
8 Iohn 6:31.
9 Iohn 6:32.
10 Iohn 6:33.
11 Iohn 6:34.
12 Iohn 6:35.
13 Iohn 6:36.
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90 Iohn 6:113.
91 Iohn 6:114.
92 Iohn 6:115.
93 Iohn 6:116.
94 Iohn 6:117.
95 Iohn 6:118.
96 Iohn 6:119.
97 Iohn 6:120.
98 Iohn 6:121.
99 Iohn 6:122.
100 Iohn 6:123.

43 Iesus then answered, and sayd vnto them, Murre not among your felues.

44 No man can come to mee, except the Father, which hath sent me, drawe him: and I will raise him vp at the last day.

45 It is written in the ϕ Prophets, And they shall beall taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh vnto me:

46 ϕ Not that any man hath scene the Father, ϕ I saue he which is of God, he hath scene the Father.

47 Verely, verely I say vnto you, hee that beleeueth in me, hath euermlasting life.

48 I am that bread of life.

49 Your fathers did eate Manna in the wilderness, and are dead.

50 P This is that bread, which cometh down from heauen, that hee which eateth of it, should not die.

51 I am that ϕ living bread, which came downe from heauen: if any man ϕ eate of this bread, he shall liue for euer: and the bread that I wil giue is my flesh, which I will giue for the life of the world.

52 Then the Iewes stroue among them selues, saying: How can this man giuevs ϕ flesh to eate?

53 Then Iesus sayd vnto them, Verely, verely I say vnto you, Except yee eate the flesh of the Sonne of man, and drinke his blood, yee haue no life in you.

54 Whosoever eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.

55 For my flesh is meate in deede; and my blood is drinke in deede.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As ϕ that liuing Father hath sent me, so liue I by the ϕ Father, and he that eateth me, euen hee shall liue by me.

58 This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. Hee that eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples (when they heard this) said, This is an hard saying: who can heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, said vnto them, Doth this offend you?

62 For then if ye should see that Sonne of man ascend vp ϕ where he was before?

63 It is he ϕ spirit that quickeneth: the flesh profiteth nothing: the wordes that I speake

43 Iesus then answered, and sayd vnto them, Murre not among your felues.
44 No man can come to mee, except the Father, which hath sent me, drawe him: and I will raise him vp at the last day.
45 It is written in the ϕ Prophets, And they shall beall taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh vnto me:
46 ϕ Not that any man hath scene the Father, ϕ I saue he which is of God, he hath scene the Father.
47 Verely, verely I say vnto you, hee that beleeueth in me, hath euermlasting life.
48 I am that bread of life.
49 Your fathers did eate Manna in the wilderness, and are dead.
50 P This is that bread, which cometh down from heauen, that hee which eateth of it, should not die.
51 I am that ϕ living bread, which came downe from heauen: if any man ϕ eate of this bread, he shall liue for euer: and the bread that I wil giue is my flesh, which I will giue for the life of the world.
52 Then the Iewes stroue among them selues, saying: How can this man giuevs ϕ flesh to eate?
53 Then Iesus sayd vnto them, Verely, verely I say vnto you, Except yee eate the flesh of the Sonne of man, and drinke his blood, yee haue no life in you.
54 Whosoever eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.
55 For my flesh is meate in deede; and my blood is drinke in deede.
56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
57 As ϕ that liuing Father hath sent me, so liue I by the ϕ Father, and he that eateth me, euen hee shall liue by me.
58 This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. Hee that eateth of this bread, shall liue for euer.
59 These things spake he in the Synagogue, as he taught in Capernaum.
60 Many therefore of his disciples (when they heard this) said, This is an hard saying: who can heare it?
61 But Iesus knowing in himselfe, that his disciples murmured at this, said vnto them, Doth this offend you?
62 For then if ye should see that Sonne of man ascend vp ϕ where he was before?
63 It is he ϕ spirit that quickeneth: the flesh profiteth nothing: the wordes that I speake

vnto you, are spirit and life.

64 But there is some of you that beleeue not: for Iesus knewe from the beginning, which they were that beleeued not, and who should betray him.

65 And hee sayd, Therefore sayd I vnto you, that no man can come vnto mee, except hee giuen vnto him of my Father.

66 Is From that time, many of his disciples went backe, and walked no more with him.

67 Then sayde Iesus to the twelue, Will yee also goe away?

68 Then Simon Peter answered him, Master, to whom shall we goe? thou hast the wordes of eternal life.

69 And we beleeue and knowe that thou art that Christ that Sonne of the liuing God.

70 Iesus answered them, Haue not I ϕ chosen you twelue, and one of you is a deuil?

71 Now he spake it of Iudas Iscariot the sonne of Simon: for he it was that should betray him, though he was one of the twelue.

CHAP. VII.

1 Christ, after his conuersion, went up to the Hall of Tabernacles, to teach his disciples. 12 The people, having opinion of him, 14 He teacheth in the Temple. 15 The Iewes command to take him. 16 Spoke among the multitude about him, 17 and betweene the Pharisees and the officers that were sent to take him, 20 and Nicodemus.

After these things, Iesus walked in Galilee, and would not walke in Iudea: for the Iewes sought to kill him.

2 Nowe the Iewes ϕ feast of the Tabernacles was at hand.

3 His brethren therefore said vnto him, Depart hence, and goe into Iudea: that thy disciples may see thy workes that thou doest.

4 For there is no man that doeth any thing secretly, and he himselfe, seeketh to bee famous: If thou dost these things, shew thy selfe to ϕ world.

5 For as yet his ϕ brethren beleeued not in him.

6 Then Iesus sayde vnto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you: but me it hateth, because I testify of it that the workes thereof are euill.

8 Go ye vp vnto this feast: I will not goe vp yet vnto this feast: for my time is not yet fulfilled.

9 These things hee sayde vnto them, and abode still in Galilee.

10 But as soone as his brethren were gone vp, then went hee also vp vnto the feast, not openly, but as yet priuily.

11 Then the Iewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some said, He is a good man: other sayd, Nay: but he deceiue the people.

13 Howbeit no man spake openly of him for feare of the Iewes.

14 Nowe when ϕ Iulius the feast was done, Iesus went vp into the Temple and taught.

15 And the Iewes murmured, saying, How knoweth this man the Scriptures, seeing that hee neuer learned?

16 Then answered Iesus them, saying, A very little will ye knowe if ye will: For the Scripture saith, saying Iesus, as Iudge the same and Iudges. Christ Iudges with good conscience against the conscience of the world. And hee is the most part of men take occasion to blaspheme him for the same, whereby they come to hate his blood up to the death.

17 Iesus then answered, and sayd vnto them, Murre not among your felues.
18 No man can come to mee, except the Father, which hath sent me, drawe him: and I will raise him vp at the last day.
19 It is written in the ϕ Prophets, And they shall beall taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh vnto me:
20 ϕ Not that any man hath scene the Father, ϕ I saue he which is of God, he hath scene the Father.
21 Verely, verely I say vnto you, hee that beleeueth in me, hath euermlasting life.
22 I am that bread of life.
23 Your fathers did eate Manna in the wilderness, and are dead.
24 P This is that bread, which cometh down from heauen, that hee which eateth of it, should not die.
25 I am that ϕ living bread, which came downe from heauen: if any man ϕ eate of this bread, he shall liue for euer: and the bread that I wil giue is my flesh, which I will giue for the life of the world.
26 Then the Iewes stroue among them selues, saying: How can this man giuevs ϕ flesh to eate?
27 Then Iesus sayd vnto them, Verely, verely I say vnto you, Except yee eate the flesh of the Sonne of man, and drinke his blood, yee haue no life in you.
28 Whosoever eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.
29 For my flesh is meate in deede; and my blood is drinke in deede.
30 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
31 As ϕ that liuing Father hath sent me, so liue I by the ϕ Father, and he that eateth me, euen hee shall liue by me.
32 This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. Hee that eateth of this bread, shall liue for euer.
33 These things spake he in the Synagogue, as he taught in Capernaum.
34 Many therefore of his disciples (when they heard this) said, This is an hard saying: who can heare it?
35 But Iesus knowing in himselfe, that his disciples murmured at this, said vnto them, Doth this offend you?
36 For then if ye should see that Sonne of man ascend vp ϕ where he was before?
37 It is he ϕ spirit that quickeneth: the flesh profiteth nothing: the wordes that I speake

3 Christ would not take vpon him the euill Magistral office: we comend a liars selfe to bring forth his faith and experience.
4 The worlde which is blinde in it selfe, cannot come to haue any light but in Christ onely.
5 Chap. 5. v. 5. 5 Christ is witness all exceptions, the best witness of the truth, for he was sent by his Father for that purpose, and was by him approved to the world by infinite miracles.

6 Chap. 5. v. 5. 5 Christ is witness all exceptions, the best witness of the truth, for he was sent by his Father for that purpose, and was by him approved to the world by infinite miracles.

7 Chap. 5. v. 5. 5 Christ is witness all exceptions, the best witness of the truth, for he was sent by his Father for that purpose, and was by him approved to the world by infinite miracles.

8 Chap. 5. v. 5. 5 Christ is witness all exceptions, the best witness of the truth, for he was sent by his Father for that purpose, and was by him approved to the world by infinite miracles.

8 And againe hee stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to y last: Iesus was left alone: and the woman standing in the mids.

10 3 When Iesus had lift vp himselfe againe, and saue no man, but the woman, hee sayde vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said: Neither doe I condemne thee. Go and sinne no more.

12 4 Then spake Iesus againe vnto them, saying, I 4 am that light of the world: hee that followeth me, shall not walke in darkenes, but shall haue that light of life.

13 5 The Pharisees therefore sayde vnto him, 5 Thou bearest record of thy selfe: thy record is not true.

14 6 Iesus answered, & said vnto thei 6 Though I beare record of my selfe, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I goe.

15 Ye iudge after the flesh: I 6 iudge no man.

16 And if I also iudge, my iudgement, is true for I am not alone, but I, and the Father, that sent me.

17 And it is also written in your Lawe, that the testimony of two men is true.

18 4 I am one that beare witnesse of my selfe, & 4 Father that sent me, beareth witnes of mee.

19 6 Then saide they vnto him, Where is that Father of thine? Iesus answered, Ye neither know me, nor 5 Father of mine. If ye had known me, ye should haue known that Father of mine also.

20 These wordes spake Iesus in the 6 temple, as hee taught in the Temple, and no man layd hands on him: 7 for his houre was not yet come.

21 8 Then sayd Iesus againe vnto them, I goe my way, and ye shall seeke me, & shall die in your sinnes. Whither I goe, can ye not come.

22 Then said the Iewes, Will hee kill himselfe, because he saith, Whither I goe, can ye not come?

23 And he sayde vnto them, Yee are from beneath, I am from above: ye are of this world, I am not of this world.

24 I said therefore vnto you, That ye shall die in your sinnes: for except ye beleue, that I am he, ye shall die in your sinnes.

25 9 Then sayd they vnto him, Who art thou? And Iesus sayd vnto them, Euen 9 the same thing that I sayd vnto you from the beginning.

26 10 I haue many things to say, and to iudge of you: but hee that sent me, is true, and the things that I haue heard of him, those speake I to the world.

27 11 They vnderstood not that: hee spake to them of the Father.

28 Then said Iesus vnto them, When ye haue lift vp the Sonne of man, then shall ye know that I am he, and that I do nothing of my selfe, but as

my Father hath taught me, 10 I speake these things. 19 For he that sent me, is with me: the Father, hath not left me alone, because I do alwayes those things that please him.

30 4 As he spake these things, many beleued in him.

31 11 Then sayd Iesus to the Iewes which beleued in him, If ye continue in my word, yee are verily my disciples,

32 And shall know the truth, and the truth shall make you free.

33 3 They answered him, We be the Abrahams seede, and were neuer bond to any man: why sayest thou then, Ye shall be made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoever committeth sinne, is the 4 seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If that Sonne therefore shall make you free, ye shall be free in deede.

37 11 I know that ye are Abrahams seede, but ye seeke to kill mee, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which ye haue seene with your father.

39 They answered, and sayd vnto him, Abraham is our father. Iesus sayd vnto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye goe about to kill mee, a man that haue tolde you the truth, which I haue heard of God: this did not Abraham.

41 Ye doe the worke of your father: then said they to him, Wee are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus sayd vnto them, If God were your Father, then would ye loue mee: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why doe yee not vnderstand 3 I talke? because ye cannot heare my word.

44 4 Ye are of your father the deuil, and the lustes of your father ye will doe: hee hath bene a murderer from the beginning, and 4 abode not in the 4 truth, because there is no truth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, and the father thereof.

45 And because I tell you the truth, yee beleeue me not.

46 14 Which of you can rebuke me of sinne? and if I say the truth, why doe ye not beleue me?

47 7 He that is of God, heareth Gods wordes: ye therefore heare them not, because yee are not of God.

48 15 Then answered the Iewes, and sayd vnto him, Say we not well that thou art a Samaritan, and hast a deuil?

49 Iesus answered, I haue not a deuil, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is that 9 seeketh it, and iudgeth.

51 16 Verely, verely I say vnto you, If a man keep my word, he shall neuer see death.

thoroughly excite the office that his Father inuoyed him. 7 John 4. 6. 11 The enemies of Christ make their bawerie for a while, but the Father will appeare his time to reuerge the reproch that is done vnto him in the person of his sonne. 9 That he that will reuerge both our dishonouring of him, and of him. 15 The doctrine of the Gospel apprehended by faith, is a true reuerge against him. 17 That he be not free: for even in the midst of such, one shall be free.

17 Against them which abuse the glory of Saints, to darken Christs glory.
18 There is nothing further off from ambition than Christ, but his Father hath let him about all things.
19 This is given by measure of a quantity: as if he had said, *It is fit, let him receive the light of his Father's love for as yet there is another that glorieth in, that is, the Father himself.*
20 There is no right knowledge of God, without Christ, neither any right knowledge, of Christ without his word.
21 In the virtue of Christ, he opened his eyes through all former ages in the fathers, for they saw in the promises, that he should come, and did very joyfully lay hold on him with a lively faith. *It was very desirable, in a day is a feast that a man flourish, or death any notable ill, or suffer any great thing.*
22 *Whithersoever of flesh, Hebr. x. 13. 3 Christ as he was God, was before Abraham: and he was the Lamb slain from the beginning of the world.* 23 Zeale without knowledge, breaketh out at length into a moit open madnesse: and yet the wicked cannot doe what they will.

17 Then said the Jewes to him, Now know wee that thou hast a deuil. Abraham is dead, and the Prophets: and thou sayest, if a man keepe my word, he shall neuer taste of death.

18 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe?

19 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth mee, whom ye say, that he is your God.

20 Yet ye haue not known him: but I know him, and if I should say I know him not, I should be a liar like vnto you: but I know him, and keepe his word.

21 Your father Abraham reioyced to see my day, and he saw it, and was glad.

22 Then sayde the Jewes vnto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham?

23 Iesus sayde vnto them, Verely, verely I say vnto you, before Abraham was, I am.

24 Then tooke they vp stones, to cast at him, but Iesus hid himselfe, and went out of the Temple: And hee passed through the middles of them, and so went his way.

thine eyes opened?

11 Hee answered, and saide, The man that is called Iesus, made clay, and anoynted mine eyes, and sayde vnto me, Goe to the poole of Siloam and wash. So I went and washed, and receiued sight.

12 Then they said vnto him, Where is he? He said, I cannot tell.

13 ¶ They brought to the Pharises him that was once blind.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharises also asked him, how he had receiued sight. And he said vnto the, He laid clay vpon mine eyes; and I washed, and doe see.

16 ¶ Then said some of the Pharises, This man is not of God, because hee keepeth not the Sabbath day. Others said, How can a man that is a sinner, doe such miracles? and there was a diuision among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

18 Then the Jewes did not beleue him (that he had bene blind, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blind? How doeth he now see then?

20 His parents answered them, and saide, We know that this is our sonne, & that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, can we not tell: he is olde ynough: alke him: he shall answer for himselfe.

22 These wordes spake his parents, because they feared the Jewes: for the Jewes had ordeined already, that if any man did confesse that hee was Christ, hee should bee excommunicate out of the Synagogue.

23 Therefore sayde his parents, Hee is olde ynough: alke him.

24 Then againe called they the man that had bene blinde, and said vnto him, ¶ Giue glory vnto God: we knowe that this man is a sinner.

25 Then he answered, and said, Whether he be a sinner or no, I can not tell: one thing I know, that I was blinde, and now I see.

26 Then said they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you already, and ye haue not heard it: wherefore would ye heare it againe? will ye be also his disciples?

28 ¶ Then reuiled they him, and said, Be thou his disciple: we be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and said vnto them, Doubtlesse, This is a maruelous thing, that yee know not whenee he is; and yet he hath opened mine eyes.

31 Now we knowe that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the world began, was it not heard, that any man opened the eyes of one that was borne blinde.

c This is an Hebrew kinde of speech, for they call a man eyes shut, when they cannot receive any light: And there fore they are sayd to haue their eyes opened, which of blinde men are made to see.

d Religion is not assaulted by any means more, than by pretence of Religions: but the more it is pressed downe, the more it riseth vp.

d A sinner was, whereby men were constrained in olde times to acknowledge their fault before God, as if they should say, Consider thou as I before God, who dwelleth with cleane conscience, and doe him that honour, rather in confesse the whole matter openly, than to lie before him. *John 7. 18.*
e Some say, e He is called a sinner, vnto the Jewes, because hee was a wicked man, and walked as he was an arte of sinning.
f Proud wicked men, which neede strength to breake forth, which in vaine seek to vnder a scale of godliness.

CHAP. IX.

1 Christ giueth sight on the Sabbath day, to him that was borne blinde. 12 Whom, after he had long reasoned against the Pharises, he cast out of the Synagogue, 26 Christ endueth with the knowledge of the euill hearted.

AND as Iesus passed by, he saw a man which was blinde from his birth.

2 And his disciples also him, saying, Master, who didst firme, this man, or his parents, that hee was borne blinde?

3 Iesus answered, Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 I must worke the workes of him that sent me, while it is day: the night cometh when no man can worke.

5 As long as I am in the world, ¶ I am the light of the world.

6 As soone as hee had thus spoken, he spake on the ground, and made clay of the spittle, and anoynted the eyes of the blinde with the clay.

7 And said vnto him, Goe wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore and washed, and came againe seeing.

8 ¶ Nowe the neighbours and they that had seene him before, when he was blinde, said, Is not this he that sat and begged?

9 Some said, This is he: and other said, He is like him: but he himselfe said, I am he.

10 Therefore they said vnto him, Howe were

v There is the beginning of all bodily diseases, they doth it not follow, that God alway respecteth them times, whom he most sharply punisheth.
a Christ reuileth them by their disciples thought, which to pre- iudge that there came no diseases, neither finnes vnto: otherwise, that there was no sinfull cause of this man's blindness, and it was, that God's workes might be firme.
b The workes of Christ are as it were a light, which lighten the darkness of this world.
c It is (say) some, the light sheweth the blinde man's desire of the heavenly shew, and by night is meant the darkness which cometh by the affliction of the same desire. ¶ *Cor. 1. 5. and 12. and 13.* 3 Christ healing the man borne blinde, by taking the signe of a serpent, and shewing the signe of the fontaine of Siloam (which signifieth sent) sheweth that as at the beginning made man, so doth he againe to be both his body and soule: and yet so, that he himselfe cometh fit of his owne accord to be healed. 4 A trueing of all men, who they are of nature blinde, do not see themselves: the light is offered vnto them; nor suffer it in other, and yet make great use thereof themselves.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keep them in thy Name; *even* them whom thou hast given me, that they may be one, as we are.*

12 While I was with them in the world, I kept them in thy Name: of those that thou gavest me, have I kept, and none of them is lost, but the child of perdition, that the ϕ Scripture might be fulfilled.

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word, and the world hath hated thee, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldst take them out of the world, but that thou keep them from evil.

16 They are not of the world, as I am not of the world.

17 Sanctifie them with thy truth: thy word is truth.

18 As thou didst send mee into the world, so have I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified through the ϕ truth. 20 I pray not for these alone, but for them also which shall beleue in mee, through their word.

21 That they all may be one, as thou, O Father, art in me, and I in thee: *even* that they may be also one in vs, that the world may beleue that thou hast sent me.

22 And the glory that thou gavest me, I have given them, that they may be one, as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24 ϕ Father, I will that they which thou hast given me, be with me *even* where I am, that they may behold thee with my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world also hath not known thee, but I have known thee, and these have known thee, that thou hast sent me.

26 And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

CHAP. XVIII.

1 By Christ's power, whom Iudas betrayed, & the soldiers are cast down to the ground, 12 Christ is led to Annas, and from him to Caiaphas, 23 His answer to the officer that smote him with a rod, 28 Being delivered to Pilate, 35 he declares his kingdom.

WHEN Iesus had spoken these things, hee went forth with his disciples out the brooke: Cedron, where was a garden, into the which he entered, and his disciples.

2 And Iudas which betrayed him knewe also the place: for Iesus oft times resorted thither

with his disciples.

3 Iudas then, after he had received a band of men and officers of the high Priestles, and of the Pharisees, came thither with lanternes and torches, and weapons.

4 Then Iesus, knowing all things that should come vnto him, went forth and said vnto them: Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Nowe Iudas also which betrayed him, stood with them.

6 Alsoone then as he had said vnto them, I am he, they went away backwardes, and fell to the ground.

7 Then he asked them againe, Whome seeke ye? And they said, Iesus of Nazareth.

8 Iesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these goe their way.

9 Thou wast that the word might be fulfilled which he spake, ϕ Of them which thou gavest me, have I lost none.

10 Then Simon Peter hauing a sword, drew it, and smote the hie Priests seruant, and cut off his right eare. Nowe the seruants name was Malchus.

11 Then sayd Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath given me?

12 Then the band and the captaines, and the officers of the Iewes tooke Iesus and bound him.

13 And led him away to ϕ Annas first (for he was father in law to Caiaphas, which was the hie Priest that time ere)

14 And Caiaphas was he, that gaue counsell to the Iewes, that it was expedient: that one man should die for the people.

15 ¶ Nowe Simon Peter followed Iesus, and another disciple, & that disciple was knowne of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest:

16 But Peter stood at the doore without. Then went out the other disciple which was knowne vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then sayd the mayd that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the seruants and officers stood there, which had made a fire of coles: for it was colde, and they warmed themselves. And Peter also stood among them, and warmed himselfe.

19 ¶ The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou mee? alke them which heard me what I said vnto them: beholde, they know what I said.

22 When he had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witness of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ Nowe Annas had sent him bound vnto Caiaphas the hie Priest

25 And Simon Peter stood & warmed himselfe, and they said vnto him, Art not thou also of his disciples? He denied it, and said, I am not.

¶ Mat. 26. 47.

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26 One of the servants of the hie Priest, his cousin whose eare Peter smote off, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediately the cocke crew.

28 ¶ Then led they Iesus from a Caiaphas into the common hall. Now it was morning, and they themselves went not into the common hall, lest they should be defiled, but that they might eate the Passouer.

29 Pilate then went out vnto them, and sayd, What accusation bring ye against this man?

30 They answered, and said vnto him, If hee were not an euill doer, we would not haue deliuered him vnto thee.

31 Then sayd Pilate vnto them, Take ye him, and iudge him after your owne Law. Then the Iewes sayd vnto him, It is not lawfull for vs to put any man to death.

32 ¶ It was that the word of Iesus might bee fulfilled which he spake, signifying what death he should die.

33 So Pilate entred into the common hall againe, and called Iesus, and sayd vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tell thee of me?

35 Pilate answered, Am I a Iew? Thine owne nation, and the high Priests haue deliuered thee vnto me. What hast thou done?

36 ¶ Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then sayd vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a king: for this cause I am borne, and for this cause came I into the world, that I should beare witness vnto the truth: euery one that is of the truth heareth my voice.

38 ¶ Pilate sayd vnto him, What is truth? And when he had sayd that, he went out againe vnto the Iewes, and said vnto them, I finde in him cause at all.

39 ¶ But you haue a custome that I should deliuer you one loofe at the Passouer: will ye then that I loofe vnto you the King of the Iewes?

40 ¶ Then c cryed they all againe, saying, Not him, but Barabbas: now he Barabbas was a murderer.

CHAP. XIX.

¶ Pilate, when Christ was scourged, and crowned with thornes, and was desirous to let him loofe: but being ouercomen with the outrage of the Iewes, he deliuereth him to be crucified. 2. Iesus committeth his mother to the disciple. 3. Having said vnto her, he dyeth: 34. and being dead, his side was pierced with a spear. 40. He is buried.

¶ Then c Pilate tooke Iesus, and scourged him. 2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And said, Haile, King of the Iewes. And they smote him with their rods.

4 ¶ Then Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that ye may know, that I finde no fault in him at all.

5 Then came Iesus forth wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, Behold the man.

6 Then when the hie Priests and officers saue him, they cryed, saying, a Crucifie, crucifie him. Pilate said vnto them, Take ye him, and crucifie him: for I finde no fault in him.

7 The Iewes answered him, We haue a lawe, and by our law he ought to die, because he made himselfe the Sonne of God.

8 ¶ When Pilate then heard that word, he was the more afraid,

9 And went againe into the common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answer.

10 Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loofe thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

12 From thenceforth Pilate sought to loofe him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cafars friend: for whose euer maketh himselfe a King, speaketh against Cafar.

13 ¶ When Pilate heard this word, hee brought Iesus forth, and sate downe in the iudgement seat in a place called the pauement, and in Hebrew, b Gabbatha.

14 And it was the Preparation of the Passouer, and about the sixt houre: and he said vnto the Iewes, Beholde your King.

15 But they cried, Away with him, away with him, crucifie him. Pilate sayd vnto them, Shall I crucifie your King? The hie Priests answered, We haue no King but Cafar.

16 ¶ Then deliuered he him vnto them, to be crucified. ¶ And they tooke Iesus, and led him away.

17 And he bare his owne crosse, and came in to a place named of dead mens skulles, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, & Iesus in the midst.

19 ¶ And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was nere to the cite: and it was written in Hebrew, Greeke, and Latine.

21 Then sayd the high Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he sayd, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ Then the souldiers, when they had crucified Iesus, tooke his garments (and made foure parts, to euery souldier a part) and his coat: and the coat was without seame woven from the top thorowout.

24 Therefore they sayd one to another, Let vs not diuide it, but cast lots for it, whose it shall be. This was that the Scripture might be fulfilled, which sayeth, They parted my garments among them, and on my coat did cast lots. So the souldiers did these things in deed.

25 ¶ Then stood by the crosse of Iesus, his mother,

¶ Mat. 27. 1. mar. 15. 1. Luke 23. 1.

¶ The Sonne of God is brought before the iudgement (state of an earthly and prophane man, in whom there is found much lesse wickednesse, then in the princes of the people of God: A liuely image of the wrath of God against sinne, and theerewithall of his great mercie, and last of all, of his most seuerie iudgement against the stubborne conterners of his grace when it is offered vnto them. a From Caiaphas himselfe. b Acts 13. 28. and 13. 29.

¶ For iudgements of life and death were taken from them fortie yeres before the destruction of the temple.

¶ Mat. 27. 1. mar. 15. 1. Luke 23. 1.

¶ For Christ had foretold that hee should be crucified.

¶ Mat. 27. 1. mar. 15. 1. Luke 23. 1.

¶ Christ auoucheth his spiritual kingdome, but reiecteth a worldly.

¶ It was requisite that Christ should be pronounced innocent, but notwithstanding hee took that hee tooke (upon him our person) was to be condemned as a most wicked man.

¶ Hee speaketh the dissimilitude, and (scandalously) and not in way of asking a question.

¶ Matthew 27. 15. mar. 15. 6. Luke 23. 17. a Acts 24. 4. Word for word, make a great and loud voice.

¶ Mat. 27. 27. mar. 15. 16.

¶ The wisdom of the flesh, that of two eulls the least, but God wiseth that same wisdom. a Christ is agitated by the same mouth when with he is afterwards comde mard.

¶ They said him from crucifie, sayd by an able countrey, they should have found and heard by a countrey of Iudaea, sayd that they ought to have him crucified after the manner of the Iewes.

¶ Pilates countrey signeth the Church, but Iudaea way it is yielded, because it was crucified with the simple way of the world.

¶ Pilate could not haue him loofe, because he was giuen thee from aboue.

¶ Pilate sought to loofe him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cafars friend.

¶ When Pilate heard this word, hee brought Iesus forth, and sate downe in the iudgement seat in a place called the pauement, and in Hebrew, b Gabbatha.

¶ It was the Preparation of the Passouer, and about the sixt houre: and he said vnto the Iewes, Beholde your King.

¶ But they cried, Away with him, away with him, crucifie him. Pilate sayd vnto them, Shall I crucifie your King?

¶ The hie Priests answered, We haue no King but Cafar.

¶ Then deliuered he him vnto them, to be crucified. ¶ And they tooke Iesus, and led him away.

¶ And he bare his owne crosse, and came in to a place named of dead mens skulles, which is called in Hebrew, Golgotha:

¶ Where they crucified him, and two other with him, on either side one, & Iesus in the midst.

¶ And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

¶ This title then read many of the Iewes: for the place where Iesus was crucified, was nere to the cite: and it was written in Hebrew, Greeke, and Latine.

¶ Then sayd the high Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he sayd, I am King of the Iewes.

¶ Pilate answered, What I haue written, I haue written.

¶ Then the souldiers, when they had crucified Iesus, tooke his garments (and made foure parts, to euery souldier a part) and his coat: and the coat was without seame woven from the top thorowout.

C H A P. II.

1 The Apostles 4. filled with the holy Ghost 8. speak with diverse tongues: 12. They are thought to be drunke, 15. but Peter discomfitteth that: 24. He teacheth that Christ is the Messiah: 27. And seeing the hearers amazed, 38. hee exhorteth them to repentance.

1 The Apostles being gathered together on a most solemn feast day in one place, that it might evidently appear to all the world, that they had all one office, one Spirit, one faith, &c. by a double figure from heaven authorized, &c. appointed with all the most excellent gifts of the holy Ghost, and especially with an extraordinary and efficacious gift of tongues.

2 And suddenly there came a sound from heaven, as of a rushing and mighty wind, and it filled all the house where they sate.

3 And there appeared unto them cloven tongues, like fire, and it sate upon each of them.

4 And they were all filled with the holy Ghost, & began to speake with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Hierusalem Jewes, men that feared God, of every nation vnder heaven.

6 Now when this was noised, the multitude came together, and were astonished, because that every man heard them speake his owne language.

7 And they wondered all, and marveiled, saying among themselves, Beholde, are not all these which speake, of Galilee?

8 How then heare we every man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, & Jewes, and Proselytes,

11 Cretes, and Arabians: wee heard them speake in our owne tongues the wonderful workes of God.

12 They were all then amazed, and doubted, saying one to another, What may this be?

13 And others mocked, and sayd, They are full of new wine.

14 But Peter standing with the eleven, & lift vp his voyce, and said vnto them, Ye men of Iudea, & ye all that inhabit in Hierusalem, be this known vnto you, and hearken vnto my wordes.

15 For these are not drunken, as ye suppose, since it is but the third houre of the day.

16 But Peter is that, which was spoken by the Prophet & Joel.

17 And it shalbe in the last dayes, faith God, I will poure out of my Spirit vpon all flesh, & your sonnes, and your daughters shall prophesie,

and shall see visions, and your old men shall dream dreames.

18 And on my seruants, and on mine handmaides I will poure out of my Spirit in those dayes, and they shall prophesie.

19 And I will shew wonders in heauen above, and tokens in the earth beneath, blood, and fire, and the vapours of smoke.

20 The Sunne shall be turned into darknesse, and the moone into blood, before that great and notable day of the Lord come.

21 And it shalbe, that whosoever shall call on the Name of the Lord, shall be saved.

22 Ye men of Israel, heare these wordes, Iesus of Nazareth, a man approved of God among you with great workes, and wonders, and signes, which God did by him in the middles of you, as ye by your selues also know:

23 Him, I say, being deliuered by the determinate counsell, and foreknowledge of God, after you had taken, with wicked & handles you haue crucified & slaine.

24 Whome God hath raised vp, and loosed the sorowes of death, because it was vnpossible that he should be holden of it.

25 For David faith concerning him, & I beheld the Lord alwayes before me: for he is at my right hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreover also my flesh hath rest in hope,

27 Because thou wilt not leaue my soule in graue, neither wilt suffer thine Holy one to see corruption.

28 Thou hast shewed me the wayes of life, and shalt make mee full of ioy with thy countenance.

29 Men and brethren, I may boldly speake vnto you of the Patriarke David, & that hee is both dead and buried, and his sepulchre remaineth vs vnto this day.

30 Therefore, seeing hee was a Prophet, and knewe that God had sworn with an othe to him, that of the fruite of his loines hee would raise vp Christ concerning the flesh, to set him vpon his throne,

31 He knoweth this before, spake of resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

32 This Iesus hath God raised vp, whereof we all are witnesses.

33 Since then that hee by the right hand of God hath bene exalted, and hath receiued of his Father the promise of the holy Ghost, hee hath shed forth this which ye now see and heare.

34 For David is not ascended into heauen, but he faith, & The Lord saide to my Lord, Sit at my right hand,

35 Vntill I make thine enemies thy footstool.

36 Therefore, let all the house of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, of whom ye haue crucified.

37 Now

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GGG 3 CHAP.

18 Till another King arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and euill treated our fathers, and made them to cast out their young children, that they should not remaine alive.

20 ¶ The same time was Moses borne, and was acceptable vnto God, which was nourished vp in his fathers house three months.

21 And when he was cast out, Pharaos daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 Now when he was full fortie yeere olde, it came into his heart to visit his brethren, the children of Israel.

24 ¶ And when he saw one of *thē* suffer wrong, he defended him, & auenged his quarrell that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethren would haue vnderstood, that God by his hand should giue them deliuerance: but they vnderstood it not.

26 ¶ And the next day, he shewed himselfe vnto them as they stroue, & would haue set them at one againe, saying, Sirs, ye are brethren: why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when forty yeeres were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame of fire, in a bush.

31 And when Moses saw it, he wondered at the sight: and as he drew nēto to consider it, the voice of the Lord came vnto him, saying,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, & durst not behold it.

33 Then the Lord said to him, Put off thy shoes from thy feet: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, & I haue heard their groaning, and am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsooke, saying, Who made thee a prince and a iudge? the same God sent for a prince, & a deliuerer by the hand of the Angel, which appeared to him in the bush.

36 He brought them out, doing wonders, and miracles in the land of Egypt, and in the red sea, and in the wilderness: ¶ for many yeeres.

37 ¶ This is that Moses, which said vnto the children of Israel, ¶ A Prophet shall the Lord your God raise vp vnto you, *one* of your brethren, like vnto me: him shall ye heare.

38 ¶ This is he that was in the Congregation, in the wilderness with the Angel, which spake to him in mount Sina, and with our fathers, who receiued the lively oracles to giue vnto vs.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt.

40 Saying vnto Aaron, ¶ Make vs gods that may goe before vs: for we know not what is become of this Moses that brought vs out of the land of Egypt.

41 And they made a calfe in those dayes, and offered sacrifice vnto the idole, and reioyced in the works of their owne hands.

42 Then God turned himselfe away, and forgot them vp to serue the phost of heauen, as it is written in the booke of the Prophets, ¶ O house of Israel, haue ye offered to me flaine beasts & sacrifices by the space of forty yeeres in the wilderness?

43 And ye took vp the tabernacle of Moloch, & the ilare of your god Remphan, figures, which ye made to worship them: therefore I will carry you away beyond Babylon.

44 ¶ Our fathers had the tabernacle of twinnesse, in the wilderness, as he had appointed, speaking vnto ¶ Moses, that he should make it according to the fashion that he had seene.

45 ¶ Which tabernacle also our fathers receiued, and brought in with Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 ¶ Who found fauour before God, and desired that hee might finde a tabernacle for the God of Iacob.

47 ¶ But Solomon built him an house:

48 Howbeit the most High ¶ dwelleth not in temples made with hands, as saith the Prophet,

49 ¶ Heauen is my throne, and earth is my footstool: what house wilt ye build for me, Gith the Lord? or what place is it that I should rest in?

50 Hach not mine hand made all these things?

51 ¶ Ye stiffnecked, and of vncircumcised hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so do you.

52 Which of the Prophets haue not your fathers persecuted? & they haue flaine them, which shewed before of the coming of that Iust, of whom ye are now the betrayars and murderers.

53 ¶ Which haue receiued the law by the ordinance of Angels, and haue not kept it.

54 ¶ But when they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.

55 ¶ But he being full of the holy Ghost, looked steadfastly into heauen, and saw the glory of God, & Iesus ¶ standing at the right hand of God.

56 And said, Beholde, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 ¶ Then they gaue a shout with a loud voice, and stopped their eares, and a raine vpon him violently all at once,

58 And cast him out of the cite, and stoned him: and the witnesses laid downe their clothes at a yong mans feet, named Saul.

59 And they stoned Steuen, who called on nature, and sticke fast in them: for as he said all the Trews were crucified as touching the flesh, and therefore there were two houses of circumcision, Rom. 2. 28. 29. 30. 31. ¶ By the multitude of Angels.

¶ The most Satan is perished, the more he breatheth out liues on open rage. ¶ The secret that the Martyrs approach to death, the nearer they beholding Christ, do rise vp againe to heauen. ¶ Ready to confirm him in the confidence of the truth, and a precious hope to him.

¶ The zeale of our poeetes and superstitious people, bringeth manerly into most open madnesse. ¶ This was day in a rage and furie, for as he said the Trews could not be made to death by law, as they thought they did. Pilate, from that he was not lawfull for them to put any man to death, and therefore he released Iesus. Ihesus, that Ihesus a Souldier from Tarsus the brother of the Lord, and for his sake was crucified before. ¶ Whence the Preface of the country. ¶ It was appointed by the Law, that the witnesses should cast the first stones, Deut. 17. 6. 7.

40 But Philip was found at Azotus, and hee walked to and fro preaching in all the cities, till he came to Cefarea.

C H A P. IX.

1 *Saul going toward Damascus, is strewn down to the ground after the Lord: 10 Ananias find 18 to baptize him. 23 The laying on of the hands 25 he is baptized, bringeth some through the wall. 33 Peter curset Ananias of the pallie, 36 and by him Tabitha being dead, 40 is restored to life.*

ANd ¹ Saul yet ² breathing out threatenings and slaughter against the disciples of the Lord, went into the hie Priests,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that way, (either men or women) hee might bring them bound vnto the Hierusalem.

3 Nowe as he journeyed, it came to passe that as he was come neere to Damascus, ⁴ suddenly there shined round about him a light from heauen.

4 And he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is as hard for thee to kicke against pricks.

6 He then both trembling and astonyed, sayd, Lord, what wilt thou that I doe? And the Lorde said vnto him, Arise, and goe into the citie, and it shall be tolde thee what thou shalt doe.

7 The men also which journeyed with him, stood amazed, hearing his voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but sawe no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And he said, Beholde, I am here Lord.

11 Then the Lord said vnto him, Arise, and go into the streete which is called Streight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold, he prayeth.

12 (And he saw in a vision a man named Ananias comming in to him, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I have heard by many of this man, how much euill he hath done to thy Saintes at Hierusalem.

14 Moreover here he hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, Go thy way: for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will shew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entered into that house, and put his hands on him, and said, Brother, Saul, the Lord hath sent mee (Iesus) that he appeared vnto thee in the way as thou comest: that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had bene scales, and suddenly he receiued sight, and arose, and was baptized,

19 And received meat, and was strengthened.

So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway hee preached Christ in the Synagogues, that hee was that Sonne of God,

21 So that all that heard, him were amazed, and said, Is not this hee, that made hauocke of them which called on this Name in Hierusalem, and came hither for that intent, that hee should bring them bound vnto the hie Priests?

22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, ²³ confirming that this was that Christ.

23 And after that many dayes were fulfilled, the Iewes tooke counsell together, to kill him,

24 But their laying awaite was knowne of Saul: nowe they watched the gates day and night, that they might kill him.

25 Then the disciples took him by night, and put him through the wall, and let him downe by a rope in a basket.

26 And when Saul was come to Hierusalem, he assayed to ioynne himselfe with the disciples: but they were all afraid of him, and beleened not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, & declared to them, how he had seene the Lord in the way, and that he had spoken vnto him, and how he had spoken boldly at Damascus in the Name of Iesus.

28 And hee was constant I with them at Hierusalem,

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the Grecians: but they went about to slay him.

30 But when the brethren knewe it, they brought him to Cefarea, and sent him forth to Tarsus.

31 Then had the Churches rest through all Iudæa, and Galilee, and Samaria, and were edified and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the saints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the pallie.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trustethy couch together. And he arose immediately.

35 And all that dwelt at Lydda and Saron, sawe him, and turned to the Lord.

36 There was also at Ioppa a certaine woman, a disciple named Tabitha, (which by interpretation is called Dorcas) shee was full of good workes and almes which shee did.

37 And it came to passe in those dayes, that shee was sicke and died: and when they had washed her, they laid her in an upper chamber.

38 Nowe forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

39 Then Peter arose and went with them, when he came, he went up to the house, and kneeled downe, and said, Tabitha, arise. And shee opened her eyes, and looked vnto Peter, and said, Man, what doest thou? He said, Arise. And shee arose, and hee took her by the hand, and brought her up to the house, and set her before the sisters, and the brethren, and presented her to them. And shee was much praised of all the people.

1 Paul beginseth his journey to execute the office - which was enjoyed him, neuer consulting with flesh and blood.

2 Paul strieth not with his owne strength, neither of the sword, but with the testimony of the Prophets.

3 By confirming places of the Scripture together, as coming of a sacred doctrine they made up any thing they wrote, as they all praise in scripture, to make them as if they out with another.

4 Paul who was before a persecutor, hath nowe perfect ion laid of love himselfe, but yete alar off.

5 We are not free bidden to avoide and eschew the dangers and complications that the enemies of God lay for vs, but we have not from our vocacion.

6 In ancient time, no man was rashly or lightly received into the number of saint amongst the brether of Christ, much less to be a pastor.

7 The constant firmness of God much looks for danger after danger: yet God watcheth for them.

8 I wish Peter and James, for hee saith that hee sawe many of the Apostles last time, 1 Cor. 15, 32.

9 The Ministers of the word may change their office, by the advice and counsell of the congregation and Church.

10 The end of persecutions is the building of the Church, so that we may be able to wait for the Lord.

11 This is a blessed kind of death, which signifies a fleshly nature and in case, as to Peters Apostleship is confirmed by healing of the man that was sicke of the pallie.

12 Lydda was a chiefe of Palestine and Saron a populous country, and a place of good pasturage betweene Cefarea of Palestine and the mountain Tabor, and the lake of Genesareth, which extendeth in length to great length beyond Ioppa.

13 Peter declareth evidently by raising up a dead body through the Name of Christ, that hee preacheth the glad tidings of life.

39 Then Peter arose and came with them: and when he was come, they brought him into the upper chamber, where all the widows stood by him weeping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all forth; and kneeled
downe, and prayed, and turned him to the bodie,
and said, Tabitha, arise. And she opened her eyes,
and when she saw Peter, saie vp.

41 Then he gaue her the hand and lift her vp,
and called the Saintes and widowes, and restored
her aliue.

42 And it was known throughout all Ioppa,
and many beleueed in the Lord.

43 And it came to passe, that he taryed many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

1 Cornelius, 4 at the Angels commandment, 5 sendeth for Peter: 11 Who also by a vision 15. 20 is taught not to despise the Gentiles: 34 He preacheth the Gospel to Cornelius and his household: 43 Who having received the holy Ghost, 47 are baptized.

Furthermore there was a certaine man in Ce-
sarea called Cornelius, a captaine of the band
called the Italian *band*.

2 A deuout man, and one that feared God with ^ball his household, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision evidently (about the ninth
hour of the day) an Angel of God comming in
to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, ^c What is it, Lord? and he said vnto him, Thy prayers and thine almes are ^d come vp into ^e remembrance before God.

5 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a Tanner, whose house is by the sea side : he shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, and a fouldier that feared God, one of them that waited on him,

8 And told them all things, and sent them to
Iopna.

9 On the morowe as they went on their journey, and drew neere vnto the citie, Peter went vp vpon the house to pray, about the sixt houre.

10 Then waxed he an hungred, and would have eaten: but while they made *some thing* ready, he fell into a trance.

11 And he sawe heauen opened, and a certaine
uessel come downe vnto him, as it had bene a
great sheete, knit at the 8 foure corners, and was
let downe to the earth,

12 Wherein were ^hal maner of ⁱ foure footed
beastes of the earth, and wilde beastes and ^k cree-
ping things, and fowles of the heaven.

13 And there came a voyce to him, Arise, Pe-
er : kill and eate.

14. ²But Peter said, Not so, Lord: for I have ne-

* or catch any thing that is polluted; or unclean.

15 And the voyce spake vnto him againe the
second time, The things that God hath purified,
pollute thou not.

16 This was so done thrise: and the vessel was drawn vp againe into heauen.

¶ Nowe while Peter doubted in himselfe what this vision which he had seene, meant, behold, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate.

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit said vnto him, Beholde, three men seeke thee.

20 Arise therefore, and get thee downe, and
goe with them, and doubt nothing: for I haue
sent them.

21 ¶ Then Peter went downe to the men, which were sent vnto him from Cornelius, and said, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?

23 And they said, Cornelius the captain, a iust
man, and one that feareth God, & of good report
among all the nation of the Iewes, was warned
from heauen by an holy Angel to send for thee
into his house, and to heare thy wordes.

23 Then called he them in, and lodged them :
and the next day, Peter went forth with them,
and certain brethren from Ioppa accompanied
him.

24 ¶ And the day after, they entred into Cæsarea. Nowe Cornelius waited for them, and had called together his kinsmen, and speciall friends.

25 ³ And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feete, and worshipped him.

26 But Peter tooke him vp, laying, Stand vp :
for euen I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said vnto them, Ye know that it is an vnlawful thing for a man that is a Iew, to company, or come vnto one of another nation : but God hath shewed me, that I should not call any man polluted, or vnclane.

29 Therefore came I vnto you without saying
nay, when I was sent for. I aske therefore, for what
intent haue ye sent for mee?

30 Then Cornelius said, Four dayes agoe, about this houre, I fasted, and at the ninth houre I prayd in mine houle, and behold, a man stood before me in bright clothing.

31 † And said, Cornelius, thy prayer is heard,
and thine almes are had in remembrance in the
sight of God.

31: 5 Sende therefore to Ioppa, and call for Simon, whose surname is Peter, (hee is lodged in the house of Simon a Tanner by the seaside) who when he commeth, shall speake unto thee.

33 Then ſend for thee immediately, and thou ſhalt well done to come. Now therefore are we all here preſent before God to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, 34
of a truth I perceive, that 34 God is no accep- 34
t of persons. 34

**I Don't stop
holding them as we
clean.**

Religious adoration or worship agreeth only to God : but civil worship is given to the Ministers of the word, although not without danger.

He sweareth to the false gods, but the lie, that is, about nine of the clocks the other day, as it may be seen when he came to Prese.

Cornelius faith sheweth fourthly of himselfe by prayer and charitie.

Distinction of
ations is taken
way by the con-
ing of Christi
nd it is evident
scene by faith
nd righteousness,
ho is agreeable
him, or whose
accepteth
That God
udgeth not after
outward ap-
earance.

18 The fauour of
our Ielle. fane
Gulpe is vnto the
reprobate and va-
beleene: death, and
to the elect
and such as be-
leue. 116.

19 The Gofpel is
published to the
Gentiles by the
exprefte comma-
ndement of God.
17 By this you do-
ing you doe as is
more prouidence
ftance againft
your felues, and
iudge your felues.

20 Therefore older
all were not appoi-
nted to euerting
difpofe all fhould
haue bene led: but
becafe that is not
fo: followeth that
from certine were
ordained. & there-
fore God did not
only for them, but
also for others, that
neither fhall
nor the effects of
faith fhould bene
caufe of his ordi-
ning or appointing, but his ordaining the caufe of faith.

21 Such is the craft
and fubtiltie of the
enemies of the Gofpel,
that they abufe the
fimplicity of fome
which are not altogether
cull men, to re-
crete their euellie. 11
Such as em-
braced Mofes his Law.

22 The wickedneffe of the
world cannot let God to
ga-
ther his Church together,
and to fether and cherifh it,
when it is gathered together.
2. Mofes. 1. 14. Mar. 6. 11. Iob. 5. 2. Chap. 18. 6.

23 Paul and Barnabas
3. are perfecuted from Ierufalem: & At-
talia Paul 1. 10. Ierufalem 1. 10. They are about to do
facerificious worfhip, 19. but they feele it is 19. Paul the
perfecution of certine Iewes, 1. found: 22. From thence
paffing throug diuers Churches, 18. they returned to An-
tiochia.

24 We ought to be
fo leffe conflant
in preaching of
the Gofpel, then
the periculities of
the wicked is ob-
ftance in perfec-
tion of it.

25 A Ierufalem was
a citie of Lycaonia.
It was the chief
of the diocese.
We ought not
to leave our place
and give place to
dreamings, ac-
cording to open rage,
but when there is
no other remedie,
and that not for
our own quietnes
fike, but that the
Gofpel of Chrift
may be fpread fur-
ther abroad.

26 It is not lawfull
for us to departe
to fime countie.
It is an vnde-
firable of the de-
uill, either to caufe
the faithful fea-
rants of God to
be banifhed at
one, or to be wor-
fhipped for idoles.
that Chrift taking occafion by milde-
nes was caught by them.

44 And the next Sabbath day came almost the
whole city together, to heare the word of God.
45 But when the Iewes faw the people, they
were full of enuy, and fpake againft thofe things,
which were fpoken of Paul, contraryng them,
and railing on them.

46 Then Paul and Barnabas fpake boldly,
and fayd, It was neceffarie that the word of God
fhould firft haue bene fpoken vnto you: but fee-
ing ye put it from you, and iudge your felues
vnworthy of euerting life, loe, we turne to the
Gentiles.

47 For fo hath the Lord commaunded vs, faying,
I haue made thee a light of the Gentiles,
that thou fhouldest be the faluation vnto the end
of the world.

48 And when the Gentiles heard it, they were
glad, & glorified the word of the Lord and as ma-
ny as were ordained vnto eternal life, beleueed.

49 Thus the word of the Lord was published
thorowout the whole country.

50 And the Iewes flirred certaine deuout
and honourable women, and the chiefe men
of the citie, and raifed perfecution againft Paul
and Barnabas, and expelled them out of their cofts.

51 But they fhooke off the duft of their feet
againft them, and came vnto Iconium.

52 And the difciples were filled with ioy, and
with the holy Ghoft.

53 Such is the craft
and fubtiltie of the
enemies of the Gofpel,
that they abufe the
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uill, either to caufe
the faithful fea-
rants of God to
be banifhed at
one, or to be wor-
fhipped for idoles.
that Chrift taking occafion by milde-
nes was caught by them.

10 Said with a loud voyce, Stand vpright on
thy feete. And he leaped vp and walked.

11 Then when the people faw what Paul had
done, they lift vp their voyces, faying in the fpeech
of Lycaonia, Gods are come downe to vs in the
likeene of men.

12 And they called Barnabas, Iupiter: & Paul,
Mercurius, becaufe he was the chiefe fpeaker.

13 Then Iupiters Priests, which was before their
city, brought bulles with garlands vnto the gates,
and would haue facrificed with the people.

14 But when the Apoftles, Barnabas and Paul
heard it, they rent their clothes, and ran in among
the people, crying,

15 And faying, O men, why doe yee thefe
things? We are euen men fubiekt to the like paffions
that ye bee, and preach vnto you, that yee
fhould turne from thefe vaine things vnto the
liuing God, & which made heauen and earth,
and the fea, and all things that in them are:

16 Who in times past & suffered all the
Gentiles to walke in their owne wayes.

17 Neuertheleffe, he left not himfelfe without
wines, in that he did good and gaue vs raine from
heauen, and fruitful feafons, filling our hearts
with food, and gladneffe.

18 And fpeaking thefe things, fcarfe appeared
they the multitude, that they had not facrificed
vnto them.

19 There came certine Iewes from
Antiochia and Iconium, which when they had
perfuaided the people, & floned Paul, and drew
him out of the city, fuppofing he had bene dead.

20 Howbeit, as the difciples flood round a-
bout him, he arofe vp, and came into the citie,
and the next day he departed with Barnabas to
Derbe.

21 And after they had preached the glad
tidings of the Gofpel to that citie, and had taught
many, they returned to Lystra, and to Iconium,
and to Antiochia,

22 Confirming the difciples hearts, and ex-
horting them to continue in the faith, affirming
that we muft through many afflictions enter into
the kingdome of God.

23 And when they had ordained them El-
ders by election in euery Church, and prayed, and
fitted, they commended them to the Lord in
whom they beleueed.

24 Thus they went thorowout Pifidia, and
came to Pamphylia.

25 And when they had preached the word in
Perga, they came downe to Attalia,

26 And thence failed to Antiochia, from
whence they had bene commended vnto the
grace of God, to the worke, which they had ful-
filled.

27 And when they were come and had gathe-
red the Church together, they rehearfed all the
things that God had done by them, and how he
had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the
difciples.

Antiochia, do render an account of their journey to the Congregation on Church
Attalia was a fea citie of Pamphylia, nere to Lycia. 1. Antiochia of Syria
26 Chap. 13.

29 Certaine go about to bring in circumcifion at Antiochia: &
Others which murther the Apoftles confound: 19. and what
muft be done: 23. they declare by letters. 30. Paul & Bar-
nabas 30. are at great variance.

Of the Iewes
where Paul and
Barnabas were,
that is also cal-
led idolatry, which
giueth to crea-
tures, be they
men or be they
beasts, that which
is proper to God
that is, immortali-
ty or calling vpon
him, as if he were
not partaker of
the life (as we
fayd) of men as we
fayd, he can not
die, nor things after
the manner of the
Hebrewes.
2. Gm. 1. 24.
Pfal. 146. 5.
reuel. 4. 5.
3. Confefio. he is
neuer fo old, doth
not excede the
idolaters.
4. Pfa. 146.
reuel. 4. 5.
5. In ftrict
line as they light
prefcribing and
appointing them
in kind of religion.
6. The deill wher
he is brought to
the last call, a
length expiring
people, he can
confer when he
feemeth to haue
the vpper hand.
7. 1. Cor. 11. 29.
8. We muft go
forward in our
vocation through
a thundred trib-
les. 9. It is the
office of the mi-
nifter, not only to
teach, but also to
conferme them
as they are taught,
and prepare them
to the croffe.
10. The Apoftle
commended the
Church which
they had planted
to prayer and pu-
blical Paffions,
which they made
notarily, but
with prayer and
fasting, as if they
were about to
die: which they
thrust them
vpon Churches
through brittle
or leaflie fopri-
ety, but chole
placed them by
the voice of the
congregation.
11. Paul and Bar-
nabas hauing made
an end of their
peregrination, and
being returned
to Antiochia, do
render an account
of their journey
to the Congrega-
tion on Church
Attalia was a fea
citie of Pamphylia,
nere to Lycia.
1. Antiochia of
Syria
26 Chap. 13.

CHAP. XIII.

CHAP. XV.

THen came downe certaine from Iudea,
and taught the brethren, saying, Except ye be
circumcised after the maner of Moyses, ye cannot
be saved.

2. And when there was great dissention, and
disputation by Paul and Barnabas against them,
they ordeyned that Paul and Barnabas, and cer-
taine other of them, should go v^o to Hierusalem
vnto the Apostles and Elders about this question.

3 Thus being brought forth by the Church, they passed through Phenice and Samaria, declaring the conuersion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Hierusalem, they were received of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But *said they*, certain of the sect of the Pharisees, which did beleewe, rose vp, saying, that it was needefull to circumsise them, and to commaund *them* to keepe the law of Moses.

6 ³ Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose vp, and said vnto them, ++ Yee men and brethren, ye know that a ^c good while agoe, among vs God chose out ~~me~~, that the Gentiles by my mouth should heare the word of the Gospel, and beleene.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost euen as *he did* vnto vs.

9 And he put no^d difference betweene vs and them, after that ~~4~~^e by faith he had purified their hearts.

IO 5 Now therefore, why tempt ye God, to
lay a yoke on the disciples necks, which neither
our fathers nor we were able to beare?

II But wee beleeeue, through the grace of the
Lord Iesus Christ to be saued, euen as they doe.

12. ⁶ Then all the multitude kept silence, and heard Barnabas and Paul, which told what signs and wonders God had done among the Gentiles by them.

13 And when they held their peace, & lame answered, saying, Men, and brethren, hearken unto me.

14 7 Simeon hath declared, how God first di-
vinitate the Gentiles, to take of *us* a people unto
his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 ¶ After this I will returne, and will build
again the Tabernacle of Daudi, which is fallen
downe, and the ruines thereof will I build againe,
and I will set it vp.

17 That the residue of men might seeke after the Lorde, and all the Gentiles vpon whome his Name is called, sayeth the Lorde which doeth these things.

18 From the beginning of the worlde, G
knoweth all his workes.

or *hearty* *and* *here* *yet*
or *hearty* *taught*, *that* *men* *are* *made* *such* *by* *fish*. 9 Peter, passing from
Cernomonis to the Lawe in felle in general, sheweth that yose could be sin-
ful because were to be fought for by the Lawe, and not by grace could be sin-
ful because that no man could ever fulfill the Lawe, written Patirarch,
Apollis, *Thy* *tempt* *ye* *God*, *and* *saye* *unto* *him* *I* *am* *made* *such* *by* *fish* : 20 *Al*
21. *ye* *that* *call* *your* *self* *the* *children* *of* *the* *free* *call* *Conscience* where Gods truth openly
with. 22 *Ye* *father* *of* *God*, *whom* *ye* *call* *the* *Lord* *our* *father*. 7 *Ye*
condemned the calling of the Gentiles out of the worlds of God, therein ap-
pears to Peter. 8 *Am* *not* *I*. 9 *And* *therefore* *wanting* *communion* *to* *peple* *by*
law, *but* *by* *Gods* *appointment*.

19 Wherefore my sentence is, that we trouble not the of the Gentiles } are turned to God,
20 But that we send vnto them, that they abstaine themselves from filthinesse of idoles, and fornication, and that that is strangled, and from blood.

21 For Moses of olde time hath in euery cite
them that preach him, seeing he is read in the Sy-
nagogues euery Sabbath day.

22 ¶ Then it seemed good to the Apostles and Elders with the whole Church to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: *to wit,* Judas whose surname was Barabas and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this manner, THE APOSTLES, and the Elders, & the brethren, Vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 ¹⁰ Forasmuch as wee haue heard, that cer-
taine which ^k went out from vs? haue troubled
you with swordes, and ^l combred your mindes,
saying, Ye must be circumcised and keepe [¶] Law:
to whom we gaue no such commandemet,

25 It seemed therefore good to vs, when we were come together with one accord, to sende chosen men vnto you, with our beioued Barnabas and Paul.

26 Men that haue^mgiuen vp their liues for the
Name of our Lord Iesus Chritt.

27 Wee haue therefore sent Iudas and Silas,
which shall also tell you y^e same things by mouth.

28 11 For it seemed good to the ^holy Ghost,
and^o to vs, to lay no more burden vpon you, then
these p necessarie things,

29 ¹³ That is, that yee abstaine from things offered to idoles, and blood, and that that is stranged, and from fornication: from which if ye keepe your selues, ye shall doe well. Fare ye well.

30 ¹³ Nowe when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyce
for the consolation.

32 And Judas and Silas being Prophets, exhorted the brethren with many words, & strengthened them.

33 And after they had taried there a space, they were let goe in q peace of the bꝛethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many others the word of the Lord.

36 ¶ 14 But after certaine dayes, Paul said vnto Barnabas, Let vs returne, & visite our brethren in euery citie, where we haue preached the word of the Lord, *and see how they doe.*

¶ Not that men have any authority of themselves but by fl
shes of it in their ministry and labour. p This was no pre
fect of the state of that time, that the Gentiles and the Jew
line together with all acclam of people. 12. Churche is
indifferent. 13. It is requisite for all people to know cer
matrices of faith and religion, and not that the Church by
nothing. Should depend upon the pleasure of a few.
kindes of church, where it is much to (st), as the teachers m
sacrifice, and she Church dismissed them with good leave.
Churchee doo easily degenerate, unless they be diligently
fore went their Age after to ouersee how as they had plau
to. Synodes were instituted and appoynted.

8 In matters in-
different, we may
be late because of
the weakness of
our brethren, as
they may have
time to be infra-
m-

3. From sacrifices, or from feasts
 which is the 7th cap
 the 7th is the 7th
 9. In a lawful Syn-
 dicate, neither they
 which are appointed
 Judges, appoynt
 and determine any
 thing tyrannously
 or upon a
 Lordline, neither
 doth the common
 multitude at them
 felues tumultu-
 ously against them
 which are Judges
 by the worde of
 God: as the like
 order also is hold-
 en in publishing
 and ratifying those
 things which have
 bene so determin-
 ed and agreed
 upon.

10 The Conncill
of Hierusalem con-
cludeth, that they
trouble mens con-
science, which
teach vs to seek
saluation in any
other meanes than
in Christ onely,
apprehended by
faith, from whence
they come,
and whomsoever
they pretend to be
author of their
teaching.

1 A borrowed kind
of speech taken of
them which said
downe that that
was built up: ~~that~~
it is a very small
metaphore in the
Scriptures so say
the Church is built
for the Church is
planted and stablished.

me Have greatly
hazarded their
lives

11 That is a law-
ful Council,
which the holy

Ghost ruleth.
In First they make
mention of the ho
Ghost, that it may
not seeme to be any

For as blinde men
ye can see not
and ye can see
not by groping wayes,
for ye are as
beasts that are
senseless of the
word.

As Paul saith
in the 18. chap.
of the Acts,
that the Gentiles
are as beasts
that are senseless
of the word.

Which fleshly
men are as
beasts that are
senseless of the
word.

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in the 18. chap.
of the Acts,
that the Gentiles
are as beasts
that are senseless
of the word.

Which fleshly
men are as
beasts that are
senseless of the
word.

27 That they should seeke the Lord, if so bee they might haue? groped after him, and founde him, though doubtles he be not farr from euery one of vs.

28 For in him we liue, and moue, and haue our being, as also certaine of your owne Poets haue said: For we are alio his generation.

29 ¶ Forasmuch then, as we are the generation of God, we ought not to thinke that the God-head is like vnto gold, or siluer, or stone, graven by arte and the inuention of man.

30 ¶ And the time of this ignorance God regarded not: but now hee admonisheth all men euery where to repent,

31 Because hee hath appointed a day in the which he will iudge the world in righteousness, by that man whom he hath appointed, whereof he hath giuen an assurance to all men, in that hee hath raised him from the dead.

32 ¶ Now when they had heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleueed: among whom was also Denys A-reopagita, and a woman named Damaris, and other with them.

35 Men, to whose faith, are directly affected and moued with one little tale Gospel, which notwithstanding catcheth not to be ch. small in the elect.

CHAP. XVIII.

1 As Paul at Corinth & taught the Gentiles, & the Earle comforth him, 12 He was accused before Gallio, 18 Yet he winneth: 18 From thence hee saileth to Syria, 19 and so to Ephesus, 21 At Galatia and Phrygia hee strengtheneth the disciples, 24 Apollon being most perfectly instructed by Aquila, 28 preacheth Christ with great efficacy.

After these things, Paul departed from Athens, and came to Corinth,

2 And found a certaine Iewe named Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that Claudius had commanded all Iewes to depart from Rome) and he came vnto them.

3 And because hee was of the same craft, hee abode with them and wrought (for their craft was to make tentes.)

4 And hee disputed in the Synagogue euery Sabbath day, and exhorted the Iewes, and the Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul forced in Spirit, testified to the Iewes that Iesus was the Christ.

6 And when they resisted, and blasphemed, hee shooke his raiment, and said vnto them, Your blood be vpon your owne head: I am cleane from henceforth will I goe vnto the Gentiles.

7 So hee departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And Crispus the chiefe ruler of the Synagogue beleueed in the Lord with all his house.

9 ¶ And Crispus the chiefe ruler of the Synagogue beleueed in the Lord with all his house.

10 ¶ And Crispus the chiefe ruler of the Synagogue beleueed in the Lord with all his house.

hold: and many of the Corinthians hearing it, beleueed and were baptized.

¶ Then said the Lord to Paul in the night by a vision, Feare not, but speake, and holde not thy peace.

10 For I am with thee, and no man shall lay hands on thee to hurt thee: for I haue much people in this cite.

11 So he continued there a yeece & sixe moneths, and taught the word of God among them.

12 ¶ Now when Gallio was deputie of Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate,

13 Saying, This fellowe periuadeth men to worship God otherwise then the Law appointeth.

14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill deepe, O ye Iewes, I would according to a reason maintaine you.

15 But if it be a question of wordes and names, and of your Lawe, looke ye to it your felues: for I will be no iudge of those things.

16 And hee draue them from the iudgement seate.

17 Then tooke all the Grecians Sosthenes the chiefe ruler of the Synagogue, and beate him before the iudgement seate: but Gallio caried nothing for those things.

18 ¶ But when Paul had tarried there yet a good while, he tooke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that hee had shorne his head in Cenchrea: for he had a vowe.

19 Then he came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes.

20 ¶ Who desired him to tarry a longer time with them: but he would not consent.

21 But bad them farewell, saying, I must needs keepe this feast that cometh, in Hierusalem: but I will returne againe vnto you, if God will. So he sailed from Ephesus.

22 ¶ And when he came downe to Cesarea, he went vp to Hierusalem: and when he had saluted the Church, he went down vnto Antiochia.

23 Now when he had tarried there a while, he departed, and went thorow the countrey of Galatia & Phrygia by order, strengthening all the disciples.

24 ¶ And a certaine Iewe named Apollon borne at Alexandria, came to Ephesus, an eloquent man, and mightie in the Scriptures.

25 The same was instructed in the way of the Lord, and hee spake feruently in the Spirit, and taught diligently the things of the Lord, & knew both the baptism of Iohn onely.

26 And he began to speake boldly in the Synagogue. Whom when Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after hee was come thither, he holpe them much which had beleueed thorow P. grace.

28 For mightily hee contended publicly the Iewes, with great vberencie, shewing by the Scriptures, that Iesus was that Christ.

29 ¶ Apollon publy & learned man, teacheth not vnto the Iewes, but to the Gentiles.

4 God death is
much and main-
taineth the con-
fession of his
fame.

4 Word for word,
saith, wherefore
they in former
times haue
not the names
of their Saviour
but Paul saith
that hee
continued
teaching the word
of God, and the
lawe of the
state belonging
nothing to them,
which were
not their
business, but
a matter to
be done in
them.

5 The wicked
among vnto
the word of
God, doing
nothing, but
their end
was to
showe
that they
were
not
of the
lawe.

6 That is, if
the
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from
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hee
would
haue
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7 That is, if
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24 That is, if
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C H A P. XIX.

1 Certain disciples at Ephesus, 2 having early received Iohas baptisme, 3 and knew not the wylde gyfte of the holy Ghoſt, whereunto God had beſtow'd his ſonnes kingdom, 4 are ſerued in the Name of Ieſus. The Jewiſh exorcists 16 are beaſts of the deuil, 19 Conuincing bookeſt are burnt, 24 Demetrius 29 raiſeth ſedition againſt Paul.

And ſo came to paſſe, while Apollos was at Corinth, that Paul when he paſſed thorow the vpper coaſts, came to Ephesus, and found certain diſciples,

2 And ſayd vnto them, Hauſe ye receiued the holy Ghoſt ſince ye beleued? And they ſayd vnto him, Wee haue not ſo much as heard whether there be an holy Ghoſt.

3 And he ſaid vnto them, Vnto what were ye then baptizd? And they ſayd, Vnto Iohns baptiſme.

4 Then ſayd Paul, & Iohn verely baptizd with the baptiſme of repentance, ſaying vnto the people, that they ſhould beleue in him, which ſhould come after him, that is, in Chriſt Ieſus.

5 And when they heard it, they were baptizd in the Name of the Lord Ieſus.

6 So Paul layde his hands vpon them, and the holy Ghoſt came on them, and they ſpake the tongues, and prophesied.

7 And all the men were about twelue.

8 Moreover he went into the Synagogue, and ſpake boldly for the ſpace of three moneths, diſputing and exhorting to the things that appertaine to the kingdom of God.

9 But when certain were hardened, and diſobeyed, ſpeaking euill of the way of God before the multitude, hee departed from them, and ſeparated the diſciples, and diſputed dayly in the ſchool of one Tyrannus.

10 And this was done by the ſpace of two yere, ſo that all they which dwelt in Aſia, heard the word of J Lord Ieſus, both Iewes & Grecians.

11 And God wrought no ſmall miracles by the hands of Paul,

12 So that from his body were brought vnto the ſicke, kercheſes, or handkercheſes, and the diſeaſes departed from them, and the euill ſpirits went out of them.

13 Then certain of ſeuerall Iewes, ſeuerall exorcists, tooke in hand to name our them which had euill ſpirits, the Name of the Lord Ieſus, ſaying, We adure you by Ieſus, whom Paul preacheth,

14 And there were certain ſonnes of Sceua a Iewe, the Prielt, about ſeven which did this)

15 And the euill ſpirit answered, and ſayd, Ieſus I acknowledge, & Paul I know: but who are ye?

16 And the man in whom the euill ſpirit was, rann on them, and ouercame them, and preuailed againſt them, ſo that they fled out of that houſe, naked, and wounded.

17 And this was known to all the Iewes and Grecians alſo, which dwelt at Ephesus, and ſcare came on them all, and the Name of the Lord Ieſus was magnified,

18 And many that beleueed, came and confeſſed, and ſhewed their workes.

19 Many alſo of them which vſed curious artes, brought their bookes, and burned them before all men: and they counted the price of them, and found it fifte thouſand pieces of ſilver.

20 So the word of God grewe mightily, and prevailed.

21 ¶ Now when theſe things were accompliſhed, Paul purpoſed by the ſpirit to paſſe through Macedonia and Achaia, and to goe to Hieruſalem, ſaying, After I haue bene there, I muſt alſo fee Rome.

22 So ſent he into Macedonia two of them that miniſtred vnto him, Timotheus, and Erastus, but he remained in Aſia for a ſeaſon.

23 And the ſame time there aroſe no ſmall trouble about that way.

24 For a certaine man named Demetrius a ſiluerſmith, which made ſilver temples of Diana, brought great gaines vnto the craftſmen,

25 Whom he called together, with the workmen of like things, and ſayd, Syrs, ye know that by this craft we haue our goods:

26 Moreouer ye ſee and heere, that not alone at Ephesus, but almoſt throughout all Aſia this Paul hath perſwaded, and turned away much people, ſaying, That they be not gods which are made with handes.

27 So that this is not only this thing is dangerous vnto vs, that this our portion ſhalbe reproued, but alſo that the temple of the great goddeſſe Diana ſhould be nothing eſteemed, and that it would come to paſſe that her magnificence, which all Aſia & the world worſhippeth, ſhould be deſtroyed.

28 Now when they heard it, they were full of wrath, and cryed out, ſaying, Great is Diana of the Ephelians.

29 And the whole cite was full of confulſion, and they ruſhed into the common place with one aſſent, and caught Gaius, and Aristarchus, men of Macedonia, and Pauls companions of his journey.

30 And when Paul would haue entred in vnto the people, the diſciples ſuffered him not.

31 Certaine alſo of chiefe of Aſia, which were his friends, ſent vnto him, deſiring him that he would not preſent himſelfe in the Common place.

32 Some therefore cried one thing, and ſome another: for the aſſembly was out of order, and the more part knewe not wherefore they were come together.

33 And ſome of the company drew forth Alexander, the Iewes thruſhing him forwards. Alexander then bekened with the hand, and would haue excuſed the matter to the people.

34 But when they knew that hee was a Iew, there aroſe a ſhout almoſt for the ſpace of two houres, of all men crying, Great is Diana of the Ephelians.

35 Then the towne clark when hee had ſtayed the people, ſayd, Ye men of Ephesus, what man is it that knoweth not howe that the cite of the Ephelians is a worſhipper of the great goddeſſe Diana, & of her image, which came downe from Iupiter?

36 Seeing then that no man can ſpeake againſt theſe things, ye ought to be appeaſed, and to doe nothing raſhly.

37 For ye haue brought hither theſe men, which haue neither committed ſacrilege, neither doe blaſpheme your goddeſſe.

38 Wherefore, if Demetrius and the craftſmen which are with him, haue a matter againſt any man, let her lawe be open, and there are Deputies to let them accuſe one another.

39 But if ye inquire any thing concerning other matters,

6 Paul is neuer wearie.

7 By the miniſtry of Gods ſpirits: therefore we may not ſay that Paul was head ſtroke to death, but as the ſpirit of God led him.

8 Gaius clothed with a ſhew of religion, is the very cauſe wherefore idolatrie is ſtill ſo much and ſtubbornly deſtroyed.

9 Theſe were ſome curious counterfeit temples with Diana was picture in them, which they thought that worſhipped her.

10 As if he ſaid, If Paul got an ſhew as he haſt begunne to confute the opinion, which man haue of Diana muſt, all this our good will come to naught.

11 Rom. 16.23.

12 Cor. 1.14.

13 Col. 2.18.

14 Thereſore ſaye in all Churches, and eſpecially in the manichee, an inuincible eloquence, which may not by any ſhewes of ſuſtainer be overcome, which notwithſtanding muſt ſuffer in ſilence moſtly to be governed by wiſdom.

15 In head of reſon, the idolatrie are ſufficiently contented with their owne madneſſe and overieſt, and thoſe who the greater deſire that they be ſuſtained.

16 An example of a poliſh man who redeemed himſelfe from priſon and quieted with lies, which Paul would neuer haue done.

17 The Ephelians beſtood ſtill, ſeeing the ſhew of Diana came downe from Iupiter.

18 Haue ought to accuſe any man of.

19 For there are certain daies appointed for cauſes, and miniſters of the court, and the Deputies ſit.

20 By the Deputies are meant alſo the Deputies, which miniſters of the court are called.

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CHAP. XXI.

1 Paul went toward Hierusalem: & as he came he saluted with Philip the Evangelist: 10 Agabus foretold him of his bands. 17 After he came to Hierusalem, 26 and into the Temple, 27 the Jews laid hands on him: 32 Lyfias the captain taketh him from them.

And as we lanced forth, and were departed from them, y we came with a straight course vnto Coos, & the day following vnto the Rhodes, and from thence vnto Patara.

2 And we found a shippe that went ouer vnto Phenice, and went aboard, and set forth.

3 And when we had discouered Cyprus, we left it on the left hand, and sailed toward Syria, and arrived at Tyrus: for there the ship vntold the burden.

4 And when we had found disciples, we taried there feuen dayes. And they told Paul through the Spirit, that he should not goe vp to Hierusalem.

5 But when the dayes were ended, we departed and went our way: & they all accompanied vs with wiuues and children, euen out of the citie: and we kneeling downe on the shore, prayed.

6 Then when we had embraced one another, we tooke ship, and they returned home.

7 And when we had enlied the course from Tyrus, we arrived at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and wee that were with him, departed, and came vnto Cæsarea: and we entered into the house of ϕ Philip the Evangelist, which was one of the β Levites Deacons, and abode with him.

9 Now he had foure daughters virgins, which did prophetic.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, he tooke Pauls girdle, & bound his owne hands & feet, and said, Thus saith γ holy Ghost, So shall the Jewes at Hierusalem binde the man that oweth this girdle, and shall deliuer him into γ hands of the Gentiles.

12 And when we had heard these things, both wee and other of the same place besought him that he would not goe vp to Hierusalem.

13 Then Paul answered, and said, What doe ye weeping and breaking mine heart? For I am ready to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 β So when he would not be perswaded, we ceased, saying, The will of the Lord be done.

15 And after those dayes we trusted vp our fardels, and went vp to Hierusalem.

16 There went with vs also certain of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an olde disciple, with whome we should lodge.

17 And when we were come to Hierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled.

19 And when hee had embraced them, hee tolde by order all things, that God had wrought among the Gentiles by his ministratiō.

20 β So when they heard γ they glorified God, and said vnto him, Thou seest, brethren, how many thousand Jewes there are which beleue, and they are all zealous of the Lawe:

21 Nowe they are informed of thee, that thou teachest all the Jewes, which are among the Gen-

tiles to forsake Moses, and sayest that they ought not to circumcise their sonnes, neither to liue after the customes.

22 What is then to be done? the multitude must needs come together: for they shall heare that thou art com e.

23 Doe therefore this that we say to thee, We haue foure men, which haue a vowe,

24 Them take, and β purifie thy selfe with them, and β contribute with them, that they may β haue their heads: and all shall know, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Lawe.

25 For as touching the Gentiles, which beleue, we haue written, and determined that they obserue no such thing, but that they keepe themselves from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entered into the Temple, β declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 β And when the feuen dayes were almost ended, the Jewes which were of Asia (when they sawe him in the Temple) moued all the people, and layd hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, & the Law, and this place: moreouer, hee hath brought Grecians into the Temple, and hath polluted this hol y place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the ekie was moued, and the people ranne together: and they tooke Paul & drew him out of the Temple, and forthwith the doores were shut.

31 β But as they went: out to kil him, tidings came vnto the chiefe captain of the band, that all Hierusalem was on an uproar.

32 Who immediately tooke souldiers and Centurions, and ran downe vnto them: and when they saw the chiefe Capitaine and the souldiers, they left beating of Paul.

33 Then the chiefe Capitaine came heere and tooke him, & commanded him to be bound with two chaines, and demanded who hee was, and what he had done.

34 And one cried this, another that, among the people. So when he could not know the certaintie for the tumult, he commanded him to be led into the castell.

35 And when he came vnto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castell, hee sayde vnto the chiefe Capitaine, May I speake vnto thee? Who sayde, Canst thou speake Greeke?

38 Art not thou? β Egyptian who before these dayes raised a sedition, & led out into the wilderness foure thousand men that were murderers?

39 Then Paul sayd, Doubtlesse, I am a man which am a Jewe, and citizen of Tarsus, a famous

d That is, constitute thy selfe, for he sheweth not here of the multitude, but of such as were subject to the word of the Nazarenes.

e That it may be knowne, that these will not easily protest at the vowe, but also a chiefe man in it: and therefore it is said afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarenes offerings were appointed, yet they might also knowe the vowe.

f The Priests were to be ministers of the accomplishment of the dayes of the purification, because there were sacrifices to be offered the same day, that there were none made.

g A preposterous zeale is the cause of great confusion, and great mischiefes.

h God findeth fault euery man amongst the wicked and prophane.

i The end of his rebuke.

k Teaching this Egyptian which offended these thousand men, that were murderers.

l Teaching this Egyptian which offended these thousand men, that were murderers.

m Teaching this Egyptian which offended these thousand men, that were murderers.

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ad Teaching this Egyptian which offended these thousand men, that were murderers.

ae Teaching this Egyptian which offended these thousand men, that were murderers.

city of Cilicia, and I beseech thee, suffer mee to speake vnto the people.

40 And when hee had giuen him licence, Paul stood on the grieces, and bekened with the hand vnto the people: and when there was made great silence, hee spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

¹ Paul pleadeth a reason of his faith. ²² and the Jews heare him a while: ²³ Till Iulius saue as they cryed out, ²⁴ for a commandment to be scourged and examined, ²⁷ and so declareth that he is a citizen of Rome.

YE men, brethren, and Fathers, heare my defence now towards you.

² And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he sayd

³ I am verely a man, which ~~am~~ a Jew, borne in Tarsus in Cilicia, but brought vp in this cite at the ^a feete of Gamaliel, and instructed according to the perfect maner of the Lawe of the Fathers, and was zealous toward God, as ye all are this day.

⁴ And I perfected this way vnto the death, binding and deliuering into prison both men and women.

⁵ As also the chiefe Priest doth beare me witness, & all the company of the Elders: of whom also I receiued letters vnto the brethren, & went to Damascus to bring them which were there, bound vnto Hierusalem, that they might be punished.

⁶ ¶ And so it was, as Iourneyed and was come neere vnto Damascus about noone, that suddenly there shone from beauen a great light round about me.

⁷ So I fel vnto the earth, & heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

⁸ Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazareth, whom thou persecutest.

⁹ Moreover they that were with mee, sawe in deede a light and were afraid: but they heard not the voyce of him that spake vnto me.

¹⁰ Then I sayd, What shall I doe, Lord? And the Lord sayd vnto me, Arise, and go into Damascus: and there it shall be tolde thee of all things, which are appointed for thee to doe.

¹¹ So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

¹² And one Ananias a godly man, as pertaining to the Lawe, hauing good report of all the Iewes which dwelt there,

¹³ Came vnto me, and stood, & said vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him.

¹⁴ And he sayd, The God of our fathers hath appoynted thee, that thou shouldest know his will, and shouldest see that Iust one, & shouldest heare the voyce of his mouth.

¹⁵ For thou shalt be his witness vnto all men, of the things which thou hast seene and heard.

¹⁶ Now therefore why tarriest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the Name of the Lord.

¹⁷ ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a trance,

¹⁸ And sawe him, saying vnto me, Make haste, and get thee quickly out of Hierusalem: for they will not receiue thy witness concerning me.

¹⁹ Then I said, Lord, they knowe that I persecuted, and beat in euery Synagoge them that beleueed in thee.

²⁰ And when the blood of thy martyr Steuen was shed, I also stood by, and consented vnto his death, & kept the clothes of them that slew him.

²¹ Then he said vnto mee, Depart: for I will send thee farre hence vnto the Gentiles.

²² ¶ And they heard him vnto this word but then they lift vp their voices, and said, Away with such a fellowe from the earth: for it is not meete that he should liue.

²³ And as they cried & cast off their clothes, and threw dust into the ayre,

²⁴ The chiefe captaine commanded him to be led into the castle, and bade that he should be scourged, and examined, that hee might knowe wherefore they cried fo on him.

²⁵ ¶ And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawful for you to scourge one that is a Romane, and not condemned?

²⁶ Now when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heed what thou doest: for this man is a Romane.

²⁷ Then the chiefe captaine came, and said to him, Tel me, art thou a Romane? And he said, Yea.

²⁸ And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was fo borne.

²⁹ Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afraid, after he knewe that hee was a Romane, and that he had bound him.

³⁰ On the next day, because hee would haue knownen the certaintie wherefore he was accused of the Iewes, hee loosed him from his bonds, and commaunded the hie Priests and all their Council to come together: and he brought Paul, and set him before them.

CHAP. XXII.

¹ At Pauls pleade for his cause, ^a Ananias commaundeth them to smite him: ⁷ Differences arise of his accusers: ¹¹ God recom-
peth him. ¹⁴ The Iewes laying waite for Paul as he declared vnto the chiefe captaine: ²⁷ He smiteth him to Felix the Governor.

ANd ^a Paul behelde earnestly the Council, and said, Men & brethren, I haue in all good conscience serued God vntill this day.

² Then the hie Priest Ananias commaunded them that stood by, to smite him on the mouth.

³ Then said Paul to him, God will smite thee, thou whited wall: for thou stitest to iudge me according to the Lawe, and & transgressing the Lawe, commaundest thou me to be smitten?

⁴ And they that stood by, said, Reuilest thou Gods hie Priest?

⁵ ¶ Then said Paul, I knew not, brethren, that hee was the hie Priest: for it is written, ¶ Thou shalt not speake euill of the ruler of thy people.

⁶ But when Paul perceived that the one part were of the Sadduces, and the other of the

with a quiet and peaceable minde. ^a It appeareth plainly by the Greeke phrase, that Paul did not curse the hie Priest, but only pronounce the punishment of God to them.

^b That is, a vengeance and sharp speech, but yet not repeated: for hee saith, maye speak roughly, and yete wote of the better affliction of a sinne, and my minde.

^c For the Lawe commaundeth the Judge to heare the person that is accused patiently, and to pronounce the iustitiae accordingly.

^d We will willingly and from the heart giue honour to Magistrates, although they be tyrants. ¶ Exord. lxxij.

^e We may lawfully sometimes let the wicked together by the eares, that they maye leaue off to sinne, so that they be with no hindrance of the truth.

^b This is properly spoken: for Iesus was murdered by sort of consensu, not by order of iustice, but by open force: for at that time the Iewes could not put any man to death by Lawe.

^c Stout and dishonourable pride will neither in selfe embrace the truth, neither suffer what to receive it.

^d The description of a Christian truly holy, and of an hereticall and mal malicious.

^e The weakness of the flesh doth not consider what is better, nor what is profitable, and therewithall maketh the preiudice according as it appeareth presently.

^f There is no cause why we may not in these lastfull manner which God giueth vnto us, as well as to any as an iustice.

^g It is by nature, that hee is the best of the chiefe.

^h Paul, against the false accusations of his enemies, set forth a good conscience, but proueth whether the reprocheth the whole course of his life.

ⁱ Hypocrites are constrained as length, to beate themselves by their intemperance.

^j It is lawful for vs to complaine of iniuries, & to summon the wicked to the iudgement seat of God, in that we do it without hatred, and

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Pharises, he cried in the Councell, Men and brethren, **✠** I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 ⁶ And when he had sayd this, there was a diffension betwene the Pharifes and the Sadduces. so that the multitude was diuided.

8 74 For the Sadduces say that there is no resurrection, neither ^d Angel, nor spirit: but the Pharises confesse both.

9 Then there was a great crie: and the
Scribes of the Pharisees part rose vp, and strone,
saying, Wee finde none euill in this man: but if a
spirit or an Angel hath spoken to him, let vs not
fight against God.

10 ¶ And when there was a great diffension, the chiefe captaine, fearing lest Paul should have bene pulled in peeces of them, commanded the souldiers to go downe, and take him from among them, and to bring him into the castell.

11 Now the night following, the Lord stood by him, and said, Be of good courage Paul: for as thou hast testified of mee in Hierusalem, so must thou beare witnesse also at Rome.

12 ¹⁰ And when the day was come, certaine of the Iewes made an assembly, and bound themselves with a curse, saying, that they would neither eat nor drinke, till they had killed Paul.

13 And they were moe then fortie, which had made this conspiracie.

14 And they came to the chiefe Priestes and Elders, and said, We haue bound our selues with a solemne curse, that we will eat nothing, vntill we haue slaine Paul.

15 Now therefore, ye and the 8 Councell, signifie to the chiefe captaine, that hee bring him forth vnto you to morow: as though you would know something more perfectly of him, and we, or euer he come nere, will be ready to kill him.

16 But when Pauls sisters some heard of their
laying a wait, he went, and entred into the castell,
and tolde Paul.

17 ¹¹ And Paul called one of the Centurions vnto him, and said, Take this yong man hence vnto the chiefe captaine: for hee hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and sayd, Paul the prisoner called me vnto him, and prayed me to bring this yoong man vnto thee, which hath something to say vnto thee.

19 Then the chiefe capitaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And beſayd, The Iewes haue conſpired to
deſire thee, that thou wouldſt bring forth Paul
to ſhew him into the coſtell, as though they would
inquire ſomewhat of him more perfectly :

21 But let them not persuade thee: for there lie in wait for him of them, more then forty men, which have bound themselves with a curse, that they will neither eat nor drinke, till they have killed him: and now are they ready, and wait for thy promise.

23 The chiefe captaine ther let the young
tran depart, after hee had charged him to vtter it
to no man, tunc he hadt shewed him these things.

23 And he called unto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may go to Caesarea, and horsemen

threeſcore and ten, and two hundred with darts,
at the third houre of the night :

24 And let them make ready an horse, that Paul being set on, may be brought safe vnto Felix the Gouverneur.

25 And he wrote an epistle in this maner :

26 13 CLAUDIUS Lysias vnto the most noble
Gouernour Fœlix sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garison, and rescued him, perceiuing that he was a Romane.

28 And when I would haue knowne the cause
wherefore they accused him, I brought him forth
into their Councell.

29 There I perceived that he was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed me; how that the Jewes layd wait for the man, I sent *him* straightway to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Agripas:

32 And the next day, they left the horsemen
to go with him, and returned vnto the Castell.

33 Now when they came to Caesarea, they delivered the epistle to the Gouvernour, and presented Paul also vnto him.

34 So when the Gouvernour had read it, he asked of what province he was : and when he understood that he was of Cilicia,

35 I will heare thee, said he, when thine accusers are also come, and commanded him to be kept in Herods judgement hall.

CHAP. XXIII.

2 *Tyrannus accuseth Paul: 10 He answereth for himself: 17 He preacheth Christ to the governor and his wife. 27 Felix hopeth, but in vain, to receive a bribe, 38 who going from his office leaveth Paul in prison.*

NOW after these dayes, Ananias the hie Priest came downe with the Elders, and with Tertullus a certeine oratour, which appeared before the Cōuēnour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that we have obtained great quietnesse through thee, and that many ^h woorthy things are done vnto this nation through thy providence,

3 We acknowledge it wholly, and in all places, most noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray
thee, that thou wouldest heare vs of thy cuntesie
a few words.

5 Certainly we haue found this man a pestilent fellow, and a mouer of sedition among all the Iewes thorowout the world, and a chiefe mainteince of the sect of the Nazarites:

6 And hath gone about to pollute the Temple : therefore we tooke him , and would haue iudged him according to our Law :

7 But the chiefe captaine Lyfias came vpon vs, and with great violence tooke him out of our hands.

8 Commanding his accusers to come to thee: of whom thou mayst (if thou wilt inquire) know all these things whereof we accuse him.

of the town's name where they thought that Christ was born,
that Indian the Apostles called him Galilee.

13 Lyfias is suddenly made by the Lord, Paul's presence.

Thy pacifiers, who
they can not do
what they would
do by force and
deceit, at length
they go about to
compass it by a
show of Law.

A few railers that
presume with great
liberty and con-
fidence, and yet
toypish respect
that he did many
poorly things, as
has been made
known by the
testimonies of
his enemies, and
that thus deriding
worse the Ap-
ostles in Christ,
which caused great
grief in the
Church of the
first-born, and
that the Stokes
ward is to be a per-
petrator of such
deceit and de-
bauchery.

Word for word,
plague.

1. *Terrullus by the*
demits rhetoric
beginning with
flattery, maketh an
end with lies: but
Paul being heaven
ly cloysed, and
but a simple de
claring, calleth off
from himselfe the
crime of sedition,
wherein he was
burdened, with a
simple deniall.
 2. *Paul pleaded his*
cause two yerres be
fore Felix departed
out of the province,
Chap. 27. but he had
governour Tracho
nit, and Statues,
and Galatians, for
that Claudius
made him Govern
our of Iudaea. In
spite in the history
of the Iewes warre,
lib. 2. cap. 11.
 3. *They cannot lay*
forth before her,
and prove by good
reason.
 4. *Paul goeth in*
scale of religion,
from a state con
demned to a state of
quiltie, not onely
not denying that
religio which was
obedient against
him, but also pro
ving it to be true,
so be heavenly c
from God, and to
be the eldest of
all religions.
 5. *Here this word,*
Herefor, or fell is
tern in good part.
 6. *Paul in conclu*
sion telleth the
thing which was
done, only, which
Terrullus had be
fore diuers wayes
corrected.
 7. *And while I*
was busy about
these things,
 8. *I Herold it app*
ereth that the of
Asia were Paul his
varrants, and these
that stirred up the
people against him,
 9. *Hee brough me,*
 10. *The Iudge judg*
eth his sentence,
because the matter
is doubtfull,
 11. *Felix could not*
judge whether he
had done wisely
in the matter of
his religion or no,
would he had better
understanding of
that way which
Paul professed: and
as for o
ther matters touch
ing the religion,
he thought good
to deferre it till he
heard Lyfias,
and therefore he
said Paul some
times were hither,
 12. *God is a*
keeper of his ser
uants, and the for
ce of the truth is
woondefull, even
among men
which are otherwise
prophane.
 13. *This Drusilla*
was Agrippa his
filter, of whom
Lake sheweth after
ward, a very heret
icall and licentious
woman, and being
the wife of Arch
elus King of the
Emirs, who was
circumcised, de
parted from him,
and went
to this Felix the
brother of our
Paulus, who was
sometime here
his husband.
 14. *In a*
naughty world,
that is guilty to
itselfe, although
sometime there
be some
of religion by
and by it will
be extinguished:
but in the
meane season
we have
need of patience,
and that continu
all.

9 And the Iewes likewise affirmed, saying that it was so.
 10 Then Paul, after that the governour had beckoned vnto him that he should speak, answered, I do the more gladly answer for my selfe, forasmuch as I know that thou hast bene of many yerres a iudge vnto this nation,
 11 Seeing that thou mayest know, that there are but twelue dayes since I came vp to worship in Hierusalem.
 12 And they neither found mee in the Temple, disputing with any man, neither making vproug among the people, neither in the Synagogues, nor in the city.
 13 Neither can they prouoe the things, whereof they now accuse me.
 14 But this I confesse vnto thee, that after the way (which they call heresie) do worship I the God of my fathers, beleueing all things which are written in the Law and the Prophets,
 15 And haue hope towards God, that the resurrection of the dead, which they themselves look for also, shalbe both of iust and iniust.
 16 And herein I deniour my selfe to haue alway a cleare conscience toward God and toward men.
 17 A Now after many yerres, I came & brought almes to my nation and offerings.
 18 At what time, certaine Iewes of Asia found mee iurised in the Temple, neither with multitude, nor with tumult.
 19 Who ought to haue bene present before thee, and accuse me, if they had ought against me.
 20 Or let these themselves say, if they haue found any iust thing in me, while I stood in the Council,
 21 Except in this for this one voice, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.
 22 Now when Felix heard these things, hee deferred them, and said, When I shall more perfectly know the things which concerne this way, by the comming of Lyfias the chiefe Captaine, I will decide your matter.
 23 Then hee commanded a Centurion to keepe Paul, and that he should haue care, and that he should for bid none of his acquaintance to minister vnto him, or to come vnto him.
 24 And after certeine dayes, came Felix with his wife Druisilla, which was a Iewesse, and he called forth Paul, and heard him of the faith in Christ.
 25 And as hee disposed of righteousnes & temperance, & of the iudgement to come, Felix trembled, and answered, Go thy way for this time, and when I haue convenient time, I will call for thee.
 26 Hee hoped also that money should haue bene giuen him of Paul, that he might loose him: wherefore he sent for him the oftener, and commended with him.
 27 When two yerres were expired, Porcius

Festus came into Felix roomes: and Felix willing to get fauour of the Iewes, left Paul bound.

CHAP. XXV.

Festus succeeding Felix, a commendeth Paul to be brought for the. 11 Paul appeareth vnto Caesar. 12 Festus appointeth Pauls manner to King Agrippa, 13 and brougheth him before him, 17. that he may consider his cause.

When Festus was then come into the province, after three dayes hee went vp from Caesarea vnto Hierusalem.

Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,

And desired fauour against him, that hee would send for him to Hierusalem: and they layd wait to kill him by the way.

But Felix answered, that Paul should be kept at Caesarea, & that he himselfe would shortly depart thither.

Let them therefore, sayd he, which among you are able, come downe with vs: and if there be any wickednesse in the man, let them accuse him.

Now when he had taried among them no more then ten dayes, he went downe to Caesarea, and the next daye fate in the iudgement seat, and commanded Paul to be brought.

And when he was come, the Iewes which were come from Hierusalem, stood about him and layd many and grievous complaints against Paul, whereof they could make no plaine p'roofe,

Forasmuch as he answered, that he had neither offended any thing against the lawe of the Iewes, neither against the temple, nor against Cesar.

Yet Festus willing to get fauour of the Iewes, answered Paul and sayd, Wilt thou go vp to Hierusalem, & there be iudged of these things before me?

Then said Paul, I stand at Caesars iudgement seat, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest.

For if I haue done wrong, or committed any thing woorthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man, to pleasure them, can deliuer me to them: I appeale vnto Cesar.

Then when Festus had spoken with the Councell, he answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou go.

And after certeine dayes: King Agrippa and Bernice came downe to Caesarea to salute Festus.

And when they had remained there many dayes, Festus declared Pauls cause vnto the Kings, saying, There is a certaine man left in prison by Felix,

Of whom when I came to Hierusalem, the high Priests and Elders of the Iewes informed me, and desired to haue iudgement against him.

To whom I answered, that it is not the manner of the Romans for fauor to deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe, concerning the crime.

Therefore when they were come hither, without delaye the day following I fate on the iudgement seat, and commanded the man to be brought forth.

Against whom when the accusers stood vp, they

For whereas hee hath bene bound since very much in the province, had it not bene for fauour of his brother Paulus, he should haue died for it: so that we may rather herely why he would haue pleased the Iewes.
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 Therefore when they were come hither, without delaye the day following I fate on the iudgement seat, and commanded the man to be brought forth.
 Against whom when the accusers stood vp, they

they brought no crime of such things as I supposed :

9 But had certain questions against him of their owne ^dsuperstition, and of one Iesus which was dead, whom Paul affirmed to be alive.

10 And because I doubted of such manner of question, I asked him whether he would goe to Hierusalem, and there be iudged of these things.

11 But because he appealed to be referred to the examination of Augustus, I commanded him to be kept, till I might send him to Cesar.

12 Then Agrippa said vnto Festus, I would also heare the man my selfe. To morrow, said hee, thou shalt heare him.

13 And on the morowe when Agrippa was come and Bernice with great pompe, and were entred into the Common hall with the chiefe capitaines and chiefe men of the cite, at Festus commandement Paul was brought forth.

14 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whom all the multitude of the Iewes have called vpon me, both at Hierusalem, and heere, crying, that he ought not to liue any longer.

15 Yet haue I found nothing worthy of death, that hee hath committed: neither hellesie, seeing that he hath appealed to Augustus, I haue determined to send him.

16 Of whom I haue no certaine thing to write vnto my Lord: wherefore I haue brought him forth vnto you, and especially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

17 For me thinketh it unreasonable to send a prisoner, and not to shewe the causes which are laid against him.

CHAP. XXVI.

1 Paul in the presence of Agrippa, & declareth his life from his childhood, to the calling, 13 with such effluie of words, 18 that almost he perswaded him to Christianity: 30 That he and his company depart doing nothing in Pauls matter.

1 Hen Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 I thinke my selfe happy, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore I beseech thee to heare mee patiently.

4 And as touching my life from my childhood, and what it was from the beginning among mine owne nation at Hierusalem, knowe all the Iewes,

5 Which knewe me heretofore, euen from my Elders (if they would testifie) that after the most strait sect of our religion I liued a Pharise.

6 And nowe I stand and am accused for the hope of the promes made of God vnto our fathers.

7 Whereunto our twelve tribes instantly serving God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to doe many contrary things against the

Name of Iesus of Nazareth.

10 Which thing I also did in Hierusalem: for many of the Sains I shut vp in prison, hauing receiued authoritie of the hie Priests, and when they were put to death, I gaue my sentence.

11 And I punished them throughout all the Synagogues, & compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to a Damascus with authoritie, and commission from the hie Priests,

13 At midday, O King, I saw in the way a light from heauen, ouerhailling the brightnesse of the sunne, shine round about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voyce speaking vnto me, & saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against prickles.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee this a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from this people, and to the Gentiles, vnto whom now I send thee,

18 To open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiveness of finnes, and inheritance among them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not disobedient vnto the heauently vision,

20: But shewed first vnto them of Damascus, and at Hierusalem, and throughout all the coasts of Iudea, and then to the Gentiles, that they should repent and turne to God, and doe works worthy amendment of life.

21 For this cause the Iewes caught me in the Temple, and went about to kill me.

22 Nevertheless, I obtained helpe of God, and continue vnto this day, witnessing both to small and to great, (saying none other things, then those which the Prophets and Moses did say should come,

23 To wit, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light vnto this people, and to the Gentiles.

24 And as he thus answered for himselfe, Festus said with a loud voyce, Paul, thou art besides thy selfe, much learning doeth make thee madde.

25 But he said, I am not mad, O noble Festus, but I speake the wordes of truth and sobernesse.

26 For the King knoweth of these things, before whom also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a corner.

27 O King Agrippa, becauseth thou the Prophets? I know that thou believest.

28 Then Agrippa said vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul said, I would to God that not only thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the King

Chap. 23.

I am confounded, and allowed of thee saying: for he was not a sinner. By his own punishment. Chap. 24.

The end of the Gospel is to loue them which are brought to the knowledge of Christ, and are faithful and faithful in him being laid hold on by faith. Paul alledged God to be author of the office of his Apostleship, and his grace as a witness. Chap. 23. 26. and 24. Chap. 24. 20. Christ is the end of the Law, and the Prophets. To turne our hearts to Christ. Iohns not be such a King as the Iewes dreamed of, but one appointed to heare our sinnes, and the punishment of our sinnes. The first of them which are raised from the dead. Left yet, and that a small light left which should enlighten: and this is the light of the Gospel, which almost in all languages signifies sometimes death, and sometimes wisdom and salvation. The wisdom of God is made manifest to foolish, yet notwithstanding we foolishly as we know the truth of it secretly, and privately. Paul is here forgetting himselfe, that he is dead a prisoner to defend his cause, forgetteth not the office of his Apostleship. I would to God that not only thou, but also all that heare me to day, might be made as I am, my bonds except, to Paul is saluational quiet, and yet not dissatisfied.

round the gouernour, and Benice, and they that late with them.

20 And when they were gone apart, they talked betwene themselves, saying, This man doeth nothing worthe of death, nor of bonds.

21 Then said Agrippa vnto Felus, This man might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

2 Paul 7. a foretelleth the perill of the voyage, 11 but he is not beleued, 12 They are tossed to and fro with the tempest, 21. 41 and suffer shipwracke: 39 Yet all safe and sound, 44 escape to land.

Now when it was concluded, that we should saile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Iulius, of the hand of Augustus.

2 And 4 we entred into a shipp of Adramy-tum, purposing to saile by the coastes of Asia, and launched forth, and had Aristarchis of Macedonia, a Thessalonian, with vs.

3 And the next day we arrived at Sidon: and Iulius courteously entreated Paul, and gaue him libertie to go vnto his friends, that they might refresh him.

4 And from thence we launched, & sailed hard by Cyprus, because the windees were contrary.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

6 And there the Centurion found a shipp of Alexandria, sayling into Italie, and put vs therein.

7 And when we had sailed slowly many dayes, and fearee were come against Gnidium, because the winde suffered vs not, we failed hard by Candie, neere to Solomoe.

8 And with much adoe sayled beyond it, and came vnto a certaine place called the Iyre habens, neere vnto the which was the citie Lasea.

9 So when much time was spent, and sayling was now iopardous, because allo the 10 Fast was now passed, Paul exhorted them,

10 And said vnto them, Syrs, I see that this voyage will be with hurt & much damage, not of the lading and ship onely, but also of our liues.

11 Nethertheless the Centurion beleued rather the gouernour and the master of the shipp, then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many toke counsell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an haue of Candie, and lyeth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne winde blew softly, they supposing to attaine their purpose, loosed neerer, and failed by Candie.

14 But anon after, there arose by e a stormie winde called e Euroclydon.

15 And when the ship was caught, and could not resist the winde, we let her go, and were carried away.

16 And we ran vnder a litle yle named Claudia, and had much adoe to get the boate.

17 Which they tooke vp and vsed all helpe, vnderprieing the ship, fearing least they should haue fallen into Syrtis, and they brake saile, and so were caried.

18 The next day when we were tossed with an exceeding tempest, they lighted on the shippe.

19 And the thirde day we cast out with our

owne handes the tackling of the shippe.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 But after long abstinence, Paul stood forth in the mids of them, and said, Syrs, ye should haue hearkened to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to be of good courage: for there shall be no losse of any mans life among you, saue of the shippe onely.

23 For there stood by me this night the Angel of God, whose I am, and whome I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee freely all that saile with thee.

25 Wherefore, sit, be of good courage: for I beleue God, that it shall be so as it hath bene told me.

26 Howbeit, we must be cast into a certaine land.

27 And when the fourteenth night was come, as we were carryed to and fro in the e Adriaticall sea about midnight, the slapens deemed that some countrey approached vnto them,

28 And founded, & found it twenty fathoms: and when they had gone a litle further, they founded againe, and found fifteene fathoms.

29 Then fearing lest they should haue fallen into some rough places, they cast foure ankers out of the sterne, and wished that the day were come.

30 Nowe as the mariners were about to flee out of the ship, and had let downe the boate into the sea vnder a colour as though they would haue cast ankers out of the fore-shipp,

31 Paul said vnto the Centurion and the souldiers, Except these abide in the shippe, ye can not be safe.

32 Then the souldiers cut off the ropes of the boate, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meate, saying, This is the fourteenth day that ye haue taried, and continued fasting, receiuing nothing:

34 Wherefore I exhort you to take meate: for this is for your safegard: for there shall not an haire fall from the head of any of you.

35 And when he had thus spoken, he tooke bread, and gaue thanks to God, in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they afo tooke meate.

37 Now we were in the shippe in all two hundred threcore and sixtie en foules.

38 And when they had eaten ynough, they lightened the ship, & cast out the wheat into the fra.

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the shippe.

40 So when they had taken vp the ankers, they committed the ship vnto the sea, and loosed the rudder bonds, and hoiued vp the maine saile to the winde, and drew to the shore.

41 And when they fel into a place, where it was fass meate, they thrust in the ship: and the forepart stucke fast, & could not be moued, but the hinderpart was broken with the violence of the waves.

God spaketh the wicked for a sin, for his chide and choises sake.

The promise is made effectual through faith.

We attaine and come to the promised and last destination through the midst of tempests and death is life.

For Pauls sake, which, that he, shall attend his own sake upon the full shore of Sin.

For they they do not receive from countrey.

There is some to loose meate, when some die, and an call confidence do not enforce me.

Although the performing of Gods promise doeth not simply depend vpon the countrey, yet they make themselves vanities of Gods bounty.

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2 Paul with many other prisoners, & through the midst of many deaths, is brought to Rome, but yet by Gods owne hand as it were, and let forth as commanded was the world with many singular testimonies, 4. Cor. 1.25.

2 Which was an high hill of Candie, a Gods providence taketh not away the causes which God vouch as means, but rather ordereth and disposeth their signis vnto ones there when he openeth an extraordinary issue.

3 This is meant of the Iyre fish, which they kept in the shell of caput. When we read, Rom. 23. 27, which fell in the fourth month which we call October, and is not good for navigation, or sailing.

4 Men call them felons willingly when an insurre for of dangers, when they chole to followe their owne wisdomes, rather then Gods speaking by the mouth of his servants.

5 By Candie, from whose shore our ship was driven by that means, 6 Northwest winde, 7 The ende promise that none promise worse for themselves, then they which commit theprieles to be gouerned onely by their owne wisdomes.

12 There is no more violence vs. the Barbarians & the Gentiles than the Jews. 13 But the Centurion willing to save Paul, stayed them from this counsell, and commanded that they that could swimme, should cast them selves first into the sea, and goe out to land.

14 And the other, some on boardes, and some on certaine pieces of the ship: and so it came to passe that they came all safe to land.

CHAP. XXVIII.

1 The Barbarians carrie themselves Paul and his companions. 2 A viper on Pauls hande. 3 The soldiers in off without harme. 4 Publius, 9 and others are by him healed. 11 They depart from Melita, 16 and come to Rome. 17 Paul speaketh to the Jewes. 20 The cause of his coming: 23 He prayeth Iesus go two yeeres.

And when they were come safe, then they knew that the Isle was called a Melita.

2 And the Barbarians shewed vs no little kinnesse, for they kindled a fire, and receiued vs euery one, because of the present shewre, and because of the colde.

3 And when Paul had gathered a number of stickes, and laid them on the fire, there came a viper out of the heate, and leapt on his hand.

4 Now when the Barbarians saw the worme hang on his hande, they fynde among themselves, This man surely is a murderer, whom, though he hath escaped the sea, yet b Vengeance hath not suffered to liue.

5 But he shook off the worme into the fire, and felt no harme.

6 Howbeit they waited when he should haue swolne, or fallen down dead suddenly: but after they had looked a great while, and saw no inconvenience come to him, they changed their mindes, and said, That he was a God.

7 In the fame quarters, the chiefe man of the Isle (whose name was Publius) had possession: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloodie fluxe: whom Paul entred in, and when he prayed, he layde his hands on him, and healed him.

9 When this then was done, other also in the Isle, which had diseases came to him, and were healed.

10 Which also did vs great honour: and when we departed, they laied vs with things necessarie.

11 ¶ Now after three moneths we departed in a ship of Alexandria, which had wintered in the Isle, whose d badge was Caffor, and Pollux.

12 And when we arrived at Syracuse, we taried there three dayes.

13 And from thence we set a compassse, and came to Rhegium: and after one day, the South winde blew, and wee came the second day to Puteoli.

14 Where we found brethren, and were de-

fired to tary with them seuen dayes, and so wee went toward Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to meete vs at the Marker of Appius, and at the three tayernes, whom when Paul sawe, hee thanked God, and waxed bolde.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Capitaine: but Paul was suffered to dwell by himselfe with a souldier that kept him.

17 ¶ And the third day after, Paul called the chiefe of the Jewes together, and when they were come, hee sayde vnto them, Men and brethren, though I haue committed nothing against the people, or Lawes of the fathers, yet was I deliuered prisoner from Hierusalem into the hands of the Romanes.

18 Who when they had examined me, would haue let me goe, because there was no cause of death in me.

19 ¶ But when the Jewes spake contrary, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you, and to speake with you: for that hope of Israels sake, I am bound with this chaine.

21 Then they fynde vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this fekt, we knowe that euery where it is spoken against.

23 ¶ And when they had appoynted him a day, there came many vnto him into his lodgings, to whom hee expounded & testifying the kingdom of God, and perswading them those things that concerne Iesus, both out of the Lawe of Moses, and out of the Prophets, from morning to night.

24 ¶ And some were perswaded w things which were spoken, and some beleued not.

25 Therefore when they agreed not among themselves, they departed, after that Paul had spoken one word, to wit, Well spake the holy Ghost by Elias the Prophet vnto our fathers,

26 Saying, Go vnto this people, and say, By hearing ye shall heare, & shal not vnderstand, and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fatte, and their eares are dull of hearing, and with their eyes haue they winked, least they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and shoulde returne that I might heale them.

28 ¶ See it knowne therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall haue it.

29 ¶ And when he had saide these things, the Jewes departed, and had great reasoning among themselves.

30 ¶ And Paul remained two yeeres full in an house hired for himselfe, and receiued all that came in vnto him,

31 Preaching the kingdom of God, and teaching those things which concerne the Lord Iesus Christ, with all boldnesse of speech, without let.

THE

17 God sent Ieremias his to be a signe vnto the king of Babel.

18 The king of Babel was wroth with Ieremias, and hee was cast into a prison made by the king of Babel.

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THE EPISTLE OF THE APOSTLE PAUL TO THE ROMANES.

CHAP. I.

1 We first sheweth on what authoritie this Apostles handeth, 25 Then he commendeth the Gospel, 16 by which God sheweth his power to those that are saved by faith, as but were guilty of wicked and unrighteous life: 26 For which his wrath is so worthily poured on them, so that they have bending to all kinds of sinne.



PAUL a servant of Iesus Christ called to be an Apostle, & put apart to preach the Gospel of God,

(Which he had promised afore by his Prophets in the holy

Scriptures)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the seed of Dauid according to the flesh,

4 And declared his mightily to be the sonne of God, touching the Spirit of sanctification by the resurrection from the dead)

5 By whom we have received grace and Apostleship (that I obedience might be given vnto the faith) for his name among all the Gentiles, 6 Among whom ye be also the called of Iesus Christ.

7 To all you that be at Rome beloued of God, called to be Saints: Grace be with you, and peace from God our Father, and from the Lorde Iesus Christ.

8 First I thank my God through Iesus Christ for you all, because your faith is published throughout the whole world.

9 For God is my witness (whome I serue in my spirit in the Gospel of his Sonne) that without ceasing I make mention of you.

10 Always in my prayers, beseeching that by some meanes, one time or other I might haue a prosperous iourney by the will of God, to come vnto you.

11 For I long to see you, that I might bestow among you some spirituall gift, that you might be strengthened.

12 That is that I might be comforted together with you, through our mutual faith, both yours and mine.

13 Now my brethren, I would that ye should not be ignorant, how that I haue oftentimes pur-

posed to come vnto you (but haue bin let hither-to) that I might haue some fruite also among you, as I haue among the other Gentiles.

14 I am deterred both to the Grecians; and to the Barbarians, both to the wise men and to the vnwise.

15 Therefore, as much as in me is, I am ready to preach the Gospel to you also here at Rome.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation to euery one that beleueth, to the Iew first, and also to the Grecian.

17 For by it the righteousnesse of God is reuelled from faith to faith: 7 as it is written, The iust shall liue by faith,

18 For the wrath of God is reuelled from heauen against all vngodlinesse, and vnrighteousnesse of men, which withholdeth the truth in vnrighteousnesse.

19 Forasmuch as that, which may be knowne of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternal power & Godhead, are seene by creation of the world, being considered in his works, to the intent that they should be without excuse:

21 Because that when they knewe God, they glorified him not as God, neither were thankful; but became vaine in their thoughts, and their foolish heart was full of darkness.

22 When they professed themselves to bee wise, they became fooles.

23 For they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foule, and of creeping things.

24 Wherefore also God gave them vp to their hearts lusts, vnto vncleannes, to defile their owne bodies betweene their felices:

25 Which turned the truth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gave them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one to another, and man with man wrought filthy-nesse, and recieued in themselves such recompence of their error, as was meete.

to condemnation: Therefore must they needs seeke righteousnes in some other way. Against all kinds of vngodlinesse, & by much paine wrought of the heart to liue in many faces his, follow as though they being led thereby were able to come into fellowship with God: but their owne vnto might condemn them of much filthie life against God and men. Their vngodliness he proueth thereby that although all men haue a good cleare and euident place wherein to behold the euill which and almightie nature of God, euen in his creatures, yet haue they fallen away from those principles to make foules and foules of their owne braines in constituting and appointing the seruice of God. As further letters, & they fell out with God, and yet they acknowledge him as God by his works, & yet they do not honour him with that honour and service, which was made for his worshiping power and Godhead. As for the true Godly they took another, to the vngodliness of men he setteth forth first in this, that euen against nature following their lusts, they defiled themselves one with another, by the iust iudgement of God. The receipt of religion is the foundation of all mischiefs, & as a last iudgment, I reward for their desires.

16 The man that doeth in Rome, though some of them were not Romanes, yet the end of the Gospel is the second part of the Epistle, vnto the beginning of the 23. chapter. We see the whole end and purpose of the dispensation in this: that is to say, that there is but one way to attain vnto saluation (which is set forth vnto vs of God in the Gospel, without any difference of nations) and that is by faith in Christ, which is the only way to saluation.

17 The conclusion of the first proposition is taught in the Gospel: that we are justified before God by faith which increaseth continually and also leadeth to the life of God.

18 The conclusion of the second proposition, that is, that we are justified before God by faith which increaseth continually and also leadeth to the life of God.

19 The conclusion of the third proposition, that is, that we are justified before God by faith which increaseth continually and also leadeth to the life of God.

20 The conclusion of the fourth proposition, that is, that we are justified before God by faith which increaseth continually and also leadeth to the life of God.

21 The conclusion of the fifth proposition, that is, that we are justified before God by faith which increaseth continually and also leadeth to the life of God.

10 And if Christ be in you, the body is dead, because of sinne: but the Spirit is life for righteousness sake.

11 But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

12 Therefore brethren, we are debtors not to the flesh to live after the flesh:

13 For if ye live after the flesh, ye shall die: but if ye mortifie the deedes of the body by the Spirit, ye shall live.

14 For as many as are led by the Spirit of God, they are the sonnes of God.

15 For ye have not receiued the Spirit of bondage, to feare againe: but ye have receiued Spirit of adoption, whereby we cry, Abba, Father.

16 The same Spirit beareth witness with our spirit, that we are the children of God.

17 If we be children, we are also heires, euen the heires of God, and heires annexed with Christ: so if so be that we suffer with him, that we may also be glorified with him.

18 For I count that the afflictions of this present time are not worthy of the glory, which shall be shewed vnto vs.

19 For the seruent desire of the creature waiteth when the sonnes of God shall be reueiled,

20 Because the creature is subiect to vanitie, no, of it owne wil, but by reason of him, which hath subdued it vnder hope,

21 Because the creature also shall be deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For wee know that euery creature groaneth with vs also, and travaileth in paine together vnto this present.

23 And not onely the creature, but we also

which haue the first fruites of the Spirit, euen we doe sigh in our flesh, waiting for the adoption, even so for the redemption of our body.

24 For wee are saved by hope: but hope that is seene, is not hope: for howe can a man hope for that which he seeth?

25 But if we hope for that we see not, we doe with patience abide it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what to pray as wee ought: but the Spirit it self maketh request for vs with sighs, which cannot be exprest.

27 But he that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for Saints, according to the wil of God.

28 Also wee know that all things worke together for the best vnto them that loue God, euen to those that are called of his purpose.

29 For those which he knew before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among many brethren.

30 Moreouer whom he predestinate, them also he called, & whom he called, them also he iustificed, & whom he iustificed, them he also glorified.

31 What shall we then say to these things? If God be on our side, who can be against vs?

32 Who spared not his owne Sonne, but gave him for vs all to death, how shall he not with him give vs all things also?

33 Who shall lay any thing to the charge of Gods chosen? it is God that iustificeth.

34 Who shall condemne? it is Christ which is dead, yea, or rather, which is risen againe, who is also at the right hand of God, & maketh request also for vs.

35 Who shall separate vs from the loue of Christ? Who shall tribulation or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, For thy sake we are killed all day long: we are counted as sheep for slaughter.

37 Neuertheless, in all these things we are more then conquerours through him whom we loued vs.

38 For I am persuaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.

40 Which is by the Spirit of God, who is sealed by him, and hath the first fruits of the Spirit in our hearts.

41 Therefore we know that all things worke together for the best vnto them that loue God, euen to those that are called of his purpose.

42 Also wee know that all things worke together for the best vnto them that loue God, euen to those that are called of his purpose.

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66 Therefore we know that all things worke together for the best vnto them that loue God, euen to those that are called of his purpose.

4 I know from the bottom of my heart,

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CHAPTER IX

✠ Psal 118. 22.
Isai 214. and 28. 26.
1. p. 11. 3. 6.

1 He handleth the effects of it soon, 3 that some rise, and
some embrace a Christ, who is the end of the Law. 15 He
showeth that Moses foretold the calling of the Gentiles, 30
and blameth the hardness of the Jews.

13 + 8 For whosoever shall call vpon the
Name of the Lord, shall be saved.

24. Buy

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where but in themselves. *J. Jackson* is come by the iron pipe,
we of righteousness.

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20 Destroy not the worke of God for meates sake: *☿* all things in deed are pure: but *☿* is euill for the man which eateth with offence.

21 *☿* It is good neither to eat flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weake.

22 *☿* Hailt thou a quaiſt? I haue it with thy ſelfe before God: bleſſed *☿* he that condemneth not himſelfe in that thing which he ſalloweth.

23 For he that doubteth, is condemned if he eate, becauſe he eateth not of faith: and whatſoeuer is not of faith, is finne.

☿ The other which reſpecteth the weake, that they doe nothing ruſhly by other mens example with a waivering confidence, for that can not be done without finne, whereof we are not perſwaded by the worde of God, that he liketh and approoueth it. *☿* His floures before vs 12. what hee meaneth by fiſh, to wit, for a man to bee content and out of doubt in matters and things indifferent, *☿* 12 his accuſe. *☿* Reaſoneth with himſelfe.

CHAP. XV.

☿ The ſtronger muſt impley their ſtrength to ſtrengthen the weaker, *☿* By Chriſtes example, *☿* who receiued ſheweth the weaker, *☿* ſo haue alſo the Gentiles, *☿* The cauſe why hee wrote this Epistle.

WHICH are ſtrong, ought to beare the infirmities of the weake, & not to *☿* pleaſe our ſelues.

2 Therefore let euery man pleaſe his neighbour in that that is *☿* good to edification.

3 *☿* For Chriſt alſo would not pleaſe himſelfe, but as it is written, *☿* The rebukes of them which rebuke thee, ſell on me.

4 *☿* For whatſoeuer things are written *☿* aforetime, are written for our learning, that we through patience, and comfort of the *☿* Scriptures might haue hope.

5 *☿* Now the God of patience and conſolation giue you that ye be *☿* like minded one toward another, according to Chriſt Ieſus,

6 That yee with one minde, and with one mouth may praife God, euen the Father of our Lord Ieſus Chriſt,

7 Wherefore receiue ye one another, as Chriſt alſo *☿* receiued vs to the glory of God.

8 *☿* Nowe I ſay, that Ieſus Chriſt was a miniſter of the *☿* circumciſion, for the *☿* trueth of God, to confirme the promiſes made vnto the fathers.

9 *☿* And let the Gentiles praife God, for his mercie, as it is written. *☿* For this cauſe I will *☿* conſiſte thee among the Gentiles, and ſing vnto thy Name.

10 And againe he ſaith, *☿* Reioyce, yee Gentiles with his people.

11 And againe, *☿* Praise the Lord, all ye Gentiles, and laude ye him, all people together.

12 And againe Iſaias ſaith, *☿* There ſhall bee

a roote of Ieſſe, and he that ſhall liſe to reigne ouer the Gentiles, in him ſhall the Gentiles truſt.

13 *☿* Now the God of *☿* hope fill you with *☿* al ioye, and peace in beleeking, that ye may abound in hope, through the power of the holy Ghoſt.

14 *☿* And I my ſelfe alſo am perſwaded of you, my brethren, that *☿* ye alſo are full of goodneſſe, and filled with all knowledge, and are able to admoniſh one another.

15 Neuertheleſſe, brethren, I haue ſomewhat boldly after a ſort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I ſhould be the miniſter of Ieſus Chriſt toward the Gentiles, miniſtring the Goſpel of God, that the *☿* offering vp of the Gentiles might be acceptable, being ſanctified by the holy Ghoſt.

17 *☿* I haue therefore whereof I may reioyce in Chriſt Ieſus thoſe things which pertaine to God,

18 For I dare not ſpeake of any thing, which *☿* Chriſt hath not wrought by mee, *☿* make the Gentiles obedient in word and deede,

19 With the *☿* power of ſignes and wonders, by the power of the ſpirit of God: ſo that from Hieruſalem, and round about vnto Illyricum, I haue cauſed to abound the Goſpel of Chriſt.

20 Yea, ſo I enforced my ſelfe to preach the Goſpel, not where Chriſt was named, leſt I ſhould haue built on another mans foundation.

21 But as it is written, *☿* To whom he was not ſpoken of, they ſhall ſee him, and they that heard not, ſhall vnderſtand him.

22 *☿* Therefore alſo I haue bene oft let to come vnto you:

23 But now ſeeing I haue no more place in theſe quarters, and alſo haue *☿* bene deſirous many yeeres agone to come vnto you,

24 When I ſhall take my iourney into Spaine, I will come to you: for I truſt to ſee you in my iourney, and to be brought on my way thitherward by you, after that I haue bene ſomewhat filled with your *☿* compaſſion.

25 But now goe I to Hieruſalem, to *☿* miniſter vnto the Saines.

26 For it hath pleaſed them of Macedonia and Achaia, to make a certaine diſtribution vnto the poore Saines which are at Hieruſalem.

27 *☿* For it hath pleaſed them, and their detters are they: *☿* ſo far if the Gentiles be made partakers of their ſpirituall things, their dutie is alſo to *☿* miniſter vnto them in carnall things.

28 When I haue therefore performed this, and haue *☿* ſaled them this *☿* fruite, I will paſſe by you into Spaine.

29 *☿* And I knowe when I come, that I ſhall

7 He ſaith 12
it were all the
former treatiſe
with prayer,
with all that
to be giuen them
of the Lord, that
he had comman-
ded them.

13 In a house we
14 *☿* aduertiſe
and pluriſie,

15 The concluſion
of the Epistle,
wherein he ſheweth
himſelfe,
that he hath written
ſomewhat
large vnto them,
rather to write
them, than to
reuerſe them,
and that of neceſſity,
by reaſon of his
vocation, which
bindeth him par-
ticularly to the
Gentiles.

16 *☿* You are an
ordained of your
ſelves.

17 *☿* By the offering
up of the Gentiles,
he meaneth the
Gentiles them-
ſelves, whom he
offered to Chriſt
himſelfe.

18 He comman-
deth his Apoſtles
thruſt, highly by
the effect, but yet
in that maner and
beſides that he
ſpeaketh all things
truſtly he giue
all the glory in
God to the only
author, and not
to ſpeak himſelfe,
but this rather,
that men might
leſſe doubt of the
truth of the do-
ctrine which he
propounded vnto
to them.

19 *☿* I haue ſo
written me in
all things, and by
all means, that I
would ſerue you
ſincerely, yet I cannot
ſo, what he hath
done by me to
bring the Gentiles
to obey the Goſpel.

20 *☿* In the ſiſt place
this word, *☿* I
haue ſo written
me in all things,
and by all means,
that I would ſerue
you ſincerely, yet I
cannot ſo, what he
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by me to bring the
Gentiles to obey the
Goſpel.

☿ 1 Tim 3. 13.

☿ 2 Cor 8. 13.

☿ He giueh a
double warning in
theſe matters, one,
which pertaineth
to the ſtrength, that
he which hath ob-
tained a ſure
knowledge of this
liberty, keepeth that
treſure to the end
he may *☿* it
wiſely and profit-
ably, as hath bene
ſaide: the other which reſpecteth
the weake, that they doe nothing ruſhly by
other mens example with a waivering confidence,
for that can not be done without finne, whereof
we are not perſwaded by the worde of God, that
he liketh and approoueth it.

☿ His floures before vs 12.

☿ what hee meaneth by fiſh, to wit, for a man to bee content and out of doubt in matters and things indifferent, ☿ 12 his accuſe. ☿ Reaſoneth with himſelfe.

☿ Now the Apoſtle reaſoneth generally of tolerating or bearing with the weake by all means, ſo farre forth as may be for their profit.

☿ A ſad coſſiſe other.

☿ For ſo hee profiteth and edification.

☿ A confirmation taken of the example of Chriſt, who ſuffered all things to bring men ſincerely to the weake, but alſo his moſt cruell enemies, over-coming them with patience, ſo his Father.

☿ Pleaſe to.

☿ The preſenting of an obſtacle: ſuch things as are objected out of the ſimpler of the ſtrength, are promiſed vnto vs in this end and purpoſe, that according to the example of our Father, we ſhould in patience and hope argue one with another.

☿ My Maſter and the Prophets.

☿ The Scriptures are ſaid to teach and comfort, becauſe God ſpeaketh them to teach and comfort his people wiſely.

☿ We muſt take an example of patience, of God: to teach the weake and the ſtrong knowing God with a mutual conſent, may bring another to God, as Chriſt alſo receiued vs vnto himſelfe, although we were much to overcome.

☿ 1. Corin. 1. 10. *☿* Hee did not diſturb vs, but receiued vs to himſelfe according to the word of God's glory.

☿ An applying of an example of Chriſt to the lawes, whome hee vouchſafed this honour for the ſoulds which he made vnto their fathers, although they were neuer ſo worthy, that hee executed the office of a Miniſter amongſt them with marvellous patience: Therefore moſt leſſe ought the Gentiles deſiſe them for certain ſoulds, to haue the ſonne of God ſo much esteemed.

☿ Of the circumciſion lawes, for as we are bound, he neuer need us of their curſes. ☿ That God might be ſerued in law.

☿ An applying of the pleaſure to the Gentiles, whome alſo the Lord of his incomprehenſible goodneſſe had regard of, ſo that they are not to be commended for lawes as ſtrangers.

☿ Phil. 18. 5. *☿* I will ſpeak profitably and ſet forth my ſelfe. ☿ Dring 3. 43. ☿ 2 Th. 1. 17. *☿* 2 Th. 1. 11.

come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lorde Iesus Christs sake, and for the loue of the spirite, that ye would stiaue with me by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Iudaea, & that my seruice which I haue to doe at Hierusalem, may be accepted of the Saintes,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the God of peace be with you all. Amen.

CHAP. XVI.

1 He commendeth Phoebe, 3 He sendeth greeting to many, 17 And warneth to beware of them which are the cause of diuision.

I Commende vnto you Phoebe our sister, which is a seruante of the Church of Cenchrea:

2 That yee receiue her in the name of the Lorde, as it becometh Saintes, and that yee assist her in whatsoever businesse shee needeth of your ayde: for she hath giuen hospitalitie vnto many, and to me also.

3 Greete Priscilla, and Aquila my fellowe helpers in Christ Iesus,

4 (Which haue for my life layde downe their owne necke, vnto whome not I only giue thanks, but also all the Churches of the Gentiles)

5 Likewise greete the Church that is in their house. Salute my beloued Epeneus, which is the first fruite of Achaia in Christ.

6 Greete Marie which bestowed much labour on vs.

7 Salute Andronicus and Iunia my cousins and fellowe prisoners, which are notable among the Apostles, and were in Christ before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Vrbanus my fellowe helper in Christ, and Stachys my beloued.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodion my kinsman. Greete them which are of the friends of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lorde. Salute the beloued Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermes, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, and Olympia, and all the Saintes which

are with them.

16 Salute one another with an holy kiss. The Churches of Christ salute you.

17 ¶ Nowe I beseech you brethren, marke them diligently which cause diuision and offences, contrarie to the doctrine which ye haue learned, and auoyde them.

18 For they that are such, serue not the Lorde Iesus Christ but their owne belies, & with a faire speach and flattering deceiue the heartes of the simple.

19 ¶ For your obedience is come abroad among all: I am glad therefore of you: but yet I would haue you a wise vnto that which is good, and a simple concerning euill.

20 ¶ The God of peace shall treade Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you.

21 ¶ Timothyus my helper, and Lucius and Iason, and Sosipater my kinsmen, salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 Gaius mine hoste, & of the whole Church saluteth you. Erastus the steward of the citie saluteth you, and Quartus a brother.

24 ¶ The grace of our Lorde Iesus Christ be with you all. Amen.

25 ¶ To him nowe that is of power to establish you according to my Gospel, and preaching of Iesus Christ, by the reuelation of the mystrie, which was kept secrete since the worlde began:

26 (But nowe is opened, and published among all nations by the Scriptures of the Prophets, at the commandement of the euerglasting God for the obedience of faith)

27 To God, I say, onely wife, be praise through Iesus Christ for euer. Amen.

3 Simplicitie must be ioyned with wisdom. 4 Furnished with the knowledge of the truth, and wisdom, that you may embrace good things, and abstaine from the deceit & snares of false prophete, and resist the openenings of the serpent, which deceiuefullye sayeth, I am as another man beloued. 5 Ephesus for one man to beleeue in another man beloued. 6 Ephesus for one man to beleeue in another man beloued. 7 Ephesus for one man to beleeue in another man beloued. 8 Ephesus for one man to beleeue in another man beloued. 9 Ephesus for one man to beleeue in another man beloued. 10 Ephesus for one man to beleeue in another man beloued. 11 Ephesus for one man to beleeue in another man beloued. 12 Ephesus for one man to beleeue in another man beloued. 13 Ephesus for one man to beleeue in another man beloued. 14 Ephesus for one man to beleeue in another man beloued. 15 Ephesus for one man to beleeue in another man beloued. 16 Ephesus for one man to beleeue in another man beloued. 17 Ephesus for one 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Written to the Romanes from Corinthus, and sent by Phoebe seruante of the Church, which is at Cenchrea.

infirmie in you, in that ye go to law one with another: 7 why rather suffer ye not wrong? why rather sustaine ye not harme?

8 Nay, ye your felues doe wrong, and doe harme, and that to your brethren.

9 Know ye not that the vnrighteous shall not inherite the kingdome of God? 10 Be not decciued: neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggers,

10 Nor theues, nor couetous, nor drunkards, nor railers, nor extortioners shal inherite the kingdome of God.

11 And such were: some of you: but yee are washed, but yee are sanctified, but yee are iustified in the Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ All things are lawfull vnto me, but all things are not profitable. I may doe all things, but I will not bee brought vnder the power of any thing.

13 Meates are ordeined for the belly, and the belly for the meates: but God shall destroy both it, and them. Now the body is not for fornication; but for the Lord, and the Lord for the body.

14 And God hath also raised vp the Lorde, and shall raise vs vp by his power.

15 Know ye not, that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? For God forbid.

16 Do ye not know, that hee which coupleth himselfe with an harlot, is one body? 17 for two, saith he, shalbe one flesh.

17 But hee that ioyned vnto the Lord, is one spirite,

18 ¶ Flee fornication: every sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.

19 Know ye not, that your body is the temple of the holy Ghost, which is in you, whom ye haue of God? and ye are not your owne.

20 For ye are bought for a price: therefore glorifie God in your body, and in your spirite: for they are Gods.

are consecrate to God. 21 ¶ Chap. 3. 17. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

CHAP. VII.

1 ¶ *Justifying here of marriage, which is a remedy against fornication, to and may not be broken, 2. so he which every man is line conuined with his wife. 3. Hee flourish what the ends of virginity should be, 3. and who ought to marry.*

NOW concerning the things whereof yee wrote vnto me, it was good for a man not to touch a woman.

2 Neuerthelesse, to auoide fornication, let euery man haue his wife, and let euery woman haue her owne husband.

3 Let the husband giue vnto the wife due beneuolence, and likewise also the wife vnto the husband.

4 The wife hath not the power of her owne body but the husband: & likewise also husband hath not the power of his owne body, but the wife.

5 Defraud not one another, except it be with consent for a time, that ye may giue your felues to fasting and prayer, and againe come together that Satan tempt you not for your incontinencie.

6 But I speake this by permission, not by commandement.

7 For I would that all men were euen as I my selfe am: but euery man hath his proper gift of God, one after this manner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, it is good for them if they abide euen as I doe.

9 But if they cannot abstaine, let them marrie: for it is better to marrie them, than to burne.

10 ¶ And to you that are married I command, not I, but the Lord, Let not your wife depart from her husband.

11 But and if he depart, let her remain vnmarried, or be reconciled vnto her husband, and let not the husband put away his wife.

12 But to you that remain I speake, & not the Lord, If any brother haue a wife, let him cleaue not, if hee be content to dwell with him, let him not forsake her.

13 And the woman which hath an husbande that beleueeth not, if he be content to dwell with her, let her not forsake him.

touching the body, so that they may not defraude one another. 4. The aduersary exception, which the one side from the other by mutual consent. 5. That they may the better giue themselves to prayer, where in we will stand, but we are not to consider what is expedient, left by this long breaking off as it were from marriage, they be stirred up to incontinencie. 6. Doe nothing else. 7. Fifty he teacheth that marriage is not simply necessary for all men, but for them which haue not the gift of continencie, and that gift is by a peculiar grace of God. 8. 7. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 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touching the body, so that they may not defraude one another. 4. The aduersary exception, which the one side from the other by mutual consent. 5. That they may the better giue themselves to prayer, where in we will stand, but we are not to consider what is expedient, left by this long breaking off as it were from marriage, they be stirred up to incontinencie. 6. Doe nothing else. 7. Fifty he teacheth that marriage is not simply necessary for all men, but for them which haue not the gift of continencie, and that gift is by a peculiar grace of God. 8. 7. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55.

9 He answereth an objection: But the faithfull is defiled by the society of the vnsauithful. The Apostle denieth that, and prooueth that, the faithfull man with good confidence may vie the vessel of his vnsauithful wife: by this, that their children, which are borne of them, are accounted holy (that is, contained within the promise) for it is said to all the faithfull, I will be thy God, and the God of thy seed.

h The goalitie of the wife is of more force to cause their coupling together to be accounted holie, then the vnsauithfulness of the husband, to prophane the marriage.

i The faithfull is not sanctified, or made holy in his own person, but in respect of his wife, he is sanctified in her.

k To the faithfull husband.

l The place of judgment, and the opinion of others, should not make children to be baptised, and their opinion also, that make baptisme the very cause of saluation. For the children of the faithfull are holy, by vertue of the commandment, even before Baptisme, and baptisme is added to the state of their holinesse.

m He answereth to a question: what if the vnsauithfull forsake the faithfull? then is the faithfull free, (saith he, because he is forsoaken of the vnsauithfull. as if any such thing should arise, let any man upon pretence of this libertie, find some occasion to the vnsauithfull to depart, he giueth to vnderstand, that marriage contracted with an indelible ought peaceably to be kept, that if it be possible the infidel may be wonne to the faith.

n Tak on occasion by that which hee sayd of the bondage and libertie of matrimoine, he digresseth to a generall doctrine concerning the outward state and condition of many life, as Circumcision and vncircumcision, seruitude and libertie; warning euery man generally to line with a contented minde in the Lord, what state or condition fouer be in, because, that those outward things, as to be circumcised or vncircumcised, to be bond or free, are not of the substance (as they terme it) of the kingdom of heauen. n. *Haab bound him to a certaine kind of life.* 13 Notwithstanding he giueth vs to vnderstand, that in these examples all are equal of like fort: because that circumcision is not simply of it selfe to be desired, but such as are bound may desire to be free. Therefore herein only they are equal, that the kingdom of God consisteth not in them, therefore there are no hindrance to obey God. o He is said to gather his vnsauithfull, who by the helpe of a Christian, recurreth to an upper sinners; which is done by the drawing the sinner with an instrument to make it to couer the out, *Coloss 3. 14. Tooke and 5. 24. ap. 1. Tim. 6. 1.* p. *Arbrough this call on were his vnsauithfull a calling for Christ.* q He that is in state of a freeman, and is called to be a Christian. *1. Cor. 7. 29. 1. pet. 3. 19.* r He sheweth the reason of the vnhelpefulness, because that he that desireth to be circumcised, maketh himselfe subiect to mans tradition, and not to God. And this may be much more vnderstood of superstitions, which sume do foolishly accompt for things indifferent. s A repetition of the generall doctrine. t He partly and from his heart, that your desires may be expressed to God. u He enioyneth virginities so many, yet he permitteth and prouideth for: for another respect, to wit, both for the necessity of the present time, because the faithfull could scarce abide in any place, and vie the commodities of this present life, and therefore such as were not troubled with families, might be the readier: and also for the cares of this life, which marriage draweth with it, of necessity, so that they cannot but haue their mindes distracted: and this hath place in women especially. v The Christians are confounded, thus I counsaile you. w It is I that make this which I am unable to graunte, and the word is, I am a man, yet I am not able to graunte it. x He hath obtained of the Lord to be such an one. y To remane a virgin. z For the vnsauithfull which the same are fully subiect vnto, who are continually iudged up and downe, so that their offences may drawe vs vnto marriage, more is that the vnsauithfull of the past vnsauithfulness to be.

14 For the vnsauithfull husband is sanctified to the wife, and the vnsauithfull wife is sanctified to the husband, else were your children vncleane: but now are they holy.

15 But if the vnsauithfull depart, let him depart: a brother or a sister is not in subiection in such things: but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt haue thine husband? Or what knowest thou, O man, whether thou shalt haue thy wife?

17 But as God hath called distributed to euery man, as the Lord hath called euery one, to let him walke, and so ordaine Lin all Churches.

18 Is any man called being circumcised? let him not: gather his vncircumcision: is any called vncircumcised? let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandments of God.

20 Let euery man abide in the same vocation wherein he was called.

21 Art thou called being a seruant? p care not for it: but if yet thou mayest be free, vie it rather.

22 For he that is called in the Lord, being a seruant, is the Lordes freeman: likewise also hee that is called being free, is Christes seruant.

23 Yee are bought with a price: be not the seruants of men.

24 Brethren, let euery man, wherein he was called, therein abide with God.

25 Nowe concerning virgins, I haue no commandment of the Lord: but I giue mine aduise, as one that hath obtained mercy of the Lord to be faithfull.

26 I suppose then this to be good for the present necessity: I meane that it is good for a man to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgin marrie, shee sinneth not: neuerthelesse, such shall haue trouble in the flesh: but I spare you.

29 And this I say, brethren, because the time is short, hereafter that both they which haue wiues, be as though they had none.

30 And they that weep, as though they wept not: and they that reioyce, as though they reioycied not: and they that bye, as though they possessed not:

31 And they that vie this world, as though they vied it not: for the fashion of this world goeth away.

32 And I would haue you without care. The vnmarrid careth for the things of the Lord, how he may please the Lord.

33 But hee that is married, careth for the things of the worlde, how hee may please his wife.

34 There is difference also betwene a virgin and a wife: the vnmarrid woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speake for your owne commoditie, not to tangle you in a snare, but that ye follow that, which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 But if any man thinke that it is vncome for his virgin, if he passe the flower of her age, and neede so require, let him do what he will, he sinneth not: let them be married.

37 Neuerthelesse, hee that standeth firme in his heart, that he hath no neede, but hath power ouer his owne will, and hath so decreed in his heart, that he will keepe his virgin, hee doeth well.

38 So then hee that giueth her to marriage, doeth well, but he that giueth her not to marriage, doeth better.

39 The wife is bound by the Law, as long as her husband p liueth: but if her husband be dead, she is at libertie to marrie with whom shee will, onely in the Lord.

40 But shee is more blessed, if shee so abide in my iudgement: and I thinke that I haue also the Spirit of God.

41 Ye are not to marrie, but to store them. *saith what kinde of life is most commendable.* 39 Now hee turneth himselfe to the Parents, in whose power and authority their children are, warning them that according to the former doctrine they should see what is meete and conuenient for their children, that they neither depart from the necessary remedie against incontinencie, nor continue them in marriage, whereas neither their will doth lende them, nor any necessitie vrgeth them. And againe he praiseth virginities, both of it selfe, and not in all. b His words may be so expounded, as it were, 1. Referred with himselfe. 2. That the vnsauithfull of his daung here vnsueth him not, for any other matter, but that he may safely beleeue a virginitie. 3. Prone to be vncircumcised for his children, and that may be done by reason of such conditions as are before mentioned. 4. That which he saith of a widower, he speaketh now of a widow, to wit, that the may marrie againe, but that shee thinke the fear of God, and yet he desireth both new and faithful, she remaine still a widow, as thalle voide of many care. 5. By the Law of marriage. 6. Rom 7. 2. 7. Rejoiceth, and in the feare of God. 8. 1. Cor. 7. 34.

CHAP. VIII.

From this place vnto the ende of the sixth Chapter, he writeth sheweth vnto us in the Greek prophane books, 18 14000 sheweth the abuse of Christian libertie, 21 and 14000 sheweth that Christian should be transported with charitie.

And

ANd ^aas touching things sacrificed vnto idols,
wee knowe that wee ^a all haue knowledge:
knowledge ^b puffeth vp, but loue ^c edifieth.

3 Now, if any man thinke that hee knoweth any thing, he knoweth nothing, yet as hee ought to know.

3 But if any man loue God , the same is knowne of him.

4. ^a Concerning therefore the eating of things sacrificed vnto ^d idoles, we know that an idole ^e is nothing in the world, and that there ^e none other God but one.

5 For though there be that are called gods,
whether in heauen, or in earth (as there be many
gods, and many lords)

6 Yet vnto vs there is but one God, *which is* that Father, ^f of whom are all things, and we ^g in him, and ^h one Lord Iesus Christ, ⁱ by whome *are* all things, and we by him.

7 But every man hath not that knowledge
for many hauing ^k conscience of the idole, vn-
till this houre, eate as a thing sacrificed vnto the
idole, and so their conscience being weake, is
defiled.

8 ¶ But meate maketh vs not acceptable to God: for neither if we eate, haue we the more, neither if we eate not haue we lesse.

9 But take heede leaft by any meanes this power of yours be an occasion of falling, to them that are weake.

10 6 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, be boldened to eate those things which are sacrificed to idoles?

[illegible][illegible]

11 7 And through thy knowledge shall the
A weak brother perish, for whom Christ died.

12 ⁸ Nowe when yee finne so againſt the bre-
thren, and wound their weake conſcience, yee
finne againſt Chriſt.

13 ¶ Wherefore if meate offend my brother, I wil eate no flesh while the world standeth, that I may offend my brother.

deft true knowledge, than wouldst not sit downe to merrit
 wilt thou destroy thy brother, hardening his weakie conſcience
 doe euill, for whose ſaluation Chriſt himſelfe hath died? **¶**
 other application : Such offending of our weakie brethren
 Chriſt, and therefore let not theſe men thinke that they haue
 their brethren, **¶** Rom. 14. 21. **¶** The conſolation, which
 his owne perſon, that he might not ſeeme to exact that of o-
 ther, be not firſt ſubied vnto himſelfe. I had rather (ſayeth he) be
 all kinde of ſeruent, than once occaſion of ſinne to *any* of my
 brethren, I would I reſide in any certaine place or time for my brethren
 offered to Idoles.

CHAP. IX

1 *Hee declareth, that from the sterne which the Lord gave him*
 15 *hee willingly abstained. 18. 22 left in things indifferent*
he should offend any. 24 He sheweth that our life is like wa-
 25 *ter.*

AM I not an Apostle? am I not free? have I not seene Iesus Christ our Lord? are ye not my worke in the Lord?

a If I be not an Apostle vnto other, yet doubt-
lesse I am vnto you: for ye are the ^b scale of mine
Apostleshipe in the Lord.

3 3 My defence to them that examine mee,
is this,

4 Have we not power to ^d eate & to drinke?
5 Or haue we not power to leade about a wife
being a ^e fister, as well as the rest of the Apofstles,
and the brethren of the Lord, and Cephus?

6 Or I only and Barnabas, haue not we power

7 ¶ Who goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 ^a Say I these things ^b according to man?
faith not the Law the same also?

9 For it is written in the Lawe of Moses,
Thou shalt not muffle the mouth of the ox
that treadeth out the corne: doeth God take care

10 Either sayth hee it not altogether for our sakes? for our sakes no doubt it is written, that hee which careth, should care in hope, and that he that thresheth in hope, should be partaker of his hope.

[illegible]

7 An simplification of the argument takes both of comparison and contraries: Thou wretched man (saith he, pleasing thy selfe with thy knowledge which in deede is none (for if thou had-

in an idol's temple;
by this example to
Rom. 14. 15. 8 And
redoundeth vnto
to doe unely with
Paul conceiveth in
er, which hee will
leine for ever from
ethica, much lesse
ake not to ease selfe

1 Before he proceeds any further in his familiar matter of things offered to idols, he would answer the cause of all such idolaters, and also take it in way: so will the Corinthian thought themselves not bound to depart from a society of these libertines for any man's preaching. Therefore he presents himself himself, but not as an example; and that in a manner almost needless. And yet he speaks fearfully of both, but first of his own person. if

(By this he says, I am a Jew, and yet I am not free, being I am an Apollo's

He proueth his
Apoſtleſhip by the
ſigns, in ſuch that
his functions are ſu-
per-natural. And all theſe things
they would not ſeem
to do, whereas the Apo-
ſtles they were viſibly
whereby it appeareth
I addeth this by ſhew-
ing my Apoſtleſhip, by
proving thoſe things
to ſuffer examination
and ſaying that I ſaw
all things offered to
alſo, as the reſidue
of the Lords conſent, and
at it a *Proſtitution* and
That hee may ſee
they doo by an un-
lawfull, and unauthori-
zed manner, and
compariſon of their
with ſuch the ſubſe-
quent *Name I no Apoſtle*
18. A *Man* God
wherein there is no

which will not suffer you to be tempted above that you be able, but will even give the issue with the temptation, that ye may be able to bear it.

14 When for my beloved, flee from idolatry.

15 I I speak as unto them which have understanding: judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we are many, are one bread and one body, because we all are partakers of one bread.

18 Behold Israel, which is after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing? or that that which is sacrificed to idols, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to devils, and not unto God: and I would not that ye should have fellowship with the devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils. Ye cannot be partakers of the Lords table, and of the table of devils.

22 Doe we provoke the Lord to anger? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his owne, but every man anothers wealth.

25 Whatsoever is sold in the shambles, eat ye, and aske no question for conscience sake.

26 For the earth is the Lords, and all that therein is.

27 If any of them which beleue not, call you to a feast, and if ye will goe, whatsoever is set before you, eat, aske no question for conscience sake.

28 But if any man say unto you, This is sacrificed unto idols, eat it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is)

29 And the conscience, I say, not thing, but of that other: for why should my libertie be con-

demned of another mans conscience?

30 For if I through Gods benefite be partaker, why am I cullspoken of, for that wherefore I give thanks?

31 Whether therefore ye eat, or drinke, or whatsoever ye doe, doe all to the glory of God.

32 Give none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please all men in all things, not seeking mine owne profite, but the profite of many, that they might be saved.

not our felicitie, but Gods glory, and to the salvation of as many as we may: wherein the Apostle Ritches not to propound himselfe to the Corinthians (even his owne soules) as an example, but so that hee calleth them backe to Christ, unto whom he himselfe hath regard.

CHAP. XI.

He blameth the Corinthians for that in their holy assemblies, a man doe pray having their heads covered, & women have braided, and because their meetings tended to confusion, as who mingled prophane language with the holy Supper of the Lords, which hee requires to be celebrated according to Christs institution.

Be ye followers of mee, euen as I am of Christ.

1 Nowe brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I deliued them to you.

2 But I will that ye knowe, that Christ is the head of every man: and the man is the womans head: and God is Christs head.

3 Euen as man prayeth or prophesyeth having any thing on his head, dishonoureth his head.

4 But every woman that prayeth or prophesieth bare headed, dishonoureth her head: for it is euen one very thing, as though the were shauen.

5 Therefore if the woman be not covered, let her also be shorne: and if it be shame for a woman to be shorne or shauen, let her be covered.

6 For a man ought not to cover his head: for as much as hee is the image and glory of God: but the woman is the glory of the man.

7 For the man is not of the woman, but the woman of the man.

8 For the man was not created for the womans sake: but the woman for the mans sake.

9 Therefore ought the woman to have power on her head, because of the Angels.

and make not onely of doctrine, but also of Ecclesiasticall men applying to the question propounded touching the comely apparell both of men and women in publique assemblies, hee declareth that the man is one degree beneath the man by the ordinance of God, and that the man is the image of Christ, that the glory of God ought to appeare in him for his preeminence in the face.

10 Therefore, as in that, that Christ is our head, so we ought to be gathered that if men doe either pray or preach in publique assemblies having their heads covered (which was then a signe of subiection) that they did not wear crowns themselves of their dignitie against Gods ordinance.

11 It appeareth that this was a positive Lawe serving only for the circumstances of the time that Paul lived in, by this reason, because in thes our dayes for a man to shewe bareheaded in an assembly, is a signe of insolence.

12 And in like sort hee concludeth that women which shew themselves in publique and ecclesiasticall assemblies without the signe and token of their subiection, that is to say, covered, shame themselves.

13 The first argument taken from the common sense of man, for so much as hath bene churched women, that it is dishonour for them to come abroad bare headed, saying that since hath given them thick and long haire, which they doe to dishonour their modestie, that they can in no wise abide to have it shaven.

14 The next kingdome of an obsequious man not men also have given ground: I protest with the Apostle, but there is another matter in it: For man was made to be lord and possessor, that the glory of God should appeare in his rule and authority: but the woman was made, that by profession of her obedience, she might more honour her husband.

15 And as Christ is the head of the Church, so the man is the head of the woman, and as Christ is the body of the Church, so the woman is the body of the man, and as Christ is the saviour of the Church, so the man is the saviour of the woman.

16 What this meaneth, that the man is the head of the woman, and as Christ is the head of the Church, so the man is the head of the woman, and as Christ is the saviour of the Church, so the man is the saviour of the woman.

1 If I may through Gods benefite save some measure, or that many, why should I through my fault, cause that benefite of God to turne to my blame?

2 I will therefore please all men in all things, not seeking mine owne profite, but the profite of many, that they might be saved.

3 I will therefore please all men in all things, not seeking mine owne profite, but the profite of many, that they might be saved.

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29 I will therefore please all men in all things, not seeking mine owne profite, but the profite of many, that they might be saved.

30 I will therefore please all men in all things, not seeking mine owne profite, but the profite of many, that they might be saved.

4 The second by an absurditie. If there be no resurrection of the dead, then is not Christ risen againe.

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re-
rection of the
dead, then is not
Christ risen again.

Christ risen again.
5 The proofs of
that aburditie, by
other aburdities:
If Christ be not

risen again, the preaching of the Gospel is in vaine.

and the credit
that you gave us.
as it is mine and

to it, is vain, and
we are liars.
6 He repeateth

the same argu-
ment taken of an
absurditie, purpo-

ing to show how
faith is in vain if
the person does not

the restriction of
Cheril be taken
away.

7 First, seeing death is the punishment of sin.

in vain should we
believe that our

Deeds were forgiven vs. if they remain: but they

do remain, if
Christ rise not
from death.

6 They are yet in
their fumes, which

are not satisfied,
ed, nor have ob-
tained remission of

Christ rose againe,
proble commeth of
abfurditie: for xpl

to Christ shall be ble
in this life they are

ment: Therefore C
for the first proposition
Therefore shall we u

loweth the first real
considered of, not as
And he taketh the

sanctified in the first
first fruits of corn, &

their confirmation of
life to Adam, that as
Christ, life cometh

cause by nature the
the children of God
of the Spirit to the

showeth that the resu-
bers, that notwithstanding

that role again from
men is all our life and
soul. — L. T. Bell.

And this is the wren

...the conqueror

the Sonne, wherein the
enemies (whereof I
had. he they never fo

his means God may

his head Christ, his
ee putteth the first
who is the head : and

the head, which shall
show that vnlesse the
neither Christ be

death be overcome, members.

Mr. L. 12, and 10.12.

46

Stephen's
 of a man
 of a woman
 Given strength
 only as a
 That you
 and
 pleased
 be content
 by them
 as you
 ring they
 and
 of their
 as you
 living
 Yet I
 as
 in

28:3 And

GLAD

4 Hee concludes, that he will only let his letters against the value bridges of the false apostles, and therefore will ex-
cuse himself, for that by their imposture, he was constrained to speak so much of these things as he did to wit, because that if his Apostleship were doubted, his doctrine must needs fall.
5 That finally he will be the 7. v. of Christ more and more: For the way for that no so-berness are the more dear Christ, as in these words is shown.

6 For not only take them patiently and with a good heart, but also take great pleasure in them.

7 Again he mentions the Corinthian writers of these things, whereby God had asked his Apostleship amongst them, and again he mentions his contention against them, howe farre he is from all contentions, and also howe he has affectioned to them, and that he is not in the least angry if they will appear, that he is in debt to them, as in the 12. v. of the 1. Cor.

8 Hee says, that he is not in debt to them, but in getting up his own back, that he might not let himself to be in debt.

for thee: for my power is made perfect through weakness. + Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me:

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weak, then am I strong.

11 I was a foole to boast my selfe: yee haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferior vnto the very chiefe Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it, wherein yee were inferior vnto other Churches, & except that I haue bene so flouthfull to your hinderance? forgiue me this wrong.

14 Behold, the third time I am ready to come vnto you, and yet will I not be flouthfull to your hinderance: for I seeke not yours, but youto for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I wil most gladly bestowe, and will be bestowed for your foules: though the more I loue you, the lesse I am loud.

16 But see it that I charged you not: yet for as much as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent vnto you?

18 I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe same spirit? walked we not in the same stepes?

19 Y againe, thinke yee that wee excuse our felues vnto your wepake before God in Christ. But we doe all things, dearly beloued, for your edifying.

20 For I feare lest when I come, I shall finde you such as I would; and that I shall finde vnto you such as yee would not, and lest there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings, and discord.

21 I feare lest when I come againe, my God abase me among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the vncleanness, and fornication, and wantonnes which they haue committed.

22 Hee patte away another most grieuous disorder, to wit, that he did subtilty and by others make gaine and profite of them. 23 Hee commends them for their contentions, as though he needed to defend himselfe: for he is guilty of nothing, but because it is become for them to doubt, nothing of his side line who instructed them. 24 As it became him to be true and sincerely, that professeth himselfe to be in Christ, that is to say, to be a Christian. 25 Having confirmed his authority vnto them heretofore thus sharply, and threatned them also like an Apostle, shewing that he will spare them hereafter, unless they repent, seeing that this is the third time that he hath warned them.

C. H. A. P. XIII.
Containing the thirteenth, a bee denounceth the sharper reuerence towards them, 5 who haue a perfect trial of the power of Christ in his Apostleship: 20. At length he playeth for these reproaches, 25 And wisheth them to persevere.

1 O this is the third time that I come vnto you: In the mouth of two or three witnesses shall euery word stand.

2 I tolde you before, and tell you before as though I had bene present the second time, so write I now being absent to them which heretofore haue sinned and to all others, that if I come againe, I will not spare.

3 Seeing that yee seeke experience of Christ, that speake in mee, which toward you is not weak, but is a mightie in you.

4 For though wee was crucified concerning our infirmities, yet doubt he through the power of God. And we no leaue are weak in him, but we shall liue with him, through the power of God toward you.

5 Prooue your felues whether yee are in the faith: examining your felues. Yee knowe yee not your owne felues, how that Iesus Christ is in you, except yee be reprobaes?

6 But I trust that yee shall knowe that wee are not reprobaes.

7 Nowe I pray vnto God that yee doe none euill, nor that we should seeme approved, but that yee should doe that which is honest: though wee be as reprobaes.

8 For wee can not do any thing against the truth, but for the truth.

9 For we are glad when wee are weak, and that yee are strong: this also we wish for, even your perfection.

10 Therefore write I these things being absent, lest when I am present, I should vse sharpnesse, according to the power which the Lord hath giuen me, to edification, and not to destruction.

11 Finally brethren, fare yee wel: be perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shall be with you.

12 Greete one another with an holy kisse. All the Saints salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with with you all, Amen.

Christe body. 3 Hee mitteeth that sharpnesse, treading the way of the Christe body towards their faithfull Apostle, and willing to be made perfect: yet moreover, that he might not for his owne sake and offencem, in that he may ferre to their dissolution, which is the only way he that he should not judge, if that of things may be in good order, and in the way of the Church in their place, which haue beene in the place. 4 A briefe exhortation, but yet such as one as comprehenseth all the partes of a Christian mans life. 5 Hee salueth them familiarly, yet in commendation wilth well vnto them. 1 Cor. 13. 20.

The second Epistle to the Corinthians written ten from Philippi, a cite in Macedonia, and four by Titus and Lucas.

THE

THE EPISTLE OF THE APOSTLE PAUL TO THE GALATIANS.

CHAP. I.

1 Straight after the Publication, & He reprehendeth the Galatians for receiving a Gospel, 15 which he received from God, before he had communicated with any of the Apostles.

PAVL an Apostle (not of men, neither by man, but by Jesus Christ, and God the Father which hath raised him from the dead)

2 And all the brethren which are with me, unto the Churches of Galatia:

3 Grace be with you, and peace from God the Father, and from our Lord Jesus Christ,

4 Which gave himselfe for our finnes, that he might deliver vs. 5 from this present evil world according to the will of God our Father,

6 To whom be glory for ever and ever, Amen.

7 I marvelle that ye are so foonc removed away into another Gospel, from him that had called you in the grace of Christ,

8 Which is not another Gospel, save that there bee some which trouble you, and intend to pervert the Gospel of Christ.

9 But though that we, or an Angel from heaven preach unto you otherwise, then that which we have preached before unto you, let him be sacrificed,

10 As we said before, so I know againe, if any man preach unto you otherwise, then that ye have received, let him be sacrificed.

11 For now preach I mens doctrine, or Gods? or go I about to please men? for if I should yet please men, I were not the servant of Christ.

12 Now I certifie you, brethren, that the Gospel which was preached of me, was not after man.

13 For neither received I it of man, neither was I taught it, but by the revelation of Jesus Christ.

14 For ye have heard of my conversation in the Gospel, in this, that Christ by his early offering, gave us being chosen out from the world, by the free decree of God the Father, as Luke 1. 2. 4. Out of the world corrupte & wicked is without Christ.

15 The full part of the Epistle, might be written, that he is an Apostle, making inference to his chiefest dignity of Christ, and wholly agreeing with them, whose some the false apostles did shew. And he beginneth with childing, reprooving them of lightness of heart that they gave ease to as they unto them which persecuted them and drew them away to some Gospel.

16 He willeth the fathers to call the faith upon the full apostles, made after the time that were to be given them in the land, that it was not already done, but in doing.

17 He willeth them to be wiser than they are, that they are not mens Gospels, and therefore whatsoever their false apostles pretend which had the law, Moses and the Fathers, yet they are in error in every thing they say.

18 He willeth them to be wiser than they are, that they are not mens Gospels, and therefore whatsoever their false apostles pretend which had the law, Moses and the Fathers, yet they are in error in every thing they say.

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time past, in the Jewish religion, howe that I persecuted the Church of God extremely, and waited it,

14 And profited in the Jewish religion about many of my companions of mine own nation, and was much more zealous of the traditions of my fathers.

15 But when it pleased God (which had separated me from my mothers wombe, and called me by his grace)

16 To reuile his Sonne in me, that I should preach him among the Gentiles, immediately, I communicated not with flesh and blood:

17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeeres I came againe to Hierusalem to visite Peter, and abode with him fifteene daies.

19 And none other of the Apostles sawe I, save James the Lords brother.

20 Nowe the things which I write vnto you, beholde, I witness before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was unknown by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, Hee which persecuted vs in time past, now preacheth the faith which before he destroyed.

23 And they glorified God for me.

24 And others, whose names (as I said before) the false apostles shewed to de-roy his Apostleship, as though he delivered another Gospel then the true Apostles did, and as though he were not of their number, which art to be excluded without exception: therefore Paul answereth that he began straightway after his calling to preach the Gospel at Damascus and in Arabia, and was not from that time in Hierusalem but onely fifteene daies, where he saw onely Peter and James and brethren, he began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Iewes, which knew him onely by name in the world, as he was, that there was there full of men, as I said upon in the world.

25 This is a kind of vnto, the doctrine of faith.

CHAP. II.

1 That the Apostles did nothing disagree from his Gospel, 3 he declareth by the example of Titus being uncircumcised, 12 and also by his aduocating the same against Peters dissimulation, 17 And so he passeth to the handling of our first institution by Christ.

2 Then I fourteen yeeres after, I went vp againe to Hierusalem with Barnabas, and tooke with me Titus also.

3 And I went vp by reuelation, and declared vnto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, left by any meanes I should runne, or had runne in vaine:

4 But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised.

5 To wit, for the false brethren which were craftily sent in and crept in priuily to spy out our liberty, which we haue in Christ Iesus, that they

6 might be made to see, that they were not mens Gospels, and therefore whatsoever their false apostles pretend which had the law, Moses and the Fathers, yet they are in error in every thing they say.

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10 The first argument, the conclusion whereof is also the former verse, is of covetousness, which are accounted the works of the Law, that is to say, which value their righteousness by the performance of the Law. These five are blessed, which are of faith, that is, they which have righteousness by faith.

11 A proof of the former sentence proposition and the proposition of the argument is this: Curfed is he that fulfilleth not the whole Law.

12 In the second proposition with the conclusion, but not can fulfill the Law, Therefore no man is justified by the Law, or else, All unperfected which seek righteousness by the works of the Law, And therefore are damned also this manner of proof:

13 The second proposition, to wit, Righteousness & life are attributed to faith, Therefore no man is justified by the Law, & c. *Heb. 9. 12, 13, 14.* 14 Here is a reason showed of the former conclusion: Because the Law promitteth life to all that keep it, and therefore it is kept, it is justified and given life. But the Scripture smothering righteousness and life to faith, taketh it from the Law, leaving that faith is justified by imputation, and the Law by the performance of the works. *Lev. 18. 5.*

15 A reasoning of an objection. How then can they be blessed, whom the Law promitteth to be saved? Because Christ fulfilled the curse which the Law laid upon us, that we might be quit from it. 16 A proof of the answer by the testimony of Moses. *Deut. 10. 1.* *Christ was crucified for us, because he bore the curse that was due to us, to make us partakers of his righteousness.* 17 A conclusion of all that was said before in the handling of the life and first reason, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Jews themselves, of whose number the Apostle counteth himself, be cannot of issue that they smothered grace of the Gospel, which he cateth the Spirit, but only by faith. And the Apostle doth in several places apply the conclusion both to the one and the other, preparing himself a way to the next argument; whereby he doth lastly shew that one only seed of Abraham, which is made of all peoples, can so otherwise be enjoyed and so on together. But by faith in Christ. 18 The pattern forth two general rules before the next argument, which is the fourth in method: The one is, that it is not lawful to break covenants & contracts which are lawfully made: & according to Law, amongst men neither may any thing be added nor taken. The other is, that God did not make a covenant with Abraham, that hee would gather together his children, which consist both of Jews & Gentiles in one body (as appeareth by that which hath been said before) but he did not say that he would be the God of Abraham and of his seed, (which thing notwithstanding should have bene said, if he had been a diner feeder, as the Gentiles appear to do here) but that he would be the God of Abraham, and of his seed, & of one of his seed.

19 I will give an example which is common among you, that you may be assured you follow me much to Gods command as you do to mine. *Mat. 23. 2.* *And ye will call it, Mat. 23. 2.* 20 He putteth forth the summe of the fourth argument to wit, that both the Jews and Gentiles grow together into one body of the seed of Abraham, in Christ only, to all are one Christ, as in his dear word deuter. 10. ver. 14. *Paul speaketh out of the apostles, that of two peoples, which grew together in one, in Christ.*

21 The eighth argument taken of comparison, thus: If a mans covenant (being intencual) be firme and strong, much more Gods covenant. Therefore the Law was not given to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end whereof did hang on Christ. *As which tended to Christ.* 22 An enlarging of three former things: Moreover he sheweth that the promise made to Abraham was not confined with the prescription of lineage, neither of the sex, nor might be confined to the sex by birth, as the Apostle saith: *We know that the promise was not abrogated by the coming of the Law, and therefore we receive the Law with the promise.* *Nat. 1. 18.* The Apostle sheweth two, that cannot stand together, to wit, that the inheritance should both be given by the Law and also be promise: for the promise is free; whereby it followeth, that the Law was not given to fulfill, for by that means the promise should be broken; as by this most excellent means the right of the law, which is, that God should be glorified, when it is said, that by virtue of the covenant, if it was made with first-born, we should be justified, by that we may be blessed of Gods grace as he is.

10 For as many as are of the works of the Law, are under the curse: 11 for it is written, Cursed is every man that continueth not in all things, which are written in the booke of the Law, to do them.

12 And that no man is justified by the Law in the sight of God, it is evident: for the just shall live by faith.

13 And the Law is not of faith: but the man that shall do those things, shall live in them.

14 Christ hath redeemed us from the curse of the Law, in a curse for vs, (for it is written, Cursed is every one that hangeth on tree)

15 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receive the promise of the Spirit through faith.

16 Brethren, I speak as men do: although it be but a mans covenant, when it is confirmed, yet no man doeth it, or addeth any thing thereto.

17 Now to Abraham and his seed were the promises made. He saith not, And to the seeds, as speaking of many: but, And to thy seed, as of one, which is I Christ.

18 And this I say, that the covenant that was confirmed afore of God in respect of Christ, the Lawe which was foure hundredth and thirtie yeeres after, can not disannull, that it should make the promise of none effect.

19 For if the inheritance be of the Lawe,

it is no more by the promise, but God gave it freely vnto Abraham by promise.

20 Wherefore then stretcheth the Law? It was added because of the transgressions, for till the seed came, vnto the which the promise was made: and it was ordained by Angels in the hand of a Mediator.

21 Nowe a Mediator is not a Mediatour of one: 22 but God is one.

23 In the Lawe then against the promises of God? God forbid! For if there had bene a Law given which could have given life, surely righteousness should have bene by the Law.

24 But the Scripture hath concluded tall vnder sinne, that the promise by the faith of Iesus Christ should be given to them that believe.

25 But before faith came, we were kept vnder the Law, as vnder a garison, and thus vnto that faith, which should afterward be received.

26 Wherefore the Law was our schoolmaster to bring vs to Christ, that we might be made righteous by faith.

27 But after that faith is come, we are no longer vnder a schoolmaster.

28 For ye are all the sonnes of God by faith, in Christ Iesus.

29 For all ye that are baptized into Christ, have put on Christ.

30 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Iesus.

31 And if ye be Christs, then are ye Abrahams seed, and heires by promise.

32 Christ alone by himself, but coupled and joined together with his father.

33 A confirmation of the former answer to the objection: The Law was given by Angels, it being a greater error into all, and by Moses a Mediator comming between. Now they that are one, need no Mediator, but they that are twaine at the least, and that are at variance one with another. Therefore the Law it selfe and the Mediator were witnesses of the wrath of God, and not that God would by this meanes reconcile men to himselfe, and abolish the promise, or add the Law vnto the promise. *Commendation of the promise, and the Law.* 34 Calling away of objections, I shall now. 35 The promise and minister. 36 A calling away of objections, which have made a countenance, something is added to the covenant, or the former covenants are broken. This, sayeth the Apostle, commeth to passe in God, who is always one, and the selfe same, and like himselfe. 37 The conclusion vnto the manner of adding a question, and it is the same that was uttered before, verse 17, but proceeding on another rule: (to that the argument is new, and it is this: God is always like himselfe: Therefore the Law was not given to abolish the promise, but he should abolish it them if he gave life, for by that meanes it should suffice, and therefore it should abolish that institution which was promised to Abraham, and to his seed by faith. Nay it was rather given to bring to light the guiltiness of all men, to the end that all believers being in Christ justified, might be freely justified in him. *By the word of Scripture, he meaneth the Law.* *Rom. 7. 12.* 38 An answer, and what I say commeth from mine, in I carry one of the words, sheweth how a question again (the uncertainty of words): for all the words, promise, faith, (which might be taken for grace, are not the same, and not one of them can stand with deferring a law. 39 Now there followeth another handling of the second part of the question: The lawe whereof is this: Although the Law (that is, the whole commandment of Gods law according to the Law) do not fulfill, is it therefore abolished, seeing yet Abraham himselfe was circumcised, and his posterity kept all the law of Moses? *Paul affirmeth that it ought to be abolished, because it was instituted to that end and purpose, that it should be as it were a schoolmaster and keeper to the people of God, vntill the promise appeared in deed, that is to say, Christ, and the Gospel manifestly published with great efficacy to the Spirit.* 40 The only way we were kept vnder the Law, is to drive here, 41 Because grace changeth not the condition of sinners, be as dead that were alive by condition, and therefore being we are out of our bondage, we have no more need of a keeper and schoolmaster. 42 Vnto a general promise, left the law which the Law should be a further discipline bound with the law of the Law, by the commandment that should be common to all believers: because it is a knowledge of our sinfulness in Christ, as well to the Jewes as to the Gentiles, that by sinners all are made free by Christ, that is to say, that promise is made to Abraham and to his seed of every man. 43 The promise is given to all, which the Law should be a further discipline bound with the law of the Law, by the commandment that should be common to all believers: because it is a knowledge of our sinfulness in Christ, as well to the Jewes as to the Gentiles, that by sinners all are made free by Christ, that is to say, that promise is made to Abraham and to his seed of every man. 44 The promise is given to all, which the Law should be a further discipline bound with the law of the Law, by the commandment that should be common to all believers: because it is a knowledge of our sinfulness in Christ, as well to the Jewes as to the Gentiles, that by sinners all are made free by Christ, that is to say, that promise is made to Abraham and to his seed of every man. 45 The promise is given to all, which the Law should be a further discipline bound with the law of the Law, by the commandment that should be common to all believers: because it is a knowledge of our sinfulness in Christ, as well to the Jewes as to the Gentiles, that by sinners all are made free by Christ, that is to say, that promise is made to Abraham and to his seed of every man.

33 An objection which stich of the former answer: If the inheritance be not by the Lawe (as the least is) then why was the Lawe given, after that the promise was made? Therefore, faith is: An Apostle so reproueth the Law, as to teach them to looke vnto Christ, in whom at length the promise is: using all people together, should be fulfilled, and not that the Law was given to fulfill men.

34 That man might understandly discern covering of their sinnes, that they are saved by the only grace of God, which he bestoweth, and sheweth in Christ. 35 Vnto the promise was given, hee did not say that hee would be the God of Abraham, and of his seed, but that hee would be the God of Abraham, and of his seed, and of one of his seed. 36 A calling away of objections, which have made a countenance, something is added to the covenant, or the former covenants are broken. This, sayeth the Apostle, commeth to passe in God, who is always one, and the selfe same, and like himselfe. 37 The conclusion vnto the manner of adding a question, and it is the same that was uttered before, verse 17, but proceeding on another rule: (to that the argument is new, and it is this: God is always like himselfe: Therefore the Law was not given to abolish the promise, but he should abolish it them if he gave life, for by that meanes it should suffice, and therefore it should abolish that institution which was promised to Abraham, and to his seed by faith. Nay it was rather given to bring to light the guiltiness of all men, to the end that all believers being in Christ justified, might be freely justified in him. *By the word of Scripture, he meaneth the Law.* *Rom. 7. 12.* 38 An answer, and what I say commeth from mine, in I carry one of the words, sheweth how a question again (the uncertainty of words): for all the words, promise, faith, (which might be taken for grace, are not the same, and not one of them can stand with deferring a law. 39 Now there followeth another handling of the second part of the question: The lawe whereof is this: Although the Law (that is, the whole commandment of Gods law according to the Law) do not fulfill, is it therefore abolished, seeing yet Abraham himselfe was circumcised, and his posterity kept all the law of Moses? *Paul affirmeth that it ought to be abolished, because it was instituted to that end and purpose, that it should be as it were a schoolmaster and keeper to the people of God, vntill the promise appeared in deed, that is to say, Christ, and the Gospel manifestly published with great efficacy to the Spirit.* 40 The only way we were kept vnder the Law, is to drive here, 41 Because grace changeth not the condition of sinners, be as dead that were alive by condition, and therefore being we are out of our bondage, we have no more need of a keeper and schoolmaster. 42 Vnto a general promise, left the law which the Law should be a further discipline bound with the law of the Law, by the commandment that should be common to all believers: because it is a knowledge of our sinfulness in Christ, as well to the Jewes as to the Gentiles, that by sinners all are made free by Christ, that is to say, that promise is made to Abraham and to his seed of every man. 43 The promise is given to all, which the Law should be a further discipline bound with the law of the Law, by the commandment that should be common to all believers: because it is a knowledge of our sinfulness in Christ, as well to the Jewes as to the Gentiles, that by sinners all are made free by Christ, that is to say, that promise is made to Abraham and to his seed of every man. 44 The promise is given to all, which the Law should be a further discipline bound with the law of the Law, by the commandment that should be common to all believers: because it is a knowledge of our sinfulness in Christ, as well to the Jewes as to the Gentiles, that by sinners all are made free by Christ, that is to say, that promise is made to Abraham and to his seed of every man. 45 The promise is given to all, which the Law should be a further discipline bound with the law of the Law, by the commandment that should be common to all believers: because it is a knowledge of our sinfulness in Christ, as well to the Jewes as to the Gentiles, that by sinners all are made free by Christ, that is to say, that promise is made to Abraham and to his seed of every man.

Gen. 31. 10.

8 The conclusion of the former allegorie, that we by no means procure and call lawe againe: 11 The fruites of the Lawe

30 But what faith the Scripture? Put out the seruant and her sonne: for the sonne of the seruant shall not be heire with the sonne of the free woman.

31 Then brethren, we are not children of the seruant, but of the free woman.

32 Seeing that the children of the bondmaid shall not be heires,

CHAP. V.

2 Having declared that we come of the free woman, he sheweth the price of that freedom, 13 and how we should use the same, 26 that we may obey the Spirit, 19 and resist the flesh.

Stand fast therefore in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage.

2 Beholde, I Paul say vnto you, that if ye be circumcised, Christ shall profite you nothing.

3 For I testifie againe to euery man, which is circumcised, that he is bound to keepe the whole Lawe.

4 Ye are abolished from Christ: whoeuer is iustified by the Lawe, ye are fallen from grace.

5 For we through the Spirit waite for the hope of righteousness through faith.

6 For in Iesus Christ neither circumcision auaileth any thing, neither vncircumcision, but faith which worketh by loue.

7 Ye did runne well: who did let you, that ye did not obey the truth?

8 It is not the perswasion of him that calleth you.

9 A little leauen doeth leauen the whole lump.

10 I have trust in you through the Lords, that ye will be none otherwise minded: but hee that troubleth you, shall beare his condemnation, whoeuer he be.

11 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the slander of the crosse abolished.

12 Would to God they were euen cut off, which doe so disquiet you.

13 For brethren, ye haue bene called vnto li-

bertie: not only vnto your libertie as an occasion vnto the flesh, but by loue serue one another.

14 For all the Lawe is fulfilled in one word, which is this, Thou shalt loue thy neighbour as thy selfe.

15 If ye bite and deuoure one another, take heed lest ye be consumed one of another.

16 Then I say, Wake in the Spirit, and ye shall not fulfill the lustes of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to another, so that ye cannot doe the same things that ye would.

18 And if ye be led by the Spirit, ye are not vnder the Lawe.

19 Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vncleannesse, wantonnesse,

20 Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murders, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also haue tolde you before, that they which doe such things, shall not inherit the Kingdome of God.

22 But the fruite of the Spirit is loue, ioye, peace, long suffering, gentlenesse, goodnes, faith,

23 Meekenesse, temperancie: 12 against such there is no Lawe.

24 For they that are Christs, haue crucified the flesh with the affections and the lustes.

25 If we liue in the Spirit, let vs also walke in the Spirit.

26 Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

12 Ieldeth the great weaknesse of the golly, for that they are but in part regenerate, but he willeth them to remember that they are indued with the Spirit of Loue, which hath deliuered them from the seruice of sinne, and so of the Lawe, in so much as it is the virtue of fine, that they should not give themselves to lusts, 13 Rom. 13. 14. 1. Peter 2. 11. 1. For the flesh dwelleth euen in the regenerate man, but the Spirit reigneth, although not without great fight, as is largely set forth, Romans 7. 14. He feareth out that particularly, which he spake generally, recommending vs four chief effects of the flesh and opposing them to the fruits of the Spirit, that no man may pretend ignorance. 1. Therefore, they are worthy fruits of free will, but in force thereof as our will is made free by grace. 2. Letteth any man should obiect, that Paul played the Sophist, as one who vrging the Spirit, vtgnet nothing but that which the Lawe commandeth, he sheweth that hee requieth not that littell and outward obedience, but spiritual, which proceedeth not from the Lawe, but from the Spirit of Christ, which doeth beget vs againe, and must and ought to be the ruler and guide of our life. 1. If we be enticed with the quickning Spirit, which causeth vs to die to sinne, and to be vnto God, for vs sinne it is our desire, that is, by holiness of life. 2. How aduantageous becometh exhortations according as he knowe the Galatians subiect to diuers vices: and first of all hee willeth them to take heed of ambition, which causeth two fellowes, backbiting and enuie, out of which two it cannot be but many contentious mal neeides rise.

CHAP. VI.

1 None be entreated particularly of charitie towards such as offend, 4 towards the Ministers of the word, 10 and that which are of the household of faith: 12 Not let vs to sin which haue a counterfeite sale of the Lawe, 13 glorying in the martyring of the flesh, 14 and not in the crosse of Christ.

Brethren, if a man bee suddenly taken in any offence, whereof he is spirituall, restore such one with the spirit of meekenesse, considering thy selfe, lest thou also be tempted.

2 Be moderated and tempered by the spirit of meekenesse. 3 Through the meeknesse of Iesus Christ our Lord. 4 Which are reprober by the vnto of God Spirit. 5 Labour to follow that which is good in him. 6 This is a kinde of peace which the Ministers vs, going to vnto fleshly men, that all good gifts come from God. 7 He willeth the good, for they commonly are most apt to sinne, which haue gotten their owne infirmities.

13 The third part of this Epistle, shewing that the right way of Christian libertie consisteth in this, being deliuered and left at libertie from the seruice of sinne and of the flesh, and being obedient to the Spirit, we should serue vnto one another in such freedom through loue. 14 He propoundeth the loue of our neighbour, as a mark whereunto all Christ are ought to referre all their actions, and therein hee crite the testimony of the Lawe. 15 This cariche (14) may be restrained to the present table. 16 Let vs not be proud, 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

15 Hee willeth the good, for they commonly are most apt to sinne, which haue gotten their owne infirmities. 16 Let vs not be proud, 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Another objection wherby he plainly willeth that iustification of works, and iustification of faith cannot stand together, because no man can be iustified by the Lawe, but he that doeth fully and perfectly fulfill it. And hee taketh the example of circumcision, because it was the ground of all the seruice of the Lawe, and was chiefly vnto of the lawe apostles. 2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. 1. Corin. 1. 17. 2. That is, as he himselfe expoundeth it afterwards, ye are fallen from grace. 3. That is, lette be iustified by the Lawe, for in so much as man is iustified by the Lawe. 4. He principally compereth the new people with the olde, for it is certaine that they also did ground all their hope of iustification in faith and not in circumcision, but so, that their faith was wrapped in the external and ceremonial worship, but our faith is bare and content with spirituall worship. 5. Therefore, the Spirit, which regenereth faith. 6. He aduiceth a reason, for that now circumcision is abolished, seeing that Christ is exhibited vnto vs with full plentie of spirituall circumcision. 7. He maketh mention also of vncircumcision, least the Gentiles should please themselves in it, as the Lawe was due in circumcision. 8. The taking away of an obediens, if all that worship of the Law be taken away, wherein then shall we exercise our selues in charitie, faith Paul for faith, whereof we speake, cannot be idle, nay it bringeth to us daily fruits of charitie. 9. So is true faith distinguished from counterfeite faith, for charitie is not toyed with such as a false cause heere to ward our iustification with faith. 10. He gaue hee chid, that the Galatians, but with an admiration, and there withall a praise of their former state, to end that he may make them more ashamed. 11. He playeth the part of an Apostle with them, 12. with his authority, deying that that doctrine can come from God, which is contrary to his selfe. 13. 1. Cor. 1. 6. 14. He aduiceth this, that he may not seeme to contend upon a trifles, warning them diligently by a similitude which he borroweth of leuen, as Christ himselfe also did, not to suffer the partie of the Apostolical doctrine, to be infected with the least corruption that may be. 15. He mingeth the former reprobation, calling the flesh upon the false apostles, against whom he denounceth the horrible iudgement of God. 16. He willeth them to consider howe that hee seeketh not his owne profit in this matter, seeing that he could as easily be hated of men, if he would loue Iudasme with Christianity. 17. An example of a true Paulist inflamed with the zeale of Gods glory and loue of his flocke. 18. For they that preach the new faith vnto consciences alwayes to trouble.

in Now he cometh to length to the formal cause, that is to say, to the way in which he purposed in the Gospel, whereby God causeth that carnal counsell of his free recondemnation and satisfaction in his will, and putting in place of the Gospel all wisdom and satisfaction, he sheweth how excellent it is.

13 By which grace we are justified, and sanctified. 14 In perfect and found wisdom, as the Lord had opened unto us that wisdom, we would never have known as dreamed of our flesh.

15 Not only the election, but also the vocation proceeds of mere grace. 16 The Father choiceth and gave Christ, who in the best of all the elect unto himself, at that time which was convenient, according as he most wisely disposed all times from everlasting.

And Christ is he, in whom all the elect from the beginning of the world, (otherwise wandering and perished from God) are gathered together: of which some were then in heaven when he came into the earth (to wit such as by faith in him to come, were gathered together) and other being founded upon the earth were gathered together, and the latter daily gathered together. The faithful are said to be gathered together in Christ, because they are united together with him through faith, and become as it were one man. 19 He applyeth liberally the benefit of occasion to the believing Jews, going back to the very fountain, that even they also may not attribute their salvation, neither to themselves, nor to their back to any other thing, but to the only grace and mercy of God, both because they were called, and also because they were first called. 20 All things are attributed to the grace of God in such exception, and yet for all that we are not slack, for his grace leads us to will and to do as he doth things that are good, Philippi. 1. 2. 3. He speaketh of the Jews. 16 Now he maketh the Exposition: rather all the Gentiles equal to the Jews, because that notwithstanding they came last, yet being called by the same Gospel, they imbraced it by faith, and were saved by the same Spirit, which is the pledge of election, and the inheritance is little less, since that in them also the Word of God might shine forth, and be manifested. 17 That word which is truth in deed, because it cometh from God. 20 Thus a hundred kinds of speech taken of a flesh, which bring us to any thing, maketh a difference between those things that are accidental, and others that are not. 18 With that spirit, which breatheth not the Law, but the promise of free adoption. 19 Full and perfect. 17 He returneth to the former argument, concluding two things together of those things that went before: the first, that all good things come to us from God the Father in Christ, and by Christ, so that he may be prayed of us. The second, that all things (which he bringeth) to two heads, to wit faith and charity, are increased in us by certain degrees: so that we must desire an increase of his grace, from whom we have the beginning and of whom we hope for the end. 18 The causes of faith, are God the Father lighting our minds with his holy Spirit, that we may embrace Christ offered unto us in the Gospel, to the obtaining of everlasting life, and the setting forth of Gods glory. 19 Full of manifest. 20 For it is not enough for us to have known God, but we must know him every day more and more, that they might be called, you to hope for them by faith in Christ. 19 The excellency of faith is declared by the efficacy, because the mighty power of God is set forth and shewed therein. 20 Chap. 7. v. 25.

ding to his rich graces

8 12 Whereby he hath bene abundant toward vs in all wisdom and vnderstanding. 9 And hath opened vnto vs the mysterie of his will 13 according to his good pleasure, which he hath purposed in him.

10 14 That in the dispensation of the fulnesse of the times, he might gather together in one all things, both which are in heauen, & which are in earth, *even* in Christ:

11 15 In whom also we are chosen when we were predestinate according to the purpose of him, which worketh all things after the counsell of his owne will,

12 That wee, which first trusted in Christ, should be vnto the praise of his glorie:

13 16 In whom also ye have trusted, after that yee heard the 7 worde of truth, *even* the Gospel of your saluation, wherein also after that yee beleued, ye were sealed with the holy spirit of promise,

14 Which is the earnest of our inheritance, for the redemption of that libertie purchased vnto the praise of his glory.

15 17 Therefore also after that I heard of the faith, which ye haue in the Lorde Iesus, and loue toward all the Saints,

16 I caefe not to giue thanks for you, making mention of you in my prayers,

17 18 That the God of our Lord Iesus Christ, the Father of glory, might giue vnto you the Spirit of wisdom, and reuelation through the acknowledging of him,

18 That the eyes of your vnderstanding may be lightened, that yee may knowe what the hope is of his calling and what the riches of his glorious inheritance is in the Saints,

19 19 And what is the exceeding greatnes of his power toward vs, which beleue, according to the working of his mighty power,

in whom all the elect from the beginning of the world, (otherwise wandering and perished from God) are gathered together: of which some were then in heaven when he came into the earth (to wit such as by faith in him to come, were gathered together) and other being founded upon the earth were gathered together, and the latter daily gathered together. The faithful are said to be gathered together in Christ, because they are united together with him through faith, and become as it were one man. 19 He applyeth liberally the benefit of occasion to the believing Jews, going back to the very fountain, that even they also may not attribute their salvation, neither to themselves, nor to their back to any other thing, but to the only grace and mercy of God, both because they were called, and also because they were first called. 20 All things are attributed to the grace of God in such exception, and yet for all that we are not slack, for his grace leads us to will and to do as he doth things that are good, Philippi. 1. 2. 3. He speaketh of the Jews. 16 Now he maketh the Exposition: rather all the Gentiles equal to the Jews, because that notwithstanding they came last, yet being called by the same Gospel, they imbraced it by faith, and were saved by the same Spirit, which is the pledge of election, and the inheritance is little less, since that in them also the Word of God might shine forth, and be manifested. 17 That word which is truth in deed, because it cometh from God. 20 Thus a hundred kinds of speech taken of a flesh, which bring us to any thing, maketh a difference between those things that are accidental, and others that are not. 18 With that spirit, which breatheth not the Law, but the promise of free adoption. 19 Full and perfect. 17 He returneth to the former argument, concluding two things together of those things that went before: the first, that all good things come to us from God the Father in Christ, and by Christ, so that he may be prayed of us. The second, that all things (which he bringeth) to two heads, to wit faith and charity, are increased in us by certain degrees: so that we must desire an increase of his grace, from whom we have the beginning and of whom we hope for the end. 18 The causes of faith, are God the Father lighting our minds with his holy Spirit, that we may embrace Christ offered unto us in the Gospel, to the obtaining of everlasting life, and the setting forth of Gods glory. 19 Full of manifest. 20 For it is not enough for us to have known God, but we must know him every day more and more, that they might be called, you to hope for them by faith in Christ. 19 The excellency of faith is declared by the efficacy, because the mighty power of God is set forth and shewed therein. 20 Chap. 7. v. 25.

20 20 Which he wrought in Christ, when hee raised him from the dead, and set him at his right hand in the heauenly places,

21 Farre above all principallitie, & power, and might, and domination, and euerie Name, that is named, not in this world only, but also in that that is to come,

22 22 And hath made all things subiect vnder his feete, and hath giuen him ouer all things, so be the head to the Church,

23 Which is his body, *even* the fulnesse of him that filleth all in all things.

weakenesse of the flesh. 2 To be set on Gods right hand, is to be ordered of the fountain, which he hath ouer all creatures. 21 Every thing which is set on his right hand, is to be above all things by the power of his power or excellency. 22 That he should not think that that excellent glory of Christ is a thing whereunto we have sought to do, hee will esteeme that he was appointed of God the Father head of all the Church, and therefore the body must be joined to this head which otherwise should be a member without the members: which notwithstanding is not of necessity (seeing that the Church is rather quickened and fed by the only virtue of Christ, so farre off it is, that he receiveth the fulnesse of the eternal good will and pleasure of God, who vouchsafeth to ioyne vs to his Soane. 6 Justification that there is nothing but a faith in him. 6 For the last of Christ is set on towards the Church, that though hee doe fully satisfy all with all things, yet hee esteeme himselfe to be a member and vnder his head, which hee haue the Church bound to him as his body.

CHAP. II.

1 The better to set out the grace of Christ, he testifieth a comparison, calling them to mind, 2 that they were altogether captiue and alienate, 3 that they are saved by grace, 13 and brought were, 16 by reconciliation through Christ, 17 published by the Gospel.

And 14 you hath he quickened, that were dead in trespasses and finnes,

2 15 Wherein, in times past ye walked, & according to the course of this world, and after the prince that ruleth in the aire, *even* the spirit, that now worketh in the children of disobedience, 3 16 Among whom we also had our conversation in time past in the lusts of our flesh, in fulfilling the will of the flesh, and of the mind, & were by nature the children of wrath, as well as others.

4 17 But God which is rich in mercie, through his great loue wherewith hee loued vs,

5 18 Euen when wee were dead by finnes, hath quickened vs together in Christ, by whose grace ye are saved,

6 19 And hath raised vs vp together, and made vs sit together in the heauenly places in Christ Iesus,

when dead, which are not regenerate, for as the immortality of them which are damned, is no life, in this lasting together of body and soule, in whom no life, but death in them which are not raised by the Spirit of God. 2 He prophecie of the death of death to win finnes. 3 He prophecie by the effects that all were spiritually dead. 4 The prophecie this could be universal in as much as all are sinners of Satan. 5 As the pleasure of the prince. 6 Men are therefore borne to Satan, because they are willingly rebellious against God. 7 They are called the children of disobedience, who are given to disobedience. 8 After that hee hath liberally condemned the Gentiles hee confideth that the Law was amongst whom hee numbereth himselfe, as not a whit better. 9 By the name of Jesus in the first place, he meaneth the whole man, which he divideth into two parts, into the flesh, which is the part that the Philistines were without reason, and into the thought, which they call reasonableness, so that hee knoweth nothing in man half dead, but can understand that the whole man is of nature the sonne of wrath. 7 The conclusion: All men were borne subject to the wrath and curse of God. 8 Men are said to be the children of wrath perfectly, that is in the joy, which is given to us by the indulgence of God, who is as a father with them. 9 Prophecie people which were not Gentiles. 8 Nowe hereof followed another member of the comparison, declaring our excellency, seeing that by the virtue of Christ we are delivered from that death and made partakers of eternall life, to the end that at length we may reioyce with him. And by diuine and kinde kinde hee beareth this into his right hand, that the efficient cause of this beneficence is the free mercie of God, and Christ himselfe is the material cause, and faith his instrument, which also is the free will of God, and the end is Gods glory. 9 To wit, as hee desireth to be known in Christ, so hee is not filled in vs, but only in him, in whose spirit we have beene brought to see the power of God, which hee worketh in vs, brought to see and that yet hee is certain, for we are as sure of that we are of, for we are of that we have received already.

20 The Apostle will test to be hold in our most glorious Christ with the eyes of faith, that most excellent power and glory of God, which of all the faithful are partakers, although it be as yet very dark in vs, by reason of the iniquitie of the flesh and the

weakenesse of the flesh. 2 To be set on Gods right hand, is to be ordered of the fountain, which he hath ouer all creatures. 21 Every thing which is set on his right hand, is to be above all things by the power of his power or excellency. 22 That he should not think that that excellent glory of Christ is a thing whereunto we have sought to do, hee will esteeme that he was appointed of God the Father head of all the Church, and therefore the body must be joined to this head which otherwise should be a member without the members: which notwithstanding is not of necessity (seeing that the Church is rather quickened and fed by the only virtue of Christ, so farre off it is, that he receiveth the fulnesse of the eternal good will and pleasure of God, who vouchsafeth to ioyne vs to his Soane. 6 Justification that there is nothing but a faith in him. 6 For the last of Christ is set on towards the Church, that though hee doe fully satisfy all with all things, yet hee esteeme himselfe to be a member and vnder his head, which hee haue the Church bound to him as his body.

1 He declareth against the greatness of Gods good will, by comparing it with our miserable state wherein we are borne, with that dignitie wherewith we are redeemed by God the Father in Christ. So that hee denieth that condition in such sort that the faith, that touching spiritual matters we are not only borne halfe dead, but wholly and altogether dead. 20 Chap. 13. 20 There hee calleth them dead, which are not regenerate, for as the immortality of them which are damned, is no life, in this lasting together of body and soule, in whom no life, but death in them which are not raised by the Spirit of God. 2 He prophecie of the death of death to win finnes. 3 He prophecie by the effects that all were spiritually dead. 4 The prophecie this could be universal in as much as all are sinners of Satan. 5 As the pleasure of the prince. 6 Men are therefore borne to Satan, because they are willingly rebellious against God. 7 They are called the children of disobedience, who are given to disobedience. 8 After that hee hath liberally condemned the Gentiles hee confideth that the Law was amongst whom hee numbereth himselfe, as not a whit better. 9 By the name of Jesus in the first place, he meaneth the whole man, which he divideth into two parts, into the flesh, which is the part that the Philistines were without reason, and into the thought, which they call reasonableness, so that hee knoweth nothing in man half dead, but can understand that the whole man is of nature the sonne of wrath. 7 The conclusion: All men were borne subject to the wrath and curse of God. 8 Men are said to be the children of wrath perfectly, that is in the joy, which is given to us by the indulgence of God, who is as a father with them. 9 Prophecie people which were not Gentiles. 8 Nowe hereof followed another member of the comparison, declaring our excellency, seeing that by the virtue of Christ we are delivered from that death and made partakers of eternall life, to the end that at length we may reioyce with him. And by diuine and kinde kinde hee beareth this into his right hand, that the efficient cause of this beneficence is the free mercie of God, and Christ himselfe is the material cause, and faith his instrument, which also is the free will of God, and the end is Gods glory. 9 To wit, as hee desireth to be known in Christ, so hee is not filled in vs, but only in him, in whose spirit we have beene brought to see the power of God, which hee worketh in vs, brought to see and that yet hee is certain, for we are as sure of that we are of, for we are of that we have received already.

7 That hee might shewe in the ages to come the exceeding riches of his grace through his kindnesse toward vs in Christ Iesus.

8 For by his grace are wee saved through faith, and that not of your felues: it is the gift of God, 9 Not of works, least any man should boast himselfe.

10 For we are his workmanship created in Christ Iesus vnto good works, which God hath ordered, that we should walke in them.

11 Wherefore remember that yee being in time past Gentiles in the flesh, and called vncircumcision of them, which are called vncircumcision in the flesh made with hands,

12 That ye were, I say, at that time without Christ, & were aliens from the common wealth of Israel, and were strangers from the covenants of promise, and had no hope, and were without God in the world.

13 But now in Christ Iesus, ye which once were farre off, are made neere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 And abrogating through his flesh, the hatred, that is, the Lawe of commandments, which standeth in ordinances, for to make of twaine one new man in himselfe, for making peace,

16 And that hee might reconcile both vnto God in one body by his crosse, and so lay hatred there y,

17 And came, and preached peace to you which were a farre off, and to them y were neere.

18 For q through him wee both haue an entrance vnto the Father by one Spirit.

19 Now therefore yee are no more strangers and foreriners: but citizens with the Saints, and of the household of God,

20 And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chief corner stone,

21 In whom all the building coupled together groweth vnto an holy Temple in the Lord.

22 In whom ye also are built together to bee the habitation of God by the Spirit.

8 So then Grace, what is to say, the gift of God, and faith, that is, and with another, to which two there are contrary, to be saved by our works. Therefore when we are saved which which would bring together things of this contrary nature?

9 Hee taketh away especially and namely from our works the praise of iustification, seeing that the good works themselves are the effects of grace in vs.

10 Hee speaketh here of Grace, and of nature: therefore hee is the worker, not for good, but what they are is of grace.

11 Applying the former doctrine to the Gentiles, he sheweth that they were not only as the Iewes, by nature, but also after an effectual

But strangers and without God: and therefore they ought to much the rather remember that time for great a benefit of God, & You were called to you otherwise then Gentiles, that all the world might witness of your oneness with us. 12 Of the Iewes which were known from you by the marks of circumcision, the marks of the enenment, as the beginning of Christ, who was the root of all the people, as You had no right as to the common wealth of Israel, as Rom 9. 4. 11 Christ is the only body of the Iewes and Gentiles, whereby they are reconciled to God. 12 As by the ceremonies and worth appointed by the Lawe, the Iewes were deared from the Gentiles, so now Christ, having broken downe the partition wall, joineth them both together, both in himselfe, and betwixt themselves and to God. Whereby it followeth, that whosoever establisheth the ceremonies of the Lawe maketh the grace of Christ void of and of none effect. 13 As 1. 14. e Hee speaketh in the faculties of the Lawe, which requireth that true and iustice. For hee disposeth of death, and life, and life is in the crosse. 14 The preaching of the Gospel is an effectual instrument of this grace, common as well to the Iewes as to the Gentiles. q Christ is the gate as it were, y whom we come to the Father, and the holy Ghost is as it were our indweller who leadeth vs. 15 The conclusion? The Gentiles are taken into the fellowship of salvation. And hee describeth the excellencie of the Church, calling it the cite and house of God. 16 The Lotte comprehendeth the doctrine of salvation, first to the Prophets, & then to the Apostles, the rule whereof, and manner is in wra and iustice, in Christ? hereof that is in deede the true and Catholike Church, which is builded vpon Christ by the Prophets and Apostles, as a spiritual temple consecrated to God. 17 At the head of the building, for the foundations are all were the heads of the building. 18 That God is the workman not onely of the foundation, but also of the whole building.

CHAP. III.

13 Hee declareth that there be suffered many things of the Iewes: y because hee preached the mystrie touching the salvation of the Gentiles, & as Gods commandment. 12 Affe hee desired the Iewes not so fast for his afflictions: 13 And for this cause, hee prayeth vnto God, as that they may understand the great love of Christ,

For this cause, I Paul as the prisoner of Iesus Christ for you Gentiles,

2 If ye haue heard of the dispensation of the grace of God, which is giuen me to youward,

3 That is, that God by reuelation hath shewed this mystrie vnto mee (as I wrote aboue in fewe words,

4 Whereby when yee reade, yee may knowe mine vnderstanding in the mystrie of Christ)

5 Which in other ages was not opened vnto the sonnes of men, as it is now reueiled vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheriters also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God giuen vnto mee through the effectual working of his power.

8 Euen vnto mee the least of all Saints is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ,

9 And to make cleare vnto all men what the fellowship of the mystrie is, which from the beginning of the worlde hath bene hid in God, who hath created all things by Iesus Christ,

10 To the intent, that now vnto principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God,

11 According to the c eternal purpose, which he wrought in Christ Iesus our Lord:

12 By whom we haue boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire, that yee faile not at my tribulations for your felues, which is your glory.

14 For this cause I bow my knees vnto the Father of our Lord Iesus Christ,

15 (Of whome is named the whole family in heaven and in earth)

16 That he might graunt you according to the riches of his glory, that ye may be strengthened by his Spirit in the ginner man,

17 That Christ may dwell in your heartes by faith:

18 That yee, being rooted and grounded in loue, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

19 And to knowe the loue of Christ, which surpasseth knowledge, that ye may be filled with all fullnesse of God.

20 Vnto him therefore that is able to do exceeding abundantly aboue all that wee aske or thinke, according to the power that worketh in vs,

21 Be praise in the Church by Christ Iesus, throughout all generations for euer, Amen.

preaching and hearing of the wordes: which are needfull not onely to those which are younglings in Religion, but euen the oldest also, that they growing more and more by faith in Christ, being confirmed with all spiritual gifts, may be grounded & rooted in the knowledge of that immeasurable love, which with God the Father hath found vs in Christ. seeing that the whole family of man is already receiued into heaven, and part is yet here on earth, depending vpon that adoption of the heavenly Father, in his only Sonnes. 1. All that whole people, which hath bene made by Iesus Christ, and that is the Church, abiding in Christ. 2. According to the greatness of his mercie. 3. Eph 3. 7. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. Which speaketh all the captiues of mens wit, to comprehend it fully in his heart for other wit, who hath the spirit of God, perceiveth so much according to the love, that God hath giuen him, as sufficient to salvation. 3. So that his inward strength in us, whatsoeuer things are requisite to make us perfect with God, 4. He breaketh forth into thanksgiving, whereby the Ephesians also may be encouraged to hope for any thing of God.

Children, ¹ obey your parents ² in the Lord: for this is right.
³ Honour your father and mother (which is the first commandment with promise)
⁴ That it may be well with thee, and that thou mayest live long on earth.
⁵ And ye, fathers, provoke not your children to wrath: but bring them up in instruction and information of the Lord.
⁶ Servants, be obedient unto them that are your masters, according to the Lord, with fear and trembling in singleness of your hearts as unto Christ.
⁷ Not with service to the eye as men please, but as the servants of Christ, doing the will of God from the heart,
⁸ With good will, serving the Lord as not men.
⁹ And know ye that whatsoever good thing any man doeth, that same shall he receive of the Lord, whether he be bond or free.
¹⁰ Ye masters do the same things unto them, putting away threatening: and know ye that even your master also is in heaven, neither is there respect of person with him.
¹¹ Finally, my brethren, be strong in the Lord, and in the power of his might.

¹² Put on the whole armour of God, ye may be able to stand against the assaults of the devil.
¹³ For we wrestle not against flesh and blood, but against principalities, against powers, and against the worldly governments, the princes of the darkness of this world, against spiritual wickedness, which are in the high places.
¹⁴ For this cause take unto you the whole armour of God, that ye may be able to resist in the evil day, and having finished all things, stand fast.
¹⁵ Stand therefore, and your loynes girded about with verity, and having on the breast plate of righteousness,
¹⁶ And your feet shod with the preparation of the Gospel of peace.
¹⁷ Above all, take the shield of Faith, wherewith ye may quench all the fierce darts of the wicked.
¹⁸ And take the helmet of salvation, and the sword of the Spirit, which is the word of God.
¹⁹ And pray always with all manner prayer and supplication in the Spirit: and watch therewithal with perseverance and supplications for all Saints.
²⁰ And for me, that vicarance may be given unto mee, that I may open my mouth boldly to publish the secret of the Gospel.
²¹ Whereof I am the ambassador in bonds, that therein I may speak boldly, as I ought to speak.

²² Secondly, I beseech thee, my dear brother, to be strong in the Lord, and in the power of his might.
²³ Put on the whole armour of God, that ye may be able to resist in the evil day, and having finished all things, stand fast.
²⁴ Stand therefore, and your loynes girded about with verity, and having on the breast plate of righteousness,
²⁵ And your feet shod with the preparation of the Gospel of peace.
²⁶ Above all, take the shield of Faith, wherewith ye may quench all the fierce darts of the wicked.
²⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God.
²⁸ And pray always with all manner prayer and supplication in the Spirit: and watch therewithal with perseverance and supplications for all Saints.
²⁹ And for me, that vicarance may be given unto mee, that I may open my mouth boldly to publish the secret of the Gospel.
³⁰ Whereof I am the ambassador in bonds, that therein I may speak boldly, as I ought to speak.

³¹ But that ye may also know mine affairs, and what I do, Tychicus my dear brother and faithful minister in the Lord, shall shew you of all things.
³² Whome I have sent unto you for the same purpose, that ye might know mine affairs, and that he might comfort your hearts.
³³ Peace be with the brethren, and love with faith from God the Father, and from the Lord Iesus Christ.
³⁴ Grace be with all them which love our Lord Iesus Christ, to them be immortalitie. Amen.
³⁵ Written from Rome unto the Ephesians, and sent by Tychicus.

³⁶ Grace be with all them which love our Lord Iesus Christ, to them be immortalitie. Amen.
³⁷ Written from Rome unto the Ephesians, and sent by Tychicus.
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⁴⁴ Grace be with all them which love our Lord Iesus Christ, to them be immortalitie. Amen.
⁴⁵ Written from Rome unto the Ephesians, and sent by Tychicus.

THE EPISTLE OF PAUL TO THE PHILIPPIANS.

CHAP. I.

¹ Having rejoiced in your joy and tender affection towards the Philippians, as be witnesses of our faith, so be witnesses of our love.
² And for this cause I have written unto you, as I have done unto the Thimotheus, which is now with me, and Paul.

Paul and Timotheus the servants of IESUS CHRIST, to all the Saints in Christ Iesus which are at Philippi, with the Bishops, and Deacons:
 Grace be with you, and peace from God

our Father, and from the Lord Iesus Christ.
³ I thank my God, having you in perfect memorie,
⁴ Always in all my prayers for you, praying with gladnesse
⁵ Because of the fellowship which ye have in the Gospel, from the first day unto now.
⁶ And I am persuaded of this same thing, that he hath begun shew good work in you, will performe it until the day of Iesus Christ.
⁷ As it becometh me so to indige of you all, because I have you in remembrance, that both in my bonds and in my defence, & confirmation of the Gospel you all were partakers of my grace.

⁸ As it becometh me so to indige of you all, because I have you in remembrance, that both in my bonds and in my defence, & confirmation of the Gospel you all were partakers of my grace.

And of all he commendeth their former doings, to exhort them to goe forward, which they have done, in the same fashion he referreth all things to the grace of God.

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A God declareth
his good will to-
wards them, there-
withal shewing
by what means
chaity they may
be confirmed, to
wisely continuall
prayer.

1 The inward
what thing we
ought chiefly de-
sire, to wit, first
of all, that we may in-
crease in the true
knowledge of God
so that we may be
able to differ
things that differ
one from another;
and also in chaity,
that even to the
end we may give
our selves to good
works in deede,
to the glorie of
God by Iesus
Christ.

2 If rightness
be the true, and good
works, the fruites,
then must the Pa-
stors be able to dis-
cuss, where they
for that work are
the cause of right-
ness.

3 He presenteth
the offence that
might come by
his persecution,
whereby diuers
things are to be
discussed in his Ap-
ostleship. To whom
he saith, whereof
God hath blessed
his importunate
suffring will, hat-
heth by that
menne become
more famous, and
also despite of the
Gospel by this oc-
casion is greatly
enlarged although
now with like af-
fliction in all men,
yet in deede.

4 For Christ
saith,
5 In the Emperors
court,
6 The Gospel is
called the word,
to suffer the ex-
ecution of it.

7 Not much a pure
minde for whom
will they desire
no pure.

8 He sheweth by
setting forth his
own example,
that the end of our afflictions is true ioy, and that through the vertue of the
Spirit of Christ, which is girth to them that anker it. *In vnder a gently colour
and shew, for they made Christ a chieft for their ambition and envie.*

9 We must continue true to the end, with great confidence, having nothing before
our eyes but Christs glory aye, whether we live or die. 7 An example of
a true shephard, who as heeth more account how he may profite his sheepe, then
the death of any commodity of his own; whatsoever *to be true in this mortal
body.* 8 Having first downe those things before, in manner of a preface, he
descendeth now to exhortations, warning them first of all, to content both in
doctrine and in deede, and shewing that being thus knit together with their com-
mune kinde, they continue through the strength of faith to beare all aduersities
with patience, that they abide stedfastly in the profession of the Gospel. *For
the word of Christ is the word of life, and is the word of life, that shall abide and
continue to the end.*

8 For God is my recorder, how I long after
you all from the very heart roote in Iesus Christ.
9 And this I pray, that your loue may ab-
ound, yet more and more in knowledge, and in
all iudgement,

10 That ye may allowe those things which are
best, that ye may bee pure, and without offence
vntill the day of Christ,

11 Filled with the 8 fruites of righteousness,
which are by Iesus Christ vnto the glory and
praise of God.

12 ¶ I would yee vnderstood, brethren, that
the things which *hath come* vnto me, are turned
rather to the furthering of the Gospel,

13 So that my bandes *in* Christ are famous
throughout all the iudgement hall, and in all o-
ther places,

14 Inasmuch that many of the brethren in
the Lorde are boldened through my bandes, and
dare more frankly speake the word.

15 Somepreache Christ euen through enuie
and strife, and some also of good will.

16 The one part preacheth Christ of conten-
tion and not purely, supposing to adde more af-
fliction to my bandes.

17 But the others of loue, knowing that I am
set for the defence of the Gospel.

18 ¶ What then yet Christ is preached all ma-
ner ways, whether it be vnder a pretence, or
sincerely; and I therein ioy: yea and will ioy.

19 For I know that this shall turne to my salu-
ation through your prayer, and by the helpe of
the spirit of Iesus Christ,

20 ¶ As I feruently looke for, and hope, that in
nothing I shall be ashamed, but that with all con-
fidence, as always, so now Christ shall be confi-
denced in my body, whether it be by life, or by death

21 For Christ is to me both in life, & in death
advantage.

22 And whether to live in the flesh were
profitable for me, and what to chuse I know not.

23 For I am distressed betweene both, desiring
to be loofed and to bee with Christ, which is best
of all.

24 Neuen thelesse, to abide in the flesh, is more
needfull for you.

25 And this am I sure of, that I shall abide, and
with you all continue, for your furtherance and
ioy of your faith,

26 That ye may more abundantly reioyce in
Iesus Christ for mee, by my coming
to you againe.

27 ¶ Only let your constancie be, as it be-
cometh the Gospel of Christ, that whether I
come and see you or els be absent, I may heare of
your matters that ye continue in one spirit, and
in one mind, fighting together through the faith
of the Gospel.

28 ¶ And in nothing feare your aduersaries,
which is to them a token of perdition, and to you
of saluation, and that of God.

29 For vnto you it is given for Christ, that
not only ye should beleue in him, but also suffer
for his sake,

30 Having the same fight, which ye saw in
me, and nowe heare so be in me.

God himselfe both of our saluation, & of the destruction of the wicked. In the
prometh that his saying, that persecution is a token of our saluation, because it
is a gift of God to suffer for Christ, which gift he bestoweth vpon his owne, as he
doeth the gift of faith. 11 Now be the worth for what purpose he made mention
of his afflictions.

CHAP. II.

1 He exhorteth them about all things, 2 and
that by the example of Christ. 19 He promyseth to send Ty-
marchus shortly vnto them, 25 and excepteth the long ty-
ing of Epaphroditus.

1 ¶ There be therefore any consolation in Christ,
if any comfort of loue, if any fellowship of the
Spirit, if any compassion and mercie,

2 Fulfill my ioy, that ye bee like minded, ha-
ving the same loue, being of one accord, and of
one iudgement,

3 That nothing be done through contention
or vainglory, but that in meeknesse of minde
euery man esteeme other better then himselfe.

4 Lookoe not euery man on his owne things,
but euery man also on the things of other men.

5 Let the same minde be in you that was
euen in Christ Iesus,

6 Who being in the forme of God, thought
it no robbery to be equal with God:

7 But he made himselfe of a seruant, & was made
like vnto men, and was found in shape as a man.

8 He humbled himselfe, & became obedient
vnto the death, euen the death of the crosse.

9 Wherefore God hath also highly exalted
him, and given him a name above euery name,
10 That at the Name of Iesus should euery
knee bow, both of things in heauen, and things in
earth, and things vnder the earth,

11 And that euery tongue should confesse
that Iesus Christ is the Lorde, vnto the glorie
of God the Father.

12 ¶ Wherefore my beloved, as yee haue al-
wayes obeyed me, nor as in my presence only, but
now much more in mine absence, so make an
end of your own saluation with feare & trembling.

13 For it is God which worketh in you, both
the will and the deed, vnto the good pleasure.

14 ¶ Do all things without murmuring and
reasonings,

15 ¶ Christ that glorious and rarefying God knowes that he might rightly and
fully not appear in the last of his life, but remaine with them as he did meet for God
yet he chose rather to desire himselfe. 17 I knowe that he would be equal to the Father
as there of necessity an equall, which Arise that Herodes detesteth; and of this
cannot be compared with the Father, then is there a distinction of persons, which he
belittles that herodes detesteth. 2. Hee brought himselfe from all things, and used
nothing, 3. By taking our meaneest position, 4. Hee detesteth the same
thing as Christ submitting, to teach us that meeknesse in the way of
true praise and glory. 1. Digress and remane, and the meaneest will be. 2. The
reuerence shall at length bee subiect to Christ. 3. Every man shall. The
conclusion 1. We must go on to saluation with humilitie and subiection by the
of our vocation. 2. Hee is to be made an end of this saluation, which is
in the race of righteousness. 3. At the end there is ground of argument
pride, for that we have nothing in vs more worthy, but in cometh of the
gift of God, and is without vs, for we have no ability or power. 4. We
will well (much less to do we) but only of the free meere of God. 5. We
showe we no flatter, but yet we will well of nature, but yet we will
hath made of our nature with a good will. 6. These detesteth the
many a effect of pride, teaching vs, that it is far worse than all meaneest
or toward hatred, and also from open consent and boasting.

9 We ought not
to be distressed
when our adver-
saries are strong
for the sake of
the name of the
Gospel, as he
saith, that they
are for the sake
of the name of
the Lord, and
they are certain
of their salvation.

1 A small counsel
regard to meane
salvation, which
whereby we may
grow and finally
continue and ap-
pear in comen-
ment by meane
of our own
concomitant
pride, whereby
they are to be
confronted to the
the things of
other men.
1. A small
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pride, whereby
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confronted to the
the things of
other men.

*** * * * ***

14 & Luke the beloved physician greeteth
you, and Demas;

15 Salute the brethren which are of Laodicea,
and Nymphas, and the Church which is in his
house.

17 And say to Archippus: Take heed to the
ministry, that thou hast received in the Lord,
that thou fulfill it.

18 The salutation by the hand of me Paul. Re-
member my bands. Grace be with you. Amen.

¶ Written from Rome to the Colossians, and
sent by Tychicus, and Onesimus.

THE FIRST EPISTLE OF PAUL TO THE THESSA- LONIANS.

CHAP. I.

¶ He therefore beginneth with thanksgiving, & to put them in
minds that whatsoever was wrought in them, is came of
Gods goodnesse: & that they are ensamples unto others,

PAVL, and Siluanus, and Timotheus, vnto the Church of the Thessalonians, *which is* in God the Father, & in the Lord Iesus Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3. Wee giue God thanks alwayes for you
all, making mention of you in our prayers.

3 ^a Without ceasing, remembering your effectuall faith, and diligent loue, and the patience of your hope in our Lord Iesus Christ, in the sight of God, even our Father.

4. Knowing, beloved brethren, that yee are
elect of God.

5 ³ For our Gospel was not vnto you in word only, but also in power, and in the holy Ghost, and in ^b much assurance, as ye knowe after what manner we were among you for your sakes.

6 † And ye became followers of vs, and of the Lord, and receiued the word in much affliction, with ^c ioy of the holy Ghoſt,

7 So that ye were as ensamples to all that beleeue in Macedonia and in Achaia.

8 For from you founded out the word of the Lord, not in Macedonia and in Achaia onely, but your faith also which is toward God, spread abroad in all quarters, that wee neede not to speake any thing.

9 For they themselves shew of vs what manner of entering in we had vnto you, and how ye turned to God from idoles, to serue the liuing and true God.

to And to looke for his sonne from heauen,
whom he raised from the dead, *euen* Iesus which
deliuereth vs from *e* that wrath to come.

they cannot doubt of his doctrine which hath bene so many
into them, even from heauen as they themselves did well know.
things, that there followed very great fruits of his preaching,
of the holy Ghost, that certain assurance which was wrought
in their hearts, as appeared by their willing hearing of the Cross. An
life came to that day, they embraced the Gospel with great
such that they were an example to all their neighbours, to
to come thence to sit in the mid-care, as *Phil. 2. 15* which
only Ghost, of *All the believers*. It is no true communion
leadeth a man therewithal worthy the true and living God in
deemes. *C. This word (that) I do not here with you can be*
meaneth that reuerence and commitment, wherewith the Lord will
growth in his people's hearts.

CHAP. II.

1 Hee declareth home faithfully how preached the Gospel vnto
them, 4 making neither gaine, nor praise of men: so and
be proueth the same by their owne testimony: 14 that they
did come iustly: here professions of their conuery men: 17
that he desired very much to see them.

FOR ¹ye your selues know, brethren, that our
entrance in vnto you was not in vaine.

2. ² But euen after that wee had suffered be-
fore, and were shamefully entreated at ϕ Philippi,
(as ye knowe) we were bolde in α our God, to
speake vnto you the Gospel of God; with much
striving.

3 For our exhortation was not by deceit,
nor by uncleanness, nor by guile.

4. 4 But as we were ^e allowed of God, that the Gospel should be committed ^{unto} us, so we speake, not as they that please men, but God, which ^e approueth our hearts.

5 Neither yet did we euer vse flattering words,
as ye knowe, nor coloured couerousnesse; God is
record.

6 Neither sought we prayſe of men, neither of you, nor of others, when we might have bene chargeable as the Apoſtles of Chriſt.

7 But we were gentle among you, even as a nurse cherisheth her children.

8 6 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospel of Gd onely, but also our owne soules; because ye were deare vnto vs.

9 For we remember, brethren, & our labour
and trauaile: for we laboured day and night, be-
cause wee woulde not bee chargeable vnto any
of you, and preached vnto you the Gospel of

10 Ye are witnesses, and God also, how holily and iustly, and vblameably wee behaued our selues among you that beleeue

11 ⁹ As ye know howe that we exhorted you, and comforted, and besought every one of you (as a father his children)

12 1^o That ye would walke worthy of God, who hath called you vnto his kingdome and glorie.

13 ¹¹ For this cause also thanke wee God without ceasing, that when yee receiued the word of God, which yee heard of vs, yeereceiued it not as the word of men, but as it is in deede the word of God, which also worketh in you that beleue.

upon his mercie, if Which be-ith and alloweth of them, e
 euen to the daile, to winne them, and to cleaue all priuile
 lawfully haue liued vpon the exprofts of the Church, if Wee were
 and gently as a waile flow is neither ambitious nor contentious, but
 passiuely as if he were a member. 6 To haue the choice that
 him in more ellimation, then his owne life. 7 To depart
 rather then to be chargeable to his sheepe. 8 *Adler* 10. 34.
 12 To exell other in example of godly life. 9 To exhort
 fatherly minde and affection. 10 To exhort all men diligently
 leside a godly life. *Eph* 4. 1. *Philip* 1. 3. *Coloss* 1. 6.
 and his minile is, he commendeth his quater to that end y^e p
 the cherrie of the life of the Thebanites which was answered
 in preaching, and their manly patience.

¶ Jude 6.

10 He openeth the bowels of all our comfort, to wit, that in afflictions we suffer the will of the wicked for righteousness, which we may behold as it were in a glass the reason of that ingrat to count, and the end thereof well acceptable to vs, and melt sharpe to his enemies.

¶ 1 Apoc. 1: God shall therefore be well worthy to punish the vauil, and will doe away the milities of his people, he constraineth them also by the way, by this means, that the condition here of this present fate and the flate to come, is common to him with them.

¶ 1. Thess. 4: 14. ¶ 1. A most glorious description of the second coming of Christ, to be set against all the glories of the godly, and the triumphs of the wicked. ¶ 6. There is no knowledge of God vnto saluation, without the Gospel of Christ. ¶ 7. The children of God shall be counted by the faith which they haue in the Gospel, which is promised vnto them by the Apostles. ¶ 8. Seeing that we haue the make bet weust remembeth that we got vnto vs. And we got vnto, by certain degrees of cautes: first by the free lone and good pleasure of God, by vertue whereof all other infatuor causes worke: from thence proceedeth the free calling to Christ, and from calling faith, whereupon followeth both the glorifying of Christ in vs, and vs in Christ. ¶ 9. By (calling) be meant not the very acts of calling, but that *illu* (some thing) whereunto we are called, which is the glory of that heavenly long desire. ¶ 10. Which he determined long since, vpon your graces and mercifull good will towards you. ¶ 11. So then, faith is an excellent worke of God in vs: and we be here plainly that the Apostle teacheth nothing to set will to make it checkmate with God working therein the Papists dream.

¶ 3 ¶ Which is a manifest token of the righteous iudgement of God, that yee may be counted worthy of the kingdome of God, for the which ye also suffer.

¶ 6 ¶ For it is a righteous thing with God, to recompense tribulation to them that trouble you, ¶ 7 And to them which are troubled, rest ¶ 4 with vs, ¶ 5 when the Lord Iesus shall shew himselfe from heauen with his mightie Angels,

8 In flaming fire, rendring vengeance vnto them, ¶ 6 that doe not know God, and which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shall be punished with euertlasting perdition from the presence of the Lord, and from the glory of his power,

10 When he shall come to be glorified in his Saintes, and to be made maruellous in all them that beleuee (7 because our testimonie toward you was beleueed) in that day.

¶ 11 ¶ Wherefore, we also pray alwayes for you, that our God may make you worthe of, b this calling, and fulfill ¶ 4 all the good pleasure of his goodnesse, and the ¶ 4 worke of faith with power,

12 That the Name of our Lord Iesus Christ may be glorified in you, and yee in him, according to the grace of our God, and of the Lord Iesus Christ,

¶ 1. A most glorious description of the second coming of Christ, to be set against all the glories of the godly, and the triumphs of the wicked. ¶ 6. There is no knowledge of God vnto saluation, without the Gospel of Christ. ¶ 7. The children of God shall be counted by the faith which they haue in the Gospel, which is promised vnto them by the Apostles. ¶ 8. Seeing that we haue the make bet weust remembeth that we got vnto vs. And we got vnto, by certain degrees of cautes: first by the free lone and good pleasure of God, by vertue whereof all other infatuor causes worke: from thence proceedeth the free calling to Christ, and from calling faith, whereupon followeth both the glorifying of Christ in vs, and vs in Christ. ¶ 9. By (calling) be meant not the very acts of calling, but that *illu* (some thing) whereunto we are called, which is the glory of that heavenly long desire. ¶ 10. Which he determined long since, vpon your graces and mercifull good will towards you. ¶ 11. So then, faith is an excellent worke of God in vs: and we be here plainly that the Apostle teacheth nothing to set will to make it checkmate with God working therein the Papists dream.

CHAP. II.

¶ 1. He sheweth that the day of the Lord shall come, till there be a departure from the faith, ¶ 2 and Antichrist be re- uincid, ¶ 3 whose destruction he setteth out, ¶ 4 and thereupon exhorteth to constancie,

¶ 1. Nowe we beseech you, brethren, by the coming of our Lord Iesus Christ, and by our assembling vnto him,

¶ 2 That yee be not suddenly moued from your minde, nor troubled neither by spirit, nor by word, nor by letter, as is wont from vs, as though the day of Christ were at hand.

¶ 3 Let no man deceiue you by any means; for that day shall not come, except there come a departing first, and that ¶ 2 that man of sinne be disclosed, ¶ 4 whose the sonne of perdition,

¶ 4 Which is an aduersarie, and ¶ 5 exalteth himselfe against all that is called God, or that is wor-

shipped: ¶ 4 so that he doth sit as God in the Temple of God, shewing himselfe that he is God.

¶ 5 Remember ye not, that when I was yet with you, I told you these things ¶ 1

¶ 6 And now ye know what withholdeth, that he might be reueiled in his time.

¶ 7 ¶ For the mysterie of iniquitie doeth already worke: ¶ 7 onely he which now ¶ 8 withholdeth, shall let it be taken out of the way.

¶ 8 ¶ And then shall ¶ 1 that wicked man be reueiled, ¶ 4 whose the Lord shall ¶ 5 consume with the spirit of his mouth, and shall abolish with the brightnesse of his coming.

¶ 9 ¶ Euen him whose coming is by the effectuall working of Satan, with all power, and signes, and ¶ 10 lying wonders,

¶ 10 And in all deceiuablenesse of vnrighteousnesse, among them that perish, because they receiued not the loue of the truth, that they might be saued.

¶ 11 And therefore God shall send them strong delusion, that they should beleuee lyes,

¶ 12 That all they might be damned which beleueed not the truth, but ¶ 10 had pleasure in vnrighteousnesse.

¶ 13 ¶ But we ought to giue thanks alway to God for you, brethren beloued of the Lord, because that God hath from the beginning chosen you to saluation, through ¶ 1 sanctification of the Spirit, and the ¶ 2 faith of truth,

¶ 14 Whereunto he called you by our Gospel, to obtaine the glory of our Lord Iesus Christ.

¶ 15 ¶ Therefore, brethren, stand fast, & keepe the instructions, which ye haue bene taught, either by word, or by our Epistle.

¶ 16 Now the same Iesus Christ our Lord, and our God, euen the Father which hath loued vs, and hath giuen vs euertlasting consolation and good hope through grace,

¶ 17 Comfort your hearts, and stablish you in euery worde and good worke.

¶ 1. Words for words, that leaue follow: that is to say, he that shall treat this Letter shall write more. ¶ 2. ¶ 3. ¶ 4. ¶ 5. ¶ 6. ¶ 7. ¶ 8. ¶ 9. ¶ 10. ¶ 11. ¶ 12. ¶ 13. ¶ 14. ¶ 15. ¶ 16. ¶ 17. ¶ 18. ¶ 19. ¶ 20. ¶ 21. ¶ 22. ¶ 23. ¶ 24. ¶ 25. ¶ 26. ¶ 27. ¶ 28. ¶ 29. ¶ 30. ¶ 31. ¶ 32. ¶ 33. ¶ 34. ¶ 35. ¶ 36. ¶ 37. ¶ 38. ¶ 39. ¶ 40. ¶ 41. ¶ 42. ¶ 43. ¶ 44. ¶ 45. ¶ 46. ¶ 47. ¶ 48. ¶ 49. ¶ 50. ¶ 51. ¶ 52. ¶ 53. ¶ 54. ¶ 55. ¶ 56. ¶ 57. ¶ 58. ¶ 59. ¶ 60. ¶ 61. ¶ 62. ¶ 63. ¶ 64. ¶ 65. ¶ 66. ¶ 67. ¶ 68. ¶ 69. ¶ 70. ¶ 71. ¶ 72. ¶ 73. ¶ 74. ¶ 75. ¶ 76. ¶ 77. ¶ 78. ¶ 79. ¶ 80. ¶ 81. ¶ 82. ¶ 83. ¶ 84. ¶ 85. ¶ 86. ¶ 87. ¶ 88. ¶ 89. ¶ 90. ¶ 91. ¶ 92. ¶ 93. ¶ 94. ¶ 95. ¶ 96. ¶ 97. ¶ 98. ¶ 99. ¶ 100. ¶ 101. ¶ 102. ¶ 103. ¶ 104. ¶ 105. ¶ 106. ¶ 107. ¶ 108. ¶ 109. ¶ 110. ¶ 111. ¶ 112. ¶ 113. ¶ 114. ¶ 115. ¶ 116. ¶ 117. ¶ 118. ¶ 119. ¶ 120. ¶ 121. ¶ 122. ¶ 123. ¶ 124. ¶ 125. ¶ 126. ¶ 127. ¶ 128. ¶ 129. ¶ 130. ¶ 131. ¶ 132. ¶ 133. ¶ 134. ¶ 135. ¶ 136. ¶ 137. ¶ 138. ¶ 139. ¶ 140. ¶ 141. ¶ 142. ¶ 143. ¶ 144. ¶ 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717. ¶ 718. ¶ 719. ¶ 720. ¶ 721. ¶ 722. ¶ 723. ¶ 724. ¶ 725. ¶ 726. ¶ 727. ¶ 728. ¶ 729. ¶ 730. ¶ 731. ¶ 732. ¶ 733. ¶ 734. ¶ 735. ¶ 736. ¶ 737. ¶ 738. ¶ 739. ¶ 740. ¶ 741. ¶ 742. ¶ 743. ¶ 744. ¶ 745. ¶ 746. ¶ 747. ¶ 748. ¶ 749. ¶ 750. ¶ 751. ¶ 752. ¶ 753. ¶ 754. ¶ 755. ¶ 756. ¶ 757. ¶ 758. ¶ 759. ¶ 760. ¶ 761. ¶ 762. ¶ 763. ¶ 764. ¶ 765. ¶ 766. ¶ 767. ¶ 768. ¶ 769. ¶ 770. ¶ 771. ¶ 772. ¶ 773. ¶ 774. ¶ 775. ¶ 776. ¶ 777. ¶ 778. ¶ 779. ¶ 780. ¶ 781. ¶ 782. ¶ 783. ¶ 784. ¶ 785. ¶ 786. ¶ 787. ¶ 788. ¶ 789. ¶ 790. ¶ 791. ¶ 792. ¶ 793. ¶ 794. ¶ 795. ¶ 796. ¶ 797. ¶ 798. ¶ 799. ¶ 800. ¶ 801. ¶ 802. ¶ 803. ¶ 804. ¶ 805. ¶ 806. ¶ 807. ¶ 808. ¶ 809. ¶ 810. ¶ 811. ¶ 812. ¶ 813. ¶ 814. ¶ 815. ¶ 816. ¶ 817. ¶ 818. ¶ 819. ¶ 820. ¶ 821. ¶ 822. ¶ 823. ¶ 824. ¶ 825. ¶ 826. ¶ 827. ¶ 828. ¶ 829. ¶ 830. ¶ 831. ¶ 832. ¶ 833. ¶ 834. ¶ 835. ¶ 836. ¶ 837. ¶ 838. ¶ 839. ¶ 840. ¶ 841. ¶ 842. ¶ 843. ¶ 844. ¶ 845. ¶ 846. ¶ 847. ¶ 848. ¶ 849. ¶ 850. ¶ 851. ¶ 852. ¶ 853. ¶ 854. ¶ 855. ¶ 856. ¶ 857. ¶ 858. ¶ 859. ¶ 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CHAP. III.

¶ 1. He directeth them to further the preaching of the Gospel with their prayers, ¶ 2 and to withdraw themselves from them, who through idle gossips, &c. and carnal persons, endeavour to winne be excluded from the company of the faithful.

¶ 1 Furthermore, brethren, pray for us, that the sword of the Lord may haue free passage and be glorified, euen as it is with you,

¶ 2 And that we may be deliuered from ¶ 1 vnto

they make prayers for the increase and free passage of the Gospel, and for the salute of the faithful ministers of the same. ¶ 2. ¶ 3. ¶ 4. ¶ 5. ¶ 6. ¶ 7. ¶ 8. ¶ 9. ¶ 10. ¶ 11. ¶ 12. ¶ 13. ¶ 14. ¶ 15. ¶ 16. ¶ 17. ¶ 18. ¶ 19. ¶ 20. ¶ 21. ¶ 22. ¶ 23. ¶ 24. ¶ 25. ¶ 26. ¶ 27. ¶ 28. ¶ 29. ¶ 30. ¶ 31. ¶ 32. ¶ 33. ¶ 34. ¶ 35. ¶ 36. ¶ 37. ¶ 38. ¶ 39. ¶ 40. ¶ 41. ¶ 42. ¶ 43. ¶ 44. ¶ 45. ¶ 46. ¶ 47. ¶ 48. ¶ 49. ¶ 50. ¶ 51. ¶ 52. ¶ 53. ¶ 54. ¶ 55. ¶ 56. ¶ 57. ¶ 58. ¶ 59. ¶ 60. ¶ 61. ¶ 62. ¶ 63. ¶ 64. ¶ 65. ¶ 66. ¶ 67. ¶ 68. ¶ 69. ¶ 70. ¶ 71. ¶ 72. ¶ 73. ¶ 74. ¶ 75. ¶ 76. ¶ 77. ¶ 78. ¶ 79. ¶ 80. ¶ 81. ¶ 82. ¶ 83. ¶ 84. ¶ 85. ¶ 86. ¶ 87. ¶ 88. ¶ 89. ¶ 90. ¶ 91. ¶ 92. ¶ 93. ¶ 94. ¶ 95. ¶ 96. ¶ 97. ¶ 98. ¶ 99. ¶ 100.

Musa

Scobie

CHAP. III.

c A common tip-
ler, and one that will
fit by it.

d. Left to reason
that he is advanced
to that degree, he
take occasion to be
proud, which will
undo him, and so
he fall into the same
condemnation that
the diuill himselfe
is fallen into.

3 Likewise the
Dracons must first
be proved. If there
may be a good tri-
all of their honest-
ty, truth, sobrie-
ty, made voyd of
courtousnes, that
they are well in-
structed in the do-
ctrine of faith, and
to be short, of
their good con-
science and inte-
gritie.

*These are they
that had to see to
the town.*

Chap. 1. 10.
 of The doctrine of
 the Gospel, which
 is a mystery in
 secret: for flesh and
 blood doe not re-

4. Regard must be had also to the Pastors and Deacons wives.

g They that have more wines then war, at one time, must neither be called to be ministers, nor to be Deacons.

However and often supposing to add to their hour, speakers first of all should be so much aware of negligence. In the house of the Lord, in respect of men, the presence of the priests when this troath, with men, the ministerie of tracheth with a great some visible in the like notwithstanding that the fight of it pertaineth to the Gentiles was speakable, & the power of Christ, as it is, and in God.

CHAP. III.

2. Not contentment as with false doctrines: 3. of marriage and the choice of wives: 7 as also prophane fables: 8 And commendeth the godly exercise, 13 and the daily reading of the Scriptures.

¶ We setteth againſt
 that true doctrine,
 falſe opinions,
 which he ſetteth
 forth that certaintie
 which ſhall fall a-
 way from God
 and his religion.

[illegible]

rate, modest, barbarous, apt to reach.

3 Not giuen to wine, no striker, not giuen to
filthy lucre, but gentle, no fighter, not couetous,
4 One that can rule his owne house honestly
hauing children vnder obedience with all honesty

5 For if any cannot rule his owne houle, how shall he care for the Church of God?

6 He may not be a yongscholler, lest he being
puffed vp fall into the d^d condemnation of the
deuill.

7 He must also be well reported of, euen of them which are without, lest he fall into rebuke and the snare of the deuill.

8 3 Likewise *must* e Deacons be graue, no
double tongued, not giuen vnto much wine, nei
ther to filthy lucre.

9 + Having the f myfterie of the faith in pure
conscience.

10 And let them first be proued: then let them
minister, if they be found blamelesse.

11 *Likewife their wiues *must* be honest, not euill speakers, *but* sober, *and* faithfull in all things

13 5 Let the Deacons be the husbands of one
wife, and such as can rule their children well, and
their owne housholdes.

13 For they that haue ministred wel, get them
selues a good & degree, and ^b great libertie in the
faith, which is in Christ Iesus.

14. ^aThese things write I vnto thee, trusting
to come very shortly vnto thee.

15 But if I tary long, ⁊ thou mayest yet know how thou oughtest to behaue thy self in ⁊ 7 house of God, which is the church of the liuing God, the i pillar and ground of truth.

16 ³ And without controuersie, great is ⁴ my-
sterie of godlinesse, *which is*, God is manifested in
the flesh, ⁵ iustified in the Spirit, seene of Angels,
preached vnto the Gentiles, belceued on in the
world, and receiued vp in glory.

3 3 Forbidding to marrie, and commanding
to abstaine from meates 4 which God hath crea-
ted 5 to be receiued 6 with giuing thanks of them
which beleue and know the truth.

4. 7 For every creature of God is good, and nothing ought to be refused, if it be received with thanksgiving.

5 ⁸ For it is sanctified by the word of God,
and prayer.

6.9 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which hath bene nourished vp in the words of faith, and of good doctrine, which thou hast continually followed.

7 ¹⁰ But cast away prophane, and olde wines
fables. ¹¹ and exercise thy selfe vnto g godlines.

8 12 For bodily exercise profiteth little: but
godlines is profitable vnto all things, which hath
the promise of the life present, and of that that is
to come.

9 ¹³ This is a true saying, and by all means worthy to be received.

10 For therefore we labour and are rebuked,
because we trust in the living God, which is the
Saviour of all men, specially of those that beleeue.

13 14 Let no man despise thy youth; but be ye

to them that beleue, an ensample, in wordes, in conuersation, in loue, in spirit, in faith and in purenesse.

13 ¹⁵ Till I come, giue attendance to reading,
to exhortation, *and* to doctrine.

14 Despise not the gift that is in thee, which was given thee by prophetic with the laying on of the hands of the companie of the Eldership.

15 These things exercise, and giue thy self vn-
to them, that it may be seene howe thou profitest
among all men.

16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou shalt both ^hsaue thy self, & them that heare thee.

[illegible]

CHAP. V.

2 Having let downe a manner howe to rebuke all degrees, 3 her carefullnes of widows, who then were chosen for the service of the Church: 4 When her cometh to i. d. d. d. 23 and greates fourtimes touching the health of the body.

R Ebuke not an Elder, but exhort him as a father, and the younger men as brethren,

3 The elder women as mothers, the younger as sisters, with all purentie.

3 Honour widows, which are widows in deed.

4 But if any widow have children or nephews, let them learne first to shew godlinesse 4 toward their owne house, and 5 to recompense their kinned: 6 for that is an honest thing and acceptable before God.

5 And she that is a widow in deed and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 But shee that liueth in pleasure, is dead, while she liueth.

7 These things therefore wame them, of that they may be blamelesse.

8 If there bee any that prouideth not for his owne, and namely for them of his household, he denieth the faith, and is worse then an infidell.

9 Let not a widow be taken into the number before threefore yere olden, that hath bene the wife of one husband,

10 And well reported of for good workes: if she haue nourished her children, if she haue lodged the strangers, if she haue washed the Saints feet, if she haue ministered vnto them which were in aduersitie, if she were continually giuen vnto every good worke.

11 But 4 refuse the younger widows: for when they haue begonne to waxe wanton against Christ, they will marrie,

12 Having damnation, because they haue broken the first faith.

13 And likewise also being idle they learne to goe about from house to house: yea they are not onely idle, but also prakers and busybodies, speaking things which are not comely.

14 I will therefore that the younger women marrie, and beare children, and gouerne the house, and giue none occasion to the aduersarie to speake euill.

15 For certayne are alreadie turned backe after Satan.

16 If any faithfull man or faithfull woman haue widows, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widows in deepe.

17 ¶ The Elders that rule well, let them be had in double honour, especially they which labour in the worde and doctrine.

18 For the Scripture faith, ¶ Thou shalt not mouell the mouth of the oxe that treadeth out the corne: and, ¶ The labourer is worthe of his wages.

19 Against an Elder receiue none accusation, but vnder two or three witnesses.

20 Them that sinne, rebuke openly, that the reft also may feare.

¶ I charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou observe these things, without preferring one to another, and doe nothing partially.

23 Lay handes 1 suddenly on no man, neither be partaker of other mens sinnes: keepe thy selfe pure.

23 Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities.

24 Some mens sinnes are open before hand, and goe before vnto iudgement: but some mens follow after.

25 Likewise also the good workes are manifest before hand, and they that are otherwise, cannot be hid.

the manner of the Congregation, the other did befall that, attend vpon preaching and prayer, to and for the Congregation.

¶ The second rule: Let no woman be admitted againe an Elder, but vnder two or three witnesses.

16 The third rule: Let the Elders be considered be rebuked openly, that they may be an example to other.

¶ Chapter 6. 12. 17 The fourth rule: Let ministers be vied without any prejudice or respect of persons in Ecclesiastical proceedings (especially against the Elders) because God himselfe is there present, and the Lord Iesus Christ with a multitude of Angels.

18 The fifth rule: Let the ministers lay handes suddenly on no man. Let him not be fauile herein either by fawning any mans follie, or peruse affection: If ought be done otherwise then well at his fellows, let him keepe his conscience pure.

¶ The first rule: Let the Elders haue indifferent consideration of their brethren in the manner of their diet.

23 Reuile hypocrites sometimes craue into the ministers, although there be neuer to great diligence vied, the Apostle wills the Pastours not to be troubled therefore, or flake any whit of their diligence in trying and examining, because the Lord hath appointed a time to discover the faults of such men, and it is our partes to take heed that were offend not therein.

31 Another comfort belonging to them, which sometimes are distressed and misreported of.

CHAP. VI.

¶ He strengthen the duties of women: 10 and what a multitude shall come out of them: 11 and having spoken fourtimes of rich-men, he once againe forbiddeth Timothy so to couple himselfe with wanton habillings.

Let 4 with seruants as are vnder the yoke, L count their masters wordie of all honour, that the Name of God, and his doctrine be not euill spoken of.

3 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull, and beloued, and partakers of the benefice. 4 These things teach and exhort.

And this is the first rule: Let seruants that are come to the faith, and haue beloued to their masters, shew them notwithstanding with great diligence.

3 The reason: Ieul God should forme by the doctrine of the Gospel to bring vnto men to rebellion and all wickednesse.

2 The second rule: Let not seruants that are come to the faith, and haue also masters of the same profession and religion, and shew the name of brotherhood, but let them be as much to their masters as to God.

¶ Let this be sufficient, that a teaching they shew them to be obedient to our Lord Iesus Christ, and to the doctrine of the Gospel.

¶ A general conclusion: that their things ought not euill to be simple taught, but with all earnestness be diligently taught into their hearts.

14 Now he gi. with rules, and somewhat he ought to becom humble with the Elders, that is to say, with the Pastours and such as haue the gouernance in the discipline of the Church, which is president of their congregation.

¶ The first rule: Let the Church or Congregation be vnto this especially as God himselfe hath commanded, that the Elders (that doe their duties well, be honestly maintained.

¶ We must be more careful for themselves for the rest.

¶ There were two kinds of Elders, the one attended vpon the government only, and looked to

the manner of the Congregation, the other did befall that, attend vpon preaching and prayer, to and for the Congregation.

¶ The second rule: Let no woman be admitted againe an Elder, but vnder two or three witnesses.

16 The third rule: Let the Elders be considered be rebuked openly, that they may be an example to other.

¶ Chapter 6. 12. 17 The fourth rule: Let ministers be vied without any prejudice or respect of persons in Ecclesiastical proceedings (especially against the Elders) because God himselfe is there present, and the Lord Iesus Christ with a multitude of Angels.

18 The fifth rule: Let the ministers lay handes suddenly on no man. Let him not be fauile herein either by fawning any mans follie, or peruse affection: If ought be done otherwise then well at his fellows, let him keepe his conscience pure.

¶ The first rule: Let the Elders haue indifferent consideration of their brethren in the manner of their diet.

23 Reuile hypocrites sometimes craue into the ministers, although there be neuer to great diligence vied, the Apostle wills the Pastours not to be troubled therefore, or flake any whit of their diligence in trying and examining, because the Lord hath appointed a time to discover the faults of such men, and it is our partes to take heed that were offend not therein.

31 Another comfort belonging to them, which sometimes are distressed and misreported of.

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¶ There were two kinds of Elders, the one attended vpon the government only, and looked to

o *his sake.*

The Gospel after which he had to be crucified, that he might die.
 1. Through the power of God.
 2. His death with how great benefits God hath bound us to maintain boldy & joyfully his glorie which is inseparable with our salvation, and recompence up the cause of our salvation, to wit, that free and eternal purpose of God to save vs in Christ which was to come, whereby it should come to pass, that we should be fully called of God by the preaching of the Gospel to Christ the destroyer of death and author of immortality.
 3. How, 1. as, 2. That we, 3. In faith that that grace was given to us from heaven, which we were previously to have from our birth, so that the doctrine of Christ, from faith and just works, is the doctrine which we should follow in the doctrine which he preached, and teacheth the grace of God. *1. Rom. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

tie of our Lord, neither of me^s his prisoner: but be partaker of the afflictions of the Gospel according to the power of God.

9 Who hath saved vs, and called vs with an holy calling: not according to our works, but according to his owne purpose and grace, which was^h given to vs through Christ Iesus before the world was.

10 But is now made manifest by that appearing of our Saviour Iesus Christ, who hath abolished death, and hath brought life and immortality vnto vs high through the Gospel.

11 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things,⁷ But I am not ashamed: for I know whom I have beleueed, and I am perswaded that he is able to keepe that which I have committed to him against that day.

13 Keepe the true paterne of the wholsome words, which thou hast heard of me in faith and loue which is in Christ Iesus.

14 That worthe thing, which was committed to thee, keepe through the holy Ghost, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus: for he refreshed mee, and was not ashamed of my chaine.

17 But when he was at Rome, he sought mee out: very diligently, and found me.

18 The Lorde graunt vnto him, that hee may finde mercie with the Lorde at that day, and in how many things hee hath ministered vnto mee at Ephesus, thou knowest very well.

1. Before that our life, which he hath borne on our behalf, the beginning of the world. 2. Rom. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. II.

1 The better to set out performance in the Christian warfare, he taketh similitudes of some soldiers, and of some husbandmen. 10 He sheweth that his bonds are for the profit of the Saints: 15 Therefore warreth Timothy to abide the word of truth aright: 17 to beware of the examples of the wicked, 22 and to do all things modestly.

Thou therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by many witnesses, the same deliuer to faithful men, which shall be able to witness thereto also.

3 Thou therefore suffer affliction as a good

souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the affaires of this life, because he would please him that hath chosen him to be a souldier.

5 And if any man also strive for a mastrie, he is not crowned, except he strive as he ought to doe.

6 The husbandman must labour before he receive the fruites.

7 Consider what I say: and the Lorde giue thee vnderstanding in all things.

8 Remember that Iesus Christ made of the seede of Dauid, was rayed againe from the dead according to my Gospel,

9 Wherein I suffer trouble as an euill doer, euen vnto bonds: but the worde of God is not bound.

10 Therefore I suffer all things, for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternal glory.

11 It is a true saying, For if wee be^s dead together with him, wee also shall liue together with him.

12 If we suffer, we shall also reigne together with him: as if we denie him, he also will denie vs.

13 If we beleeue not, yet abideth hee faithful: he cannot denie himselfe.

14 Of these things put them in remembrance, and protest before the Lord, that they strive not about wordes which is to no profite, but to the perverting of the hearers.

15 Studie to shewe thy selfe approoued vnto God, a workman that needeth not to be ashamed, diuiding the word of truth aright.

16 Stay prophane and vaine babblings: for they shall encrease vnto more vngodlinesse.

17 And their word shall fret as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the truth haue erred from the marke, saying that the resurrection is past already, and doe destroy the faith of certaine.

19 But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his: and, Let every one that calleth on the Name of Christ, depart from iniquitie.

1. In prison as an euill doer, yet there is no cause, why therefore I should gaine about to derogate credit from his Gospel, seeing that notwithstanding God will bless his ministerie, may rather, that example of this discipline and patience did sendy wayes confirme the Church in the hope of a better life. 2. The fourth admonition: we ought not to contend upon wordes and questions, which are not only vnprouitable, but also for the most part hurtfull: but rather vpon this, how we may come on felicitie to all manner of patience, and to the alio with Christ (that is to say, for Christes Name) because that is the place in way to the most glorious life: as conueniently did fasting away the word of truth, not part of the truth of God, although by such means they goe more to their destruction to themselves. 3. Rom. 8. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 The conclusion of the former exhortation, which hath added vnto it a declaration, how that they do not keepe that worthy thing that is committed

into them which keepe it to themselves, but they rather which doe most freely communicate it with other, to the ende that many may be partakers of it without any mans losse or hindrance. 10 When many were vs, which can beare witness of these things. 11. Another admonition: That the Ministerie of the word is a spiritual warfare, which no man can so trauaile without, he may please his captain, vnder his iugle and part with all hindrances which might draw him away from it.

1 With figures of these things, we often compare the things which we are to do in this life.

2 The third admonition. The ministerie is like to a game or an iugle, wherein man strive for the victory, and as the victor is crowned with life, he likewise shall be liuice according to the lawes which are prescribed by the yower in hand and painful.

3 Another simile, tode treading to the same rule: no man may looke for the harvest, unless hee first take pains to sow the seed, and sow his ground.

4 All these things cannot be understood, and much lesse practised, unless we aske of God and he giue vs vnderstanding.

5 He confirmeth plainly two principles of our faith, which are always affirmed of hereticks, the one whereof, to wit, that Christ is the true Messias, made man of the seede of Dauid) is the ground of our saluation: and the other is the highest part of it, to wit, that he is risen againe from the dead.

6 The taking away of an occasion: Truth is

is, that hee is kept in prison as an euill doer, yet there is no cause, why therefore I should gaine about to derogate credit from his Gospel, seeing that notwithstanding God will bless his ministerie, may rather, that example of this discipline and patience did sendy wayes confirme the Church in the hope of a better life. 2. The fourth admonition: we ought not to contend upon wordes and questions, which are not only vnprouitable, but also for the most part hurtfull: but rather vpon this, how we may come on felicitie to all manner of patience, and to the alio with Christ (that is to say, for Christes Name) because that is the place in way to the most glorious life: as conueniently did fasting away the word of truth, not part of the truth of God, although by such means they goe more to their destruction to themselves. 3. Rom. 8. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

11 The taking away of an oblation: it is no dishonour to the good man, that he hath not in a great house all vessels of one sort and for one service, but we must looke to this that we be found vessels prepared to honour.

12 Rom. 9. 21.

13 By these words I meant the execution of the matter; for the confessor in that we put our vessels, it is not to be attributed to day will that it is in, but to God, who freely and nobly worketh in us good for our official will.

14 Returning to the matter from whence he digressed verse 16, he warneth him to exercise himselfe in weightie matters, and such as pertain to godliness.

15 The first admonition: We must labour all things, that we haue intercelle of inside both in teaching all men, and also in calling them backe which have gone out of the way.

16 To winne them through our patient bearing with them, but not to please them or excuse them in their wickedness.

17 He meaneth such as did not yet see the truth,

18 The second admonition: we may get hope for any Church in this world without expectation, but there shall be rather great abundance of good wicked men, and in the very persons of the Church, which notwithstanding shall make a show and compassure of great holiness and chastitie.

19 The third admonition: we must make us constant, fathers of right in how far.

20 We must use daily with such men as rest in the truth, but in such a way, as is profitable, but of a patient mind, (which thing is signified by their fathers which hee pointed out here being) but we must rather turn away from them.

21 2d. Tim. 3. 1.

22 He aduerteth a comfort: The Lord will at length punish all that are wicked.

23 That we be not deceived by such hypocrites, we must seeke to the virtues of the holy tenants of God, and we must not be afraid of persecution which they suffer willingly, and which always followeth true godliness.

24 But we must especially hold fast the doctrine of the Apostles, the doctrine of the life, that we are saved through faith in Christ Jesus.

20 Notwithstanding in a great house are not onely vessels of gold & of silver, but also of wood and of earth, and some for honour, and some vnto dishonour.

21 If any man therefore purge him selfe from these, hee shall be a vessel vnto honour, sanctified, and meete for the Lord, and prepared vnto every good worke.

22 Flee also from the lustes of youth, and follow after righteousness, faith, loue, and peace, with them that call on the Lord with pure heart,

23 And put away foolish & vnlearned questions, knowing that they engender strife.

24 But the seruant of the Lord must not strue, but must bee gentle toward all men, apt to teach, suffering the rebuke,

25 Instructing them with meekenesse that are contrary minded, prouing if God at any time will giue them repentance, that they may acknowledge the truth,

26 And come to amendment out of the snare of the deuil, of whom they are taken prisoners, to doe his will.

27 The first admonition: We must labour all things, that we haue intercelle of inside both in teaching all men, and also in calling them backe which have gone out of the way.

28 To winne them through our patient bearing with them, but not to please them or excuse them in their wickedness.

29 He meaneth such as did not yet see the truth,

CHAP. III.

1 Hee foretelleth the dangerous times that are to come: 2. but with the certain hope of victory, 3. hee encourageth him to the combat, 4. setting out especially the trial of sound doctrine.

1 His know alle, that in these last dayes shall come perillous times.

2 For men shall be louers of their owne selues, contentious, boasters, proud, cursed speakers, disobedient to parents, vnthankfull, a vnholie,

3 Without naturall affection, truce breakers, false accusers, intemperate, fierce, no louers at all of them which are good,

4 Traitors, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shew of godlinesse, but haue denied the power thereof: 6 turne away therefore from such.

6 For of this sort are they which creepe into houses, and leade captive simple women laden with finnes, and led with diuers lustes;

7 Which women are euer learning, & are neuer able to come to the acknowledging of the truth.

8 As for Iannes and Iambres withstoode Moses, so doe these also resist the truth, men of corrupt mindes, reprobate concerning the faith.

9 But they shall preuaile no longer: for their madness shall be euident vnto all men, as theirs also was.

10 But thou hast fully known my doctrine, manner of liuing, purpose, faith, long suffering, loue, patience,

11 Persecutions, and afflictions which came vnto me at Antiochia, at Iconium, and at Lystra,

12 The Lord will at length punish all that are wicked. 13 That we be not deceived by such hypocrites, we must seeke to the virtues of the holy tenants of God, and we must not be afraid of persecution which they suffer willingly, and which always followeth true godliness. 14 But we must especially hold fast the doctrine of the Apostles, the doctrine of the life, that we are saved through faith in Christ Jesus.

which persecutions I suffered: but from them all the Lord deliuered me.

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and deceiuers shall waxe worse and worse, deceiuing, and being deceiued.

14 But continue thou in the things which thou hast learned, and which are committed vnto thee, knowing of whom thou hast learned them:

15 And that thou hast known the holy scriptures of a child, which are able to make thee wise vnto saluation, through the faith which is in Christ Iesus.

16 For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to conuince, to correct, and to instruct in righteousness,

17 That the man of God may bee absolute, being made perfect vnto all good works.

CHAP. IIII.

1 He chargeth him to preache the Gospel with all diligence, 2. in that so miserable times: 3. That his death is hard at hand, 4. yet so, that as a conqueror, hee shall haue to a glorious triumph. 5. He foretelleth the cause why hee writeth for Timothee, 6. even by reason of this present state.

1 Charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quicke and dead at that his appearing, and in his kingdomes,

2 Preach the worde: be instant, in season and out of season: impute, rebuke, exhort with all long suffering and doctrine.

3 For the time will come when they will not suffer wholesome doctrine, but hauing their eares itching, shall after their owne lusts get them an heape of teachers,

4 And shall turne their eares from the truth, and shall giue place vnto fables.

5 But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: 6 cause thy ministerie to be thoroughly liked of.

6 For I am now ready to be offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For henceforth is layde vp for mee the crowne of righteousness, which the Lord the righteous iudge shall giue me at that day: and not to me onely, but vnto all them also that loue that his appearing.

9 Make speede to come vnto me at once:

10 For Demas hath forsaken mee, and hath embraced this present world, & is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmanata.

11 Only Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchments.

14 Alexander the coppermith hath done me much euill: the Lord reward him according to his works.

15 Hee death to be offered, and set free before them as a conqueror, hee shall haue to a glorious triumph. 16 Hee foretelleth the cause why hee writeth for Timothee, 17. even by reason of this present state.

1 These words hee said daily through

2 The right

3 mention which

4 most precious

5 Pailour must be

6 by the word

7 of God only

8 in we haue

9 perfectly

10 deliuered vnto

11 us whatser

12 teareth out

13 in diuers

14 howe

15 establish

16 thy

17 gion, & to

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19 fild, and

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21 more, to

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34 the

15 Of whom be thou ware also : for he with-
stood our preaching fore.

16 At my first answering no man assisted me,
but all forsooke me: I pray God, that it may not
be laid to their charge.

17 Notwithstanding the Lord assisted me,
and strengthened me, that by me the preaching
might be fully beleued, and that all the Gentiles
should heare : and I was deliuered out of the
mouth of the Lyon.

18 And the Lord will deliuer me from every
euill worke, and will preſerue me vnto his be-
cauently Kingdome: to whome be praise for euer
and euer, Amen.

19 Salute Prisca and Aquila, and the house. ^{† Chap. i. 14.}
hold of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I
left at Miletum sicke.

21 Make speede to come before winter. Eu-
bulus greetch thee, and Pudens, and Linus, and
Claudia, and all the brethren.

22 The Lord Iesus Christ be with thy spirit.
Grace be with you, Amen.

The second Epistle written from Rome vnto
Timotheus, the first Bishop elected of the
Church of Ephesus, when Paul was presented
the second time before the Emperour Nero.

THE EPISTLE OF PAUL TO TITVS.

CHAP. I.

¶ He sheweth what kind of men ought to be chosen Ministers:
to how vaine holdeth mensures should be stopped: 12
and through this occasion be toucheth the nature of the Cretians,
14 and the Lewes who put belisfe in outward things.

PAUL a servant of God, and an
Apostle of Iesus Christ, according
to the faith of Gods elect, and
the acknowledging of the truth,
which is according vnto godlines,

1 Vnto the hope of eternal
life, which God cannot lye, hath promised
before the world began:

2 But hath made his word manifest in due
time through the preaching, which is committed
vnto mee, according to the commandment
of God our Saviour:

3 To Titus my natural sonne according to
the common faith, Grace, mercie, and peace
from God the Father, and from the Lord Iesus
Christ our Saviour.

4 For this cause left I thee in Creta, that
thou shouldst continue to rekeiffe the things that
remaine, and shouldst ordaine Elders in every
cite as I appointed thee,

5 If any be vineprouceable, the husband of
one wife, hating faithfull children, which are not
shamed of riot, neither are disobedient.

6 For a Bishop must be vineprouceable, as
Gods steward, not froward, not angrie, not
wine to wine, no striker, not giuen to bulchelluere,

7 But herberous, one that loueth goodnesse,
kind, righteous, holy, temperate,

8 Holding fast that faithfull word accord-
ing to doctrine, that he also may be able to
exhort with wholesome doctrine, and conuince

the erring. ^{¶ He sheweth the rule of faith, 4. Every and of his more liberallitie. ¶ Rom 16.21. 1 Cor. 12.13. 1 Tim. 3.1. 1 Pet. 1.1. 1. 2. 3. This word is no other where to be found, but in the preaching of the Apostles, and of the Church. ¶ The word (Cretians) sheweth that only people a pre-eminence of faith and hope of life. ¶ The Apostle toucheth the Cretians to heare Titus, by setting forth his constant and agreement with him in the faith, and therewithall sheweth by what speciall note we may distinguish true ministers from false. ¶ There is but one way of salvation, common both to the Passions, and the Rocks. ¶ The first admonition, to ordaine Elders in every cite. ¶ 1 Tim. 3.1. 2. This word is proper to heare and care, which hold not about the peler. ¶ The second admonition, what traits-pastors (whome hee comprehended vnder the word Elders) ought to be of, and what vertues they ought to haue. ¶ 1 Pet. 1.10. the Lord hath given the word of his gifts. ¶ 2. The third admonition, to appoint a Bishop, and call to people. ¶ 1 Pet. 1.10. of a sound conscience, and of a sound example of moderation. ¶ The third admonition, The Passions must hold fast that doctrine, which the Apostles delivered, and pertaineth to salvation, leaving all curious and vaine matters. ¶ The fourth admonition: To appoint the knowledge of true doctrine, vnto which commeth in two things, to wit, in guarding them which shew themselves to be true, and casting out the false.}

them that lay against it.

10 For there are many disobedient & vaine
talkers and deceiuers of mindes, chiefly they of
the Circumcision,

11 Whose mouthes must bee stopped, which
subuert whole houses, teaching things, which they
ought not, for filthy luces sake.

12 One of themselues, euen one of their
owne prophets said, The Cretians are alwayes li-
ars, euill beastes, slow bellies.

13 This winnesse is true: wherefore conuince
them sharply, that they may be found in faith,

14 And not taking heede to Jewish fables
and commandmentes of men, that turne away
from the truth.

15 Vnto the pure are all things pure, but
vnto them that are defiled, and vnbeleeuing, is
nothing pure, but euen their mindes and con-
sciences are defiled.

16 They profess that they know God, but by
works they deny him, and are abominable & dis-
obedient, vnto every good worke reprobate.

¶ Epimenides, who was counted a Prophet amongst them. Take vnto Cretians, who
exceed in his first books of discretion. ¶ Roughly and plainer, and purer about the
faith with them. ¶ 1 Tim. 3.1. 11 He that weareth in few words, that puritie in
silence not in any external worship, and that that is according to the whole
(as in difference of meates & washings and other such things which are shadowes)
but in the mind and conscience: and whoeuer teach otherwise, knowe not
is true religion in deeds, and alwaies are nothing left then that they would seeme to
be. ¶ Rom. 1.20. ¶ If our mindes and consciences be true, we shall be true in
all things in our before regenerate men.

CHAP. II.

¶ He sheweth out the duties of family persons and flours, 6 and
willeth him to instruct the Church in matters. 11 He sheweth
the arguments from the end of four redemptions, 12 which
is, that we are truly and verily.

BE speake thou the things which become
wholesome doctrine,

2 That yelder them be watchfull, graue, tem-
perate, found in the faith in loue and in patience,

3 The elder women likewise, that they be in
such behauiour as becommeth holinesse, nor false
accusers, nor subiect to much wine, but teachers
of honest things,

4 That they may instruct the young women
to bee sober minded, that they together their hus-
bands, that they loue their children,

5 That they be temperate, chaste, keeping
at home good and subiect to the Lord, but back-
biters, that the word of God be not blasphemed.

6 Exhort young men likewise, that they bee
sober minded.

7 In all things shew thy selfe as an example
of good works.

¶ As applying of the general
proposition to a particular: The
Cretians about all other needs
(thorpe reprehensions) both be-
cause their mindes are naturally
giuen to lyer and
foulnesses, and
also because of
certaine constant
leues, which tra-
der a colour of
godlinesse, Ioynd
partly certaine
vaine traditions,
and partly oide
ceremonies with
the Gospel.
1 Of the heathen
rather of the Jew
It was written vnto
Christ and the
Lewes together.

1. The first admo-
nition: The do-
ctrine must not on-
ly be generally
pure, but also be
applied to all ages
& orders of men, ac-
cording to the di-
uersity of creature.
2. What we
chose it correctest
old and young, both
men & women: is
how they ought to
be fitted vnto
them continually.
3. No false
accusers.
4. No
subiect to
much wine.
5. No
backbiters.
6. No
blasphemers.
7. No
foulmouthed.

To Philemon.

Obey the powers

6 Not such a grammarian as may dispute with the minister, but such as may cause them to come in with respect and honour.

✠ Ephes. 6. 5. col. 3.
22. 1. per 2. 18.

4 The seventh admonition, of servants due to their masters.

Which may be
done with out of-
fence to God.

$\frac{1}{2}$ 1. 207. 1. 2.
Kopff. 1. 22.

5 The eight ad-
monition belong

ing to all the good
by, that seeing God

calletb all men to
the Gospell, and
to be his disciples.

Christ bath so lu-
stified vs, that he
bath also sanctifi-

hath also sanctified
us, we must al of
our selves

true our letter
 are godline
 righteousnes, let

ting before vs a
sure hope of the

into their heads
the mighty Go

CHAP. III.

¶ Hee willith that all generally be put in minde so remembrance
such as be in authoritie: 3 That they remember their for-
mer life, and attribute all iniquitation to grace. 9 And if
any brablier wisheth these things, to be willith that he
be recalled.

¶ He declareth particularly and generally, that which he said before generally, stating out certain thiefe and prime small dusties, which owe to me especially

Put them in remembrance that they bee
subject to the Principallities and powers, and
that they be obedient, and ready to every good
worke.

That they speake euill of no man, that they be no fighters, *but* soft, shewing all meekenesse to their magistrates. *Rom. 13. 1. 1. pet. 2. 13.*

THE EPISTLE OF PAVL
TO PHILEMON.

Paul handling a hafe and small matter, yet according to his
 manner importeth alwaies vnto God. So sending against this
 Philemon his vnto abound and therein furnish, he importeth pur-
 ching for him, and very graciously preaches of Christian equip-
 ment. And a prisoner of Iesus Christ, and
 our brother Timotheus, vnto Phi-
 lemon our deare friend, and fel-
 low helper.

2 And to our deare sister Ap-
phia, and to Archippus our fellow
soldier and to the Church that is in thine house

3 Grace be with you; and peace from God
our Father, and from the Lord Iesus Christ.

4 I give thanks to my God, making men-
tion always of thee in my prayers.

5 (When I beare of thy loue and faith
which thou hast toward the Lord Iesus, and to
ward all Saints)

6 That the Fellowship of thy faith may be made effectfull, & that whatsoever good thing

in you through Christ Jesus, may be known.
For we have great joy and consolation in
thy love, because by thee, brother, the Saints
everywhere are comforted.

8 Wherefore, though I bee very bolde in
Christ to commaund thee that which is conue-

9 ¹ Yes for loves sake I rather beseech thee,
though I be as I am, even Paul aged, and even
now a prisoner for Iesus Christ.

10 I beseech thee for my lonne & Onchimas,
whom I haue begotten in my bonds,

FI: Which in times past was to thee unprofitable, but now profitable both to thee & to me, whom I have sent again: thou therefore

receiue him, that is mine owne bowels,

fort which entrest into the very house, as though she heard
 1. An example of a Christian exercise & commendation
 2. As their own souls, and as if I had begotten
 13 Which

5. Thus by this
 marriage all the
 world preceue that
 rich yoke are in
 Christ, in which
 faithfull and true
 and all becoming
 e. One that
 abides in charity
 and charity
 with the same
 they come
 wardly a man
 laye in: for by the
 word of Christ
 man and one
 inward feeling
 e. That is the
 I have seen
 another, that
 also they are
 e. a righteous
 tion and another
 can be seen

By the Apostles.

1. *Thou art the true*

2. *signe of miracles.*

3. *Now they are called*

4. *signes, because they*

5. *appear on things*

6. *and repressiua-*

7. *toris they represent*

8. *four strange and*

9. *unaccustomed*

10. *things; and vertues,*

11. *because they give*

12. *us a glimpse of Gods*

13. *mighty power.*

14. *If it were an*

15. *hazards matter to*

16. *condemne the Ang-*

17. *els which are but*

18. *seruants, much*

19. *more hainous is it*

20. *to contemne that*

21. *most mightie King*

22. *of the reformed*

23. *world.*

24. *f The world to*

25. *come, whereof Christ*

26. *is Father, &c. &c. or*

27. *the Church which*

28. *is a new world, was*

29. *to be gathered to-*

30. *gether by the Gospel.*

31. *g Hee sheweth*

32. *that the vnto of this*

33. *kingly dignitie*

34. *consisteth herein,*

35. *that men might*

36. *not only in Christ*

37. *recoouer that dignitie*

38. *which they have lost,*

39. *but also might he through him ad-*

40. *uance above all things,*

41. *which dignitie of men*

42. *Dauid denieth most excellently.*

43. *g Psal. 8. What is there*

44. *in man that thou shouldst haue*

45. *great regard of*

46. *him, and thin that honour?*

47. *h Hee calleth all the cities of Israel beauid king-*

48. *dom as they are confidered in themselves,*

49. *before that God iudges them the libertie*

50. *of that they in Christ haue.*

51. *i Some of men.*

52. *k The first honour of the citizens*

53. *of the world to come, that they are next the Angels.*

54. *l For they shall be as very*

55. *great honour when they shall partakers of the kingdom.*

56. *m And hee sheweth of*

57. *the thing that hee was made already, because it is so certain.*

58. *n Cor. 15. 27.*

59. *o An obiectiō: But where is this so great rule and dominion?*

60. *p The answer: This is already fulfilled in Iesus Christ our head, who was for a time for our sakes*

61. *inferiour to the Angels, being made man: but now he is aduanced into most high*

62. *glorie.*

63. *q By his vertue and power man appeares meaufully in the Church.*

64. *r Phil. 2. 8. 10. 11. Hee clothed himself for passion, and took vpon him the shape of a seruant.*

65. *s Hee sheweth the cause of this inferiourity, to wit, to taste of death*

66. *for our sake, that by doing the part of a redeemer, he might not only bee our*

67. *father and King, but also our high Priest.*

68. *t That he might die.*

69. *u Hee denieth the force of the argument: for we could not at length*

by the Lord, and afterward was confirmed vnto

vs by 4 them that heard him,

4. God bearing witness thereto, both with

signes & wonders, and with diuers miracles, and

gifts of holy Ghost, according to his owne will?

5. For he hath not put in subiection vnto the

Angels the world to come, whereof we speake.

6. But 4 one in a certaine place witnessed,

saying, What is man, that thou shouldest bee

minckill of him? or the sonne of man, that thou

wouldest consider him?

7. Thou hast made him a little inferior to the

Angels thou crownedst him with glory and hono-

ur, and hast set him about the workes of thine

hands.

8. Thou hast put all things in subiection vnder

his feete. And in that he hath put all things in

subiection vnder him, he left nothing that should

not be subiect vnto him. 5 But were yet see not all

things subdud vnto him,

6. But we see Iesus crowned with glory and

honour, which was made little inferior to the

Angels, through the suffering of death, that by

Gods grace he might taste death for all men.

10. For it became him, for whome are all

these things, and by whome are all these things,

11. seeing that hee brought many children vnto

glory, 12. that he should consecrate the Prince of

their saluation through his afflictions.

13. For he that sanctified, and they which are

sanctified, are all of one: wherefore he is not

affamed to call them brethren,

13. Saying, 4 I will declare thy Name vnto

my brethren: in the middes of the Church will I

sing praises to thee.

14. And againe, 4 I will put my trust in

him. And againe, 4 Beholde, here am I, and the

children which God hath giuen me.

14. Forasmuch then as the children are partakers

of flesh and blood, hee also himselfe like-

wise rooke part with them, that he might destroy

through death, him that had the power of

death, that is, the deuil.

15. And that he might deliuer all them, which

for feare of death were all their life time subiect

to bondage.

16. For he in no sorte tooke on him the Angels

nature, but he tooke on him the seede of

Abraham.

17. Wherefore in all things it becometh him

to be mercifull, and to his brethren, that he might

be mercifull, and a faithfull high Priest in things

concerning God, that he might make reconcilia-

tion for the finnes of the people.

18. For in that he suffered, and was tempted,

he is able to succour them that are tempted.

more rightly verified of him then of Eley. x. *As made flesh and blood, which*

is a finite and brittle nature. 2. *Heb. 13. 14. Let vs therefore have the power of death, because he is the author of finis: and from hence come*

death, and for this cause he might to finis. 3. *He sheweth of himselfe*

that hee is not only a man, but also a God. 4. *He sheweth of himselfe*

that hee is not only a man, but also a God. 5. *He sheweth of himselfe*

that hee is not only a man, but also a God. 6. *He sheweth of himselfe*

that hee is not only a man, but also a God. 7. *He sheweth of himselfe*

that hee is not only a man, but also a God. 8. *He sheweth of himselfe*

that hee is not only a man, but also a God. 9. *He sheweth of himselfe*

that hee is not only a man, but also a God. 10. *He sheweth of himselfe*

that hee is not only a man, but also a God. 11. *He sheweth of himselfe*

13. That which

taught before of

the incarnation of

the Anchi, hee

applied to the

propheticall

scripture. 14. He

applies the same

to the kingly power

of Christ, in deli-

vering his from the

power of the de-

vil and death.

15. That hee

is made flesh and

blood, which is

a finite and brittle

nature. 16. Hee

sheweth of himselfe

that hee is not only

a man, but also a

God. 17. Hee

sheweth of himselfe

that hee is not only

a man, but also a

God. 18. Hee

sheweth of himselfe

that hee is not only

a man, but also a

God. 19. Hee

sheweth of himselfe

that hee is not only

a man, but also a

God. 20. Hee

sheweth of himselfe

CHAP. III.

1. *Nowe hee sheweth howe farre inferior Moses is to Christ,*

2. *as much as the seruant is to his master: and howe*

loving in certaine exhortations and threatnings taken out

of Dauid, 3. *against such as either flatterously reffe, 10. or*

dis are very false to deie.

1. Therefore, 1. holy brethren, partakers of the

heavenly vocation, consider the Apostle and

high Priest of our profession Christ Iesus:

2. Who was faithfull to him that hath appointed him,

3. to be a high Priest of our profession: and hee hath

appointed him, 4. to be a high Priest of our profession:

5. For this man is counted worthe of more

glorie the Moses, in as much as he which hath builded

the house, hath more honour then the house.

6. For every house is builded of some man, and

he that hath builded all things, 7. God.

8. Nowe Moses verely was faithfull in all his

house, as a seruant, for a witness of the things

1. Having left

the house, that is to say,

the house, that is to say,

the house, that is to say,

the house, that is to say,

the house, that is to say,

the house, that is to say,

the house, that is to say,

the house, that is to say,

the house, that is to say,

the house, that is to say,

the house, that is to say,

the house, that is to say,

the house, that is to say,

the house, that is to say,

the house, that is to say,

9 That he be his-
selfe leaues about
with him a nature
subiect to the same
afflictions, commodi-
ties, and vices.

1. Cor. 12. 10.

12. 13.

3 The third com-
pensation which is
whole. The others
are called of God,
and so was Christ,
but in another or-
der than Aaron:
see Christ is called
the Sonne, begot-
ten of God, and a
Priest for ever af-
ter the order of
Melchisedec.

Heb. 1. 1. 4.

4 After the like-
ness of manner as
in afterward de-
voted, Chap. 7. 15.

5 The other part
of the second com-
pensation: Christ be-
ing exceedingly
afflicted, & exceed-
ingly mercifully
afflicted not for his
sins, but for his
sins, and obtained
his requite, and of-
ficed himselfe for
all his.

6 While he lived
here with vs, in
our needs and
needs matters.

7 To deliver him
from death, i. He
learned in death what it
is to have a Father,
whom a man must rely
on. The other part of the first compensation: But Christ
was conserue of God the Father as the author of our saluation, and his Priest
for ever, and therefore he is so man, that notwithstanding he is farre above all
men. i. Look Chap. 3. 10. 6 A digestion, vntill he come to the beginning of
the fourth Chapter: wherein he partly holdeth the Hebrewes in the diligent
consideration of those things which he hath said, and partly prepareth them to the
vnderstanding of those things whereof he will speake. 7 An example of an Apo-
stolike childing. I in the word which teacheth righteousness. m All their power
whereby they vnderstand and iudge.

8 To deliver him
from death, i. He
learned in death what it
is to have a Father,
whom a man must rely
on. The other part of the first compensation: But Christ
was conserue of God the Father as the author of our saluation, and his Priest
for ever, and therefore he is so man, that notwithstanding he is farre above all
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the fourth Chapter: wherein he partly holdeth the Hebrewes in the diligent
consideration of those things which he hath said, and partly prepareth them to the
vnderstanding of those things whereof he will speake. 7 An example of an Apo-
stolike childing. I in the word which teacheth righteousness. m All their power
whereby they vnderstand and iudge.

9 He hath tasted
of the good word of
God, and of the
powers of the world
to come,

10 If they fall away,
should be renewed
again by
repentance: seeing
they 4 crucified
again to them-
selves the Sonne of
God, & make a
mocke of him.

11 For the earth
which drinketh in
the raine that
cometh out vpon
it, & bringeth forth
herbs meeete for
them by whome
it is dressed, recei-
ueth blessing of
God.

12 But that which
beareth thornes and
briers, & is repro-
ued, and is neere
vnto cursing, whose
ende is to be
burned.

13 But beloued,
wee haue perswa-
ded our felues
better things of
you, and such as
accompanye
saluation, though
we thus speake.

14 For God is
not vnrighteous,
that he should
forget your worke,
and labour of loue,
which ye
shewed toward his
Name, in that ye
haue ministered
vnto the Saints,
and yet minister.

15 And we desire
that every one of
you shew the
same diligence,
to the full as-
surance of hope
vnto the ende.

16 That ye be
not slothfull, but
followers of
them, which
through faith and
patience inhe-
rite the promises.

17 For when
God made the
promise to A-
braham, because
he had no greater
to sweare by,
he sweare by him-
selfe.

18 Saying, & Surely
I wil abundantly
bless thee, and
multiply thee
maruclously.

19 And so after
that hee had taried
patiently, he
enioyed the promise.

20 For men verely
sweare by him that
is greater
than themselves,
and an other for
confirmation
is among them
an ende of all
strife.

21 So God, willing
more abundantly
to shew vnto
the heires of
promise the
fidelity of his
counsel, bound
himselfe by an
othe,

22 That by two
immutable things,
wherein it
is vnpossible
that God should
lye, we might
haue strong
consolation, which
haue our refuge
to lay holde
vpon that hope
that is set before
vs.

23 Which hope
we haue, as an
ancre of the
soule, both sure
and stedfast, and
it entrench into
that which is
within the vaile,

24 Whether the
fore-runner is
for vs entred
in, enen Iesus
that is made
an hie Priest
for euer, after
the order of
Melchisedec.

25 Gens. 12. 2. and
17. 4. and 22. 17.
1 I will keepe vs
happily vnto
this day. f More
then was needfull,
were it not for
the wholest of
our which to
leuee not God,
as though he
suere. 8 Hee
likethen hope
to ancre: be-
cause that euen
as an ancre
being cast into
the bottom of
the sea, stayeth
the whole
ship, so doeth
hope also enter
euen into the
very secret
places of hea-
ren, and maketh
men men-
tion of the
Sanctuarie,
aluding to the
elde tabernacle,
and maketh
returneth to
the comparison
of the Priesthood
of Christ with
the Levitical.
9 He repeateth
Dauids words,
wherein all
those compari-
sons whereof
he hath to
fore made men-
tion, are signi-
fied, as hee
declareth in
all the next
Chapter.

26 He hath
his hope fixed
vnto vs, as
marks allegorically
what things
are to be
considered in
Melchisedec,
15 wherein he
is like vnto
Christ, as
wherefore the
Law should
you place to
the Gospel.

27 Or this
1 Melchisedec
was King of
Salem, & was
Priest of the
most high God,
who met A-
braham, as hee
returned from
the slaughter
of the Kings,
and 2 blessed
him:

3 To whome
also Abraham
gave the tithes
of all things:
who first is
by interpretation
King of
righteousnesse:
after that, he
is also King
of Salem,
that is, King
of peace,

4 himselfe is
considered as
the figure of
Christ, and
there are the
heads of the
house of
Melchisedec
was a King
and a Priest:
and such an
one is desired
in Chri-
stiane. Hee
was a King
of peace and
righteousnesse,
such an one
is desired in
Chri-
stiane. & Gens.
14. 18. 1 With
a solemn and
Priestly blessing.

5 Without

6 Without

7 Without

8 Without

9 Without

10 Without

one of the way, because that he also is 3 compassed
with infirmities.

3 And for 3 fannes like he is bound to offer for
sinnes, as well for his owne part, as for the peoples.

4 3 And no man taketh this honor vnto him
selfe, but he that is called of God, as was Aaron.

5 So Likewise Christ tooke not to himselfe this
honor to be made the hie Priest, but he that sayd
vnto him, & Thou art my Sonne, this day begate
I thee, Gens. 22. 18.

6 As he also in another place speaketh, y. Thou
art a Priest for euer, after 4 order of Melchisedec.

7 4 Who in the 2 daies of his flesh did offer vp
prayers and supplications, with strong crying and
teares vnto him, that was able to 5 saue him from
death, and was also heard in that which he feared.

8 And though he were the Sonne, yet 1 learned
he obedience, by the things which he suffered.

9 5 And being 2 consecrate, was made 7 author
of eternall saluation vnto all them that obey him:

10 And is called of God an hie Priest after the
order of Melchisedec.

11 6 Of whom we haue many things to say,
which are hard to be vttered, because ye are dull
of hearing.

12 7 For when as concerning the time ye ought
to be teachers, yet haue ye neede againe that we
teach you what are the first principles of the word
of God: and are become such as haue neede of
milke, and not of strong meate.

13 3 For euery one that vseth milke, is inexpert
in the word of righteousness: for he is a babe.

14 But strong meate belongeth to them that are
of age, which through long custome haue their
m 15 wits exercised, to discern both good and euill.

16 To deliver him
from death, i. He
learned in death what it
is to have a Father,
whom a man must rely
on. The other part of the first compensation: But Christ
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5 And haue tasted of the good word of God,
and of the powers of the world to come,

6 If they fall away, should be renewed againe by
repentance: seeing they 4 crucified againe to them-
selves the Sonne of God, & make a mocke of him.

7 For the earth which drinketh in the raine
that cometh out vpon it, & bringeth forth herbs
meeete for them by whome it is dressed, recei-
ueth blessing of God.

8 But that which beareth thornes and briers,
& is reproved, and is neere vnto cursing, whose
ende is to be burned.

9 4 But beloued, wee haue perswaded our
felues better things of you, and such as accom-
panye saluation, though we thus speake.

10 5 For God is not vnrighteous, that he should
forget your worke, and labour of loue, which ye
shewed toward his Name, in that ye haue mini-
stered vnto the Saints, and yet minister.

11 And we desire that every one of you shew
the same diligence, to the full assurance of hope
vnto the ende.

12 6 That ye be not slothfull, but followers
of them, which through faith and patience inhe-
rite the promises.

13 7 For when God made the promise to A-
braham, because he had no greater to sweare by,
he sweare by himselfe.

14 Saying, & Surely I wil abundantly bless
thee, and multiply thee maruclously.

2 Rom. 5.4.
1 Peter 3.18.

the newe Testament, that through \diamond death which was for the redemption of the transgressions *that were* in the former Testament, they which were called, might receive the promise of eternall inheritance.

16 \dagger For where a Testament \dagger death must be the death of him that made the Testament.

17 \dagger For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 \dagger Wherefore, neither was the first ordeined without blood.

19 For when Moses had spoken euerie precept to the people, \dagger according to the Lawe, he tooke the blood of calves and of goates, with water and purple wooll and hyssope, and \dagger sprinkled both the booke, and all the people,

20 \dagger Saying, This is the blood of the Testament, which God hath appointed you to.

21 Moreouer, he sprinkled likewise \dagger Tabernacle with blood also, and all the ministring vessels.

22 And almost all things are by the Law purged with blood, and without the shedding of blood is no remission.

23 It was then necessary, that the \diamond similitudes of heauenly things should be purified with such things: but the heauenly things themselves are purified with better sacrifices than these.

24 \dagger For Christ is not entred into the holy places that are made with handes, which are similitudes of the true *Sanctuarie*: but is entred into very heauen, to appeare now in the sight of God for vs.

25 \dagger Not that he should offer himselfe often, as the hie Priest entred into the Holy place, euerie yeere with other blood,

26 \dagger For then must he haue often suffred since the foundation of the world: but now in the \dagger end of the world hath he bene made manifest, once to put away \dagger sinne by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall \dagger once die, and after that cometh the iudgement:

28 So \dagger Christ was once offered to take away the finnes of \dagger many, \dagger and vnto them that

looke for him, shall hee appeare the second time without sinne vnto saluation.

C H A P. X.

1 He proueth that the sacrifices of the Law were superfluous, because they were yearly renewed: 2 That the sacrifice of Christ is one, and perpetuall, 3 hee proueth by \dagger Daniels testimony: 4 Then he addeth an exhortation, 5 and finally sheweth them that receive the grace of Christ, 36 In the end hee proueth patience, 38 that cometh of faith.

FOR \dagger the Lawe hauing the shadowe of good things to \dagger come, and not the very image of the things, can neuer with those sacrifices, which they offer yeere by yeere continually, sanctifie the consciences therunto.

2 For would they not then haue ceased to haue bene offered, because that \dagger offerers once purged, should haue had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance againe of sinnes euerie yeere.

4 For it is vnpossible that the blood of bulles and goates should take away sinnes.

5 \dagger Wherefore when hee \dagger cometh into the world, hee faith, \dagger Sacrifice & offering thou wouldest not: but a \dagger body hast thou ordeined me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I said, Loe, I come (in the beginning of the booke it is written of me) that I should do thy will, O God.

8 Abooue, when hee said, Sacrifice and offering, and burnt offerings, and sinne offerings thou wouldest not haue, neither hast pleasure therein (which are offered by the Lawe)

9 Then sayd he, Loe, I come to doe thy will, O God, hee taketh away the \dagger first, that hee may stablish the second.

10 By the which will we are sanctified, *euen* by the offering of the body of Iesus Christ once made.

11 \dagger And euerie Priest \dagger standeth daily ministering, and oft times offereth one manner of offering, which can neuer take away sinnes:

12 But this man after hee had, offered one sacrifice for finnes, \dagger a sacrifice for euer at the right hand of God,

13 \dagger And from henceforth tarieth: till his enemies be made his footstool.

14 For with one offering hath hee consecrated for euer them that are sanctified.

15 \dagger For the holy Ghost also beareth vs record: for after that hee had sayd before,

16 \dagger This is the Testament that I will make

11 Attention why the Testament must be established by the death of the Mediator, because this Testament both the condition of a Testament or gift, which is made effectual by death, & therefore that it might be effectual, it must needs be that hee that made the Testament should die.

12 Gal. 3.15.

13 There must be a proportion betweene those things which purifie, & those which are purified: Vnder the Lawe all those figures were earthly, the Tabernacle, the booke, the vessels, the sacrifices, although they were the figures of heauenly things. Therefore it was requisite that all those should be purified with some matter and ceremony of the same nature, to wit, with the blood of beasts, with water, wooll, hyssope. But vnder Christ all things are heauenly, an heauenly tabernacle, an heauenly sacrifice, an heauenly people, an heauenly doctrine, and heauen is selfe is set open before vs for an everlasting habitation. Therefore all these things are sanctified in like sort, to wit, with that eternall offering of the quickening blood of Christ. \dagger See Rom. 6.10. \dagger See Heb. 9.14. \dagger The similitudes of heauenly things were earthly, & therefore they were to be purified with earthly things, as with the blood of beasts, and wooll, and hyssope. But vnder Christ all things are heauenly, & therefore they could not but be sanctified with the offering of an heauenly blood.

14 An other double comparison: The Leuitical hie Priest entred into the Sanctuarie, which was made in decree by the commandment of God; but yet with mens hands, that it might be a pattern of another more excellent, to wit, of the heauenly palace. But Christ entred euen into heauen himselfe. Again, he appeared before the Arke, but Christ before God the Father himselfe. 15 An other double comparison: The Leuitical hie Priest offered other blood, but Christ offered his owne: hee euerie yeere once iterated his offering: Christ offering himselfe but once, abolished sinne altogether, both of the former ages & of the ages to come. 16 An argument to proue \dagger Christs offering ought not to be repeated. Seeing \dagger sinnes were to be purged from the beginning of the world, & it is proved \dagger sinnes cannot be purged, but by the blood of Christ: hee must needs haue shed his offering, since the beginning of the world. But a man can die but once: therefore Christs oblation which was once done in the latter dayes, neither could nor can be repeated. Seeing then it is so, surely the vertue of it extendeth both to sinnes \dagger yet were before and to sinnes that are after his coming. \dagger In the latter dayes. \dagger That whole verse of vs. \dagger The speech of the natural state and condition of man: For as for Lazarus, or certain other that died truly, that was no vsuall thing but extraordinary, and as for them that should change their changing is a kinde of death. \dagger See 1 Cor. 15.51. \dagger See Rom. 8.1. \dagger Peter 1.38. \dagger Thus the generall promise is restrained to the elect onely: and we haue to steele the testimony of our children, not in the secret counsel of God, but in the effects that our faith worketh, and so we must climb up from the lowest step to the highest, there to finde such comfort as is most certain, and shall neuer be wounded. 16 Sheweth by the way hee fetcheth out Christ as Iudge, partly to terrifie them, which doe not rectifie themselves in the only oblation of Christ once made, & partly to keepe the faithfull in their doctrine, that they goe not backe.

11 Hee proueth that a priuilege oblation. Why then were those sacrifices offered? The apostle answereth, first touching that yearly sacrifice which was the solemnity of all, wherein (saith he) there was made euerie yeere a remembrance againe of all former sinnes. Therefore that sacrifice had no power to sanctifie: for to what purpose should those sinnes which are purged be repeated againe, and therefore should new sinnes come to be repeated euerie yeere, if those sacrifices did absolutely sinne? A sacrifice which are earthly things, which were offered in the Tabernacle, and exhibited in Christ. A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the Law could not doe it, therefore Christ himselfe offered himselfe for our sinnes, and his sacrifice is offered in the flesh, ministered evidently that God requireth not in the sacrifice, but in the obedience of his Sonne our hie Priest, in which obedience he offered up himselfe once for his Father for vs. \dagger The Sonne of God is said to come into the world, when hee made man. \dagger See Heb. 10.5. \dagger It is said for our sinnes in the Hebrew text, These things pleased mine eare; through that, thou hast made me obedient and willing to suffer. That is, the sacrifice, to establish the second that is the will of God. 3 A conclusion with the other part of the comparison: The Leuitical hie Priest requieth the same sacrifices daily in his Sanctuary: whereupon it followeth that neither the first sacrifice, neither those offerings, neither those hie Priests could take away sinnes. But Christ having offered one sacrifice once for the finnes of all men, and sanctified his owne for euer, sitteth at the right hand of the Father, having all power in his hands. \dagger See Heb. 10.12. \dagger See Heb. 10.13. \dagger See Heb. 10.14. \dagger See Heb. 10.15. \dagger See Heb. 10.16. \dagger See Heb. 10.17. \dagger See Heb. 10.18. \dagger See Heb. 10.19. \dagger See Heb. 10.20. \dagger See Heb. 10.21. \dagger See Heb. 10.22. \dagger See Heb. 10.23. \dagger See Heb. 10.24. \dagger See Heb. 10.25. \dagger See Heb. 10.26. \dagger See Heb. 10.27. \dagger See Heb. 10.28. \dagger See Heb. 10.29. \dagger See Heb. 10.30. \dagger See Heb. 10.31. \dagger See Heb. 10.32. \dagger See Heb. 10.33. \dagger See Heb. 10.34. \dagger See Heb. 10.35. \dagger See Heb. 10.36. \dagger See Heb. 10.37. \dagger See Heb. 10.38. \dagger See Heb. 10.39. \dagger See Heb. 10.40. \dagger See Heb. 10.41. \dagger See Heb. 10.42. \dagger See Heb. 10.43. \dagger See Heb. 10.44. \dagger See Heb. 10.45. 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\dagger See Heb. 10.448. \dagger See Heb. 10.44

vnto them after those dayes, faith the Lord, I will put my Lawes in their heart, and in their mindes I will write them.

17 And their finnes and iniquities will I remember: no more.

18 Nowe where remission of these things is, there is no more offering for sinne.

19 Seeing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place,

20 By the newe and liuing way, which hee hath prepared for vs, through the vaile, that is, his flesh:

21 And seeing we haue an hie Priest, which is ouer the house of God,

22 Let vs draw neere with a true heart in assurance of faith, our hearts being pure from an euill conscience,

23 And washed in our bodies with pure water, let vs keepe the profession of our hope, without waivering, (for he is faithfull that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good workes,

25 Not forsaking the fellowship that we haue among our selues, as the manner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth neere.

26 For if we sinne willingly after that we haue receiued and acknowledged that truth, there remaineth no more sacrifice for finnes,

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the adulteraries.

28 He that despiseth Moses Law, dieth without mercy: vnder two, or three witnesses:

29 Of howe much sorer punishment suppose ye shall hee bee worthy, which treadeth vnder foote the Sonne of God, and counteth the blood of the Testament as an vnholy thing, wherewith he was sanctified, and doeth despite the Spirit of grace?

30 For we know him that hath sayd, Vengeance belongeth vnto mee: I will recompense, faith the Lord. And againe, The Lord shall iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Nowe call to remembrance the dayes that are past, in the which, after ye had receiued light, ye endured a great fight in afflictions,

33 Partly while ye were made a gazing stocke both by reproches and afflictions, and partly while ye became companions of them which were so tossed to and fro.

34 For both ye sored with mee for my

bonds, and suffered with Ioy the spoiling of your goods, knowing in your selues howe that ye haue in heauen a better, and an enduring substance.

35 Cast not away therefore your confidence which hath great recompence of reward.

36 For ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promise.

37 For yet a very little while, and he that shall come, will come, and will not tary.

38 Now the iust shall liue by faith: but if any withdrawe himselfe, my soule shall haue no pleasure in him.

39 But wee are not they which withdrawe our selues vnto perdition, but followe faith vnto the confutation of the foule.

CHAP. XI.

He declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approoued of God, obtained salvation no other way then by faith, that the lawes may knowe that by the same way, they also may come vnto the Fathers in an holy vniou.

Now faith is the ground of things which are hoped for, and the euidence of things which are not seene.

2 For by it our elders were well reported of.

3 Through faith wee vnderstand that the world was ordered by the word of God, so that the things which wee see, are not made of things which did appeare.

4 By faith Abel offered vnto God a greater sacrifice then Cain, by the which hee obtained witnesseth that hee was righteous, God testifying of his gifts: by the which faith also he being dead, yet speaketh.

5 By faith was Enoch translated, that hee should not see death: neither was he found: for God had translated him: for before he was translated, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please him: for he that cometh to God, must beleue that God is, and that hee is a rewarder of them that seeke him.

7 By faith Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the saving of his household, through the which Arke hee condemned the world, and was made heire of the righteousness, which is by faith.

8 By faith Abraham, when hee was called, obeyed God, to goe out into a place, which he should afterward receiue for inheritance, and hee went out, not knowing whither he went.

9 By faith he abode in the land of promise, as in a strange country, as one that dwelt in tents with Isaac and Iacob heires with him of the same promise.

10 For he looked for a citie hauing a foundation, whose builder and maker is God.

11 Through faith Abraham also receiued strength to conceiue seede, and was deliuered of a childe when hee was past age, because hee iudged him faithfull which had promised.

12 And therefore sprang there of one, euen of one which was dead, so many as the starrs of the skie in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in faith, and receiued not

Sara. *Gr. 13. 4. This foundation is set against their subseruence. Gr. 13. 19. and 21. 5. A womanly to beare children, as if she had bene flowe to beak. The faith, which they had while they liued, and followed them run to their grave.*

Goods and riches.

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8 The conclusion, we must goe forward continually and keepe always a right course, and (as I say) without any staggering or stumbling.

9 The description of a man that is out of heart and whose discouragement.

10 We must live in peace, & holiness with all men.

11 We must studie to edifie one another, both in doctrine and example of life.

12 That we heretofore have been assisting in our offence.

13 We must shew fornication, and a prophane minde, that is, such a minde as giueth not to God his due honour, which wisdom does how solemnly God will be long punish, the horrible example of Elau teaches vs.

14 Gr. 21. 33. 15 Gr. 27. 37.

16 There was no place in it for his repentance: and it appears by the effect, what his repentance was for.

17 When he was sent out of his fathers house, he threatened his brother to kill him.

18 Now he applyeth the same exhortation to the Propheticall and kingly office of Christ composed with Malasias this sort. If we be so foolish the Law was so great, how can we think you that the glorie of Christ & the Gospel ist. And this comparison he declares as particularly.

19 Exod. 31. 6. 20 Which might be touched with hands, which was of a gross and earthly matter.

21 Exod. 31. 9. 22 The stone and iron which he saw, which was no counterfeits and forged shape, as our own, & so he catcheth them that are taken up to heaven, although not pure: of their mouth stop in the earth.

23 The applying of the former comparison: If it were not law full to commend his word which he spake on the earth, how much less his voice which is from heaven? He commendeth the steadfast minde of the Gospel, wherewith the whole world was shak, and euen the very name of heauen was as it were abolished, with the small and vanishing sound of the conuersion by the Law.

24 Act. 2. 1. 25 It appears manifestly in this that the Prophet prophesied the coming of the Glorious king, whose words he refers to in the beginning of the Gospel.

26 A general exhortation to live religiously and religiously, under the new Law, by the exhibition of his mighty a king, who the blessed his most merciful, and who he most severely reuenge the rebellious, and this is the summe of the Christian life, respecting the first table.

vs after their owne pleasure, but he chasteneth vs for our profite, that we might be partakers of his holiness.

11 Now no chastising for the present seemeth to be ioyous, but grievous: but afterward, it bringeth the quiet fruit of righteousness, vnto them which are thereby exercised.

12 Wherefore lift vp your hands which hang downe, and your weak knees,

13 And make straight steps vnto your feete, left that which is halting, bee turned out of the way, but let it rather be healed.

14 Follow peace with all men, & holines, without the which no man shall see the Lord.

15 Take heed, that no man fall away from the grace of God: let no root of bitterness spring vnto trouble you, lest thereof many be defiled.

16 Let there be no fornicator, or prophane person as of Elau, which for one portion of meat sold his birthright.

17 For ye knowe how that afterward also when he would haue inherited the blessing, hee was reiectet: for hee found no place to repentance, though he sought that blessing with tears.

18 For ye are not come vnto the mount that might be t'ouched, nor vnto burning fire, nor to blacknesse and darkenesse, and tempest,

19 Neither vnto the found of a trumpet, and the voyce of wordes, which they that heard it, excused themselves, & that the word should not be spoken to them any more,

20 (For they were not able to abide that which was commanded, yea, though a beast touch the mountaine, it shalbe stoned, or thrust through with a dart:

21 And so terrible was the sight which appeared, that Moses said, I feare and quake.)

22 But ye are come vnto the mount Sion, and to the citie of the liuing God, the celestial Hierusalem, & to the company of innumerable Angels,

23 And to the assembly and congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust & k' perite men,

24 And to Iesus the Mediatour of the new Testament, and to the blood of sprinkling that speaketh better things then that of Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him, y' spake on earth: much more shall we not escape, if wee turne away from him, that speaketh from heauen.

26 Whose voyce then shooke the earth, and now hath declared, saying, 1 Yet once more will I shake, not the earth onely, but also heauen.

27 And this worde, Yet once more, significth the remouing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 Wherefore seeing wee receive a king-

dome, which cannot be shaken, let vs haue grace wherby we may so serue God, that we may please him with ^{us} reverence and ^{us} feare.

29 For ^{us} euen our God is a consuming fire.

perish them in their duties. Religion and godly fears.

CHAP. XIII

Her glorie god testifies not much for manner, 7 but also for doctrine.

Let ^{us} brotherly loue continue.

2 Be not forgetful to entertain strangers: for thereby some haue receiued Angels into their houses vniuersally.

3 Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the body.

4 Marriage is honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

5 Let your conuersation be without couetousnesse, and be content with those things that ye haue, for he hath said,

6 I will not faile thee, neither forsake thee: 7 So that we may boldly say, The Lord is mine helper, neither will I feare what a man can doe vnto me.

8 Remember them which haue the oversight of you, which haue declared vnto you the worde of God: whose faith follow, considering what hath bene the end of their conuersation, I Iesus Christ yesterday, and to day, the same also is for euer.

9 Be not caried about with diuers and strange doctrines: for it is a good thing that the heart be stablished with grace, and not with meats, which haue not profited them that haue bin occupied therein.

10 Wee haue an altar, whereof they haue no authoritie to eate, which serueth in the Tabernacle.

11 For the bodies of those beasts whose blood is brought into the holy place by the high Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his own blood, suffered without the gate.

13 Let vs goe forth to him therefore out of the campe, bearing his reproch.

14 For here haue we no continuing citie: but wee seeke one to come.

15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the fruit of the lippes, which confesse his Name.

16 Iudge of him, neither at this day samed, neither samed heretofore, & his toucheth them which mixed an external, and especially the different meates with the Gospel, which doctrine be plainly condemneth as cleane repugnant to the benefit of Christ.

17 It shalbe one kind which concerneth the difference of cleane and unclean meates, see how it is understood all the ceremony of the Law.

18 Hee refresheth their conu by 20 apt and fite compassion. They which in times past refused the Tabernacle did not eate of the Goodies whose blood was brought for sinne into the holy place by his Priest. Moreover their sacrifices did represent Christ our offering. Therefore they cannot be partakers of him which serueth the Tabernacle, y' which as stand in the service of the Law: but let not vs be ashamed to follow him also Christ, who is the truth, answereth that figure, in that he suffered without the gate. (By his Alter, he mereth his offering. 2 Wherefore they cannot be partakers of him, which burneth residue the rites of the Law. 3 Let. 4. 11. and 6. 20. and 16. 27. 4 He goeth on further in this comparison, & sheweth that this also signified vnto the godly followers of Christ, namely, as it were goe out of the worlde bearing his croffe. 5 Act. 2. 10. 6 Nowe that those temporal sacrifices are abolished, hee teacheth vs, that the true sacrifices are confession remission which could partly in giuing of thanks, and partly in liberalitie, with which sacrifices in deed shall now delighted. 7 Hebr. 13. 2.

8 Rom. 12. 13. 9 The command is the second table, the former when of a charitable specially toward his gers and such in are afflicted. 10 1. Tim. 4. 9. 11 Gr. 13. 2. and 13. 3.

12 The second table, as follows, first were pure, 13 The commandment is the second table, the former when of a charitable specially toward his gers and such in are afflicted. 14 1. Tim. 4. 9. 15 Gr. 13. 2. and 13. 3.

16 The second table, as follows, first were pure, 17 The commandment is the second table, the former when of a charitable specially toward his gers and such in are afflicted. 18 1. Tim. 4. 9. 19 Gr. 13. 2. and 13. 3.

20 The second table, as follows, first were pure, 21 The commandment is the second table, the former when of a charitable specially toward his gers and such in are afflicted. 22 1. Tim. 4. 9. 23 Gr. 13. 2. and 13. 3.

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28 The second table, as follows, first were pure, 29 The commandment is the second table, the former when of a charitable specially toward his gers and such in are afflicted. 30 1. Tim. 4. 9. 31 Gr. 13. 2. and 13. 3.

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40 The second table, as follows, first were pure, 41 The commandment is the second table, the former when of a charitable specially toward his gers and such in are afflicted. 42 1. Tim. 4. 9. 43 Gr. 13. 2. and 13. 3.

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60 The second table, as follows, first were pure, 61 The commandment is the second table, the former when of a charitable specially toward his gers and such in are afflicted. 62 1. Tim. 4. 9. 63 Gr. 13. 2. and 13. 3.

16 To doe good, and to distribute forget not: for with such sacrifices God is pleased.

17 Obey them that have the oversight of you, and submit your selves: for they watch for your soules, as they that must give accounts, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.

18 Pray for vs for wee are assured that wee have a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye doo, that I may be reioiced to you more quickly.

20 The God of peace that brought againe from the dead our Lord Iesus, the great shepheard of the sheepe, through the blood of the euer-

Lifting Couenants

21 Make you ¹ perfect in all good workes, to doe his will, ² working in you that which is pleasant in his sight through Iesus Christ, to whom be praye for euer and euer, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe wordes.

23 Know that our brother Timotheus is deliuered, with whom (if he comethor) I will see you.

24 Salute all them that haue the oversight of you, and all the Saints. They of Italie salute you.

25 Grace be with you all, Amen.

¶ Written to the Hebrewes from Italie, and sent by Timotheus.

1 Make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight through Iesus Christ, to whom be praye for euer and euer, Amen.

THE GENERAL EPISTLE OF IAMES.

CHAP. I.

4 He entreateth of patience, & of faith, 10 and of lowliness of minde in rich men. 13 That temptations come out of God for our triall, 17 because he is the author of all goodnesse. 21 What we maye the word of life must be received.

IAMES a seruant of God, and of the Lord Iesus Christ, to the twelue Tribes, which are ¹ scattered abroad, salutation.

2 My brethren, count it exceeding ioy, when yee fall into diuers temptations,

3 ⁴ Knowing that the ⁵ trying of your faith bringeth forth patience,

4 And let patience haue her perfect worke, that ye may be perfect & entier, lacking nothing.

5 If any of you lacke ⁶ wisdom, let him aske of God, which giueth to all men liberally, and reprobeth no man, and it shalbe giuen him.

6 But let him alke in faith, and ⁷ wauer not: for he that wauereth, is like a waue of the sea, toft of the winde, and caried away.

7 Neither let that man thinke that hee shall receive any thing of the Lord.

8 A double minded man is ⁸ vnstable in all his wayes.

9 Let the brother of ⁹ lowe degree reioyce in that he is exalted:

10 Again hee that is ¹⁰ rich, in that hee is

made lowe: for as the flower of the grasse, shall he ¹¹ vanish away.

11 For ¹² when the sunne is risen with heate, then the grasse withereth, and his flower falleth away, and the goodly shape of it perisheth: euen so shall the rich man wither away in ¹³ all his wayes.

12 Blessed is the man, that endureth ¹⁴ temptation: for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that loue him.

13 Let no man say when he is ¹⁵ tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man.

14 But every man is tempted, when hee is drawn away by his owne concupiscence, and is enticed.

15 Then when lust hath conceived, it bringeth forth ¹⁶ sinne, and sinne when it is finished, bringeth forth death.

16 Erre not, my deare brethren.

17 Every good giuing, and euery perfect gift is from aboue, and cometh downe from the ¹⁷ Father of lightes, with whom is no variableness, neither ¹⁸ shadowe of turning.

18 ¹⁹ Of his owne will begate he vs with the worde of truth, that we should be as the ²⁰ first fruites of his creatures.

19 Wherefore my deare brethren, let euery

9 An argument taken of the very nature of the things themselves, for that they are most vaine and vncertaine.

10 Blessed is the man, that endureth temptation: for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that loue him.

11 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man.

12 But every man is tempted, when hee is drawn away by his owne concupiscence, and is enticed.

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16 Of his owne will begate he vs with the worde of truth, that we should be as the first fruites of his creatures.

19 Wherefore my deare brethren, let euery

ward temptations, that is, from afflictions whereby God trieth vs, in vs, & in those losses whereby we are liued up to doe euill. The sunne in this. Every man is the author of their temptations to himselfe, and not God: for wee become about in our belomes that wicked corruption, which taketh occasions by what meanes soeuer, to stirre vp euill motions in vs, whereunto at length proceede wicked doings, & in conclusion followeth death the full reward of them. m. When he is tempted to do euill. 13 Here is a reason shewed, why God cannot be the author of euill doings in vs, because he doth not see euill. n. Try from temptations in this place all euill sinnes. 14 Another reason taken of contraries: God is the author of all goodnes, and so that he is alwayes like himselfe: how then can he be thought to be author of euill? o. From him who is the fountaine and author of all goodnesse. p. The earth on which we stand is the fruit of his, manifest by many kindes of increase, wealth, heauie, dayes, manerly, yeres, by day and darkness. 16 The fourth part concerning the excellencie & fruit of the worde of God. The summe is this: we must haue the worde of God most carefully and diligently, seeing it is the word, whereby with God of his free fauour and loue hath begotten vs into him selfe, picking vs out of the number of his creatures. And the Apostle condemneth two faultes, which doo greatly misle vs in this matter. 20 wit, loe that we do please our felices, that we had rather speake our felices, then heare God speaking: yet we misse and are angry when we are reprobated: against which faultes, hee letteth vnto the former: to wit, howe we maye to liue prosperously, which is plentiful of all things: to wit, so, that no man there please himselfe, but be so much the more voyde of pride. i. Who hath all things at his will.

20 wit, loe that we do please our felices, that we had rather speake our felices, then heare God speaking: yet we misse and are angry when we are reprobated: against which faultes, hee letteth vnto the former: to wit, howe we maye to liue prosperously, which is plentiful of all things: to wit, so, that no man there please himselfe, but be so much the more voyde of pride. i. Who hath all things at his will.

21 What is afflicted with poorenesse, or contrary to the former: to wit, howe we maye to liue prosperously, which is plentiful of all things: to wit, so, that no man there please himselfe, but be so much the more voyde of pride. i. Who hath all things at his will.

22 Who hath all things at his will.

23 Who hath all things at his will.

24 Who hath all things at his will.

25 Who hath all things at his will.

26 Who hath all things at his will.

27 Who hath all things at his will.

man be swift to heare, slowe to speake, and slowe
to wrath.

¶ That which God
appointeth.

8 By weakness, he
 liveth with modestie,
 and whatsoeuer is
 contrary to an ha-
 bie and proude fla-
 mine.
 ♣ Math. 7. 31.
 Rom. 2. 13.

23 17 For if any heare the worde , and doe it
not, he is like vnto a man, that beholdeth his ^a nat-
turall face in a glasse.

16 He addeth reasons, & those most weightie: first, because they that doe otherwise, doe very much hurt themselves.

27 Secondly, be-
cause they lose the
chiefest vie of
Gods worde,
which correct not
by it the faults that
contrary are put
before in the Law.
third admonition:
also to speake well
of the Church, that she
standeth in charitie
on the fatherlie &
to helpe them as much

CHAP. II.

¶ Her sayeth, that to have respect of persons is not agreeable to Christs saith, 14 which to professe in words is not enough, whilst 15 we shew it also in deeds of mercie and charitie 21 after the example of Abraham.

¶ The fifth: Charity which proceedeth from a true faith, cannot stand with the accepting of persons; which here sheweth plainly by setting forth their example, who with the reproach or disdain of the poor ho-

a For if we know
 what Christs glory
 is, and affected it as
 we ought to do,
 there would not be
 such respect of per-
 sons as there is.

2. *Leuit.*: 9. 15.
Mat.: 1. 17. and
 16. 19. *pro.*: 14. 13.
 6 In a worshipfull
 and honourable
 place

c Have ye not
(which you ought not
preferred before ano
judges, which prefer
side preferreth th

rich. d The needy
(world) the veriest
men: for that the ri
ing that they pers
tricked and proph
sayer, against wh
which is called upo

M^a glorious Lord Iesus Christ & in respect of persons.

3 For if there come into your company a man with a golde ring, and in goodly apparell, and

3 And ye haue a respect to him that weareth
the gay clothing, and say vnto him, Sit thou here
in a goodly place, and say vnto the poore, Stand
thou there, or sit here vnder my footesteole.

4 Are ye not partiall in your felues, and are become iudges of euill thoughts?

5 ^a Harken my beloued brethren, hath not
God choſen the nd poore of this world *that they
ſhould be rich in faith, and heires of the kingdome
which he promiſed to them that loue him?*

6 But ye haue despised the poore. 3 Doe not the rich oppresse you by tyrannie, and doe they not domineer before their fauourable face?

7 - Do not they blaspheme the worthy Name after which ye be named?

to do) by this means wish your fellow-creatures to be like
 other. 1. Hee sheweth that they are perverſe and laugh
 are the rich before the poor, by that that God on the contra-
 ry, makes the poor, when he hath enriched with true riches, before the
 rich and wretched; and (if we measure it after the opinion of the
 Church of all men. 2. Secondly, hee piouseth them to be mad
 rich men rather to be holden execrable and curſed, confide-
 nce the Church, and blaſphemy Chriſt: for hee ſpeaketh of
 the rich men, juſt as the moſt part of them have been al-
 ways hee ſtand the poor and abject. a Word for word,
 of you.

curse of the Law by the mercede of God, that in like sort we should maintain
 charitable charity and good will one towards another, and who do not not
 not taste of the grace of God. ¶ He that is hard and curst against his neighbor,
 or els beloveth him not, he shall find God an hard & rough Judge in himself.
 8 The sixth place which hangeth very well with the former treatise, teaching
 true & lively faith, And the proposition of this place is this faith which bringeth
 forth workes, is not by faith whereby we are justified, but an image of faith
 els this they are not justified by faith, which they not the effects of faith. ¶ The
 first reason taken of a similitude: If a man say to one that is hungry, Sell thy
 bread, and yet giveth him nothing, this shall not be true charity: If a man say to be
 rich, and bringeth forth no workes of his faith, this shall not be a true faith.
 ¶ The second reason taken of a similitude: If a man say to be a true faith, but
 vaileth he will openly incurre reprehension, fearing that charity is understood
 the effects, it *Negabit* such a man in *deus* & *deus* *prode*, to Another
 reason taken of an absolute: If every man were the true faith whereby we are
 justified, the devils should be justified, for they hate that, but yet notwithstanding
 they tremble, and are not justified thereto, neither is that faith true faith.
 11 The third reason from ¶ example of Abraham, who do doubtless have faith
 but he in offering his sonne, showed himselfe to have faith which was true
 of workes, and therefore he received a true testimony when he was justified
 was impetted to him for righteousness. ¶ It will be not by his workes known
 and so he is justified for his faithes sake here of the cause of justification is not
 by workes, they know that it is justified. ¶ Genesis, 15 ¶ If a man
 shall say to be a true faith, but he is not a true faith, he is not a true faith,
 but by workes. ¶ Therefore the Scripture followeth, that a man is justified
 by faith, it was written of Abraham, ¶ Genesis, 15 ¶ If a man

34 NYC

13 There is one Lawgiver, which is able to save, and to destroy. ¶ Who art thou that iudgeſt another man?

13 ¶ Goe to now ye that ſay. To day or to morrow we will goe into ſuch a citie, and continue there a yeere, and buy and ſell, and get gaine.

14 (And yet ye cannot tel what ſhalbe to morrow. For what is your life? It is euen a vapour that appeareth for a little time, & afterward vaniſheth away)

15 For that ye ought to ſay, ¶ If the Lord will, and if we liue, we will doe this or that.

16 But now ye reioyce in your boaiſtings: all ſuch reioycing is euil.

17 ¶ Therefore, to him that knoweth how to doe well, and doeth it not, to him it is ſinne.

18 ¶ But now ye reioyce in your boaiſtings: all ſuch reioycing is euil.

CHAP. V.

1 He threateth the riche with Gods ſeuere iudgement, for their pride. 7. that the poore hearing the ſermon of the riche, may paſſi-ly beare affliction. 11. as Job ſaid, 12. turne thou thyſelfe.

G O to now ye rich men: weepe, and howle for your miſeries that ſhal come vpon you.

3 Your riches are corrupt, and your garments are moth eaten.

3 Your gold and ſilver is cankered, and the ruſt of them ſhalbe a witness againſt you, and ſhal teare your fleſh, as it were fire. Ye haue heaped vp treaſure for the laſt dayes.

4 Behold, the hire of the labourers, which haue reaped your fields (which is of you kept backe by fraud) crieth, & the cries of them which haue reaped, are entered into the eares of the Lord of hoſts.

5 Ye haue liued in pleaſure on the earth, and in wantonnes. Ye haue been nouriſhed y^e hearts, as in a day of ſlaughter.

6 Ye haue condemned & haue killed the iuſt, and he hath not reſiſted you.

7 Bee patient therefore, bretheren, vnto the coming of the Lord. 3 Behold, the husbandman waiteth for the precious fruit of the earth, & hath long patience for it, vntill he receive the former, and the latter raine.

8 Be ye alſo patient therefore and ſettle your hearts: for the coming of the Lord draweth nere.

9 ¶ Grudge not one againſt another, bretheren, leaſt ye be condemned: 5 behold, the iudge

ſtandeth before the doore.

10 ¶ Take my bretheren, the Prophets for an example of ſuffering aduerſitie, and of long patience, which haue ſpoken in the Name of the Lord.

11 Behold, we count them bleſſed which endure. Ye haue heard of the patience of Iob, and haue known what the end the Lord made. For the Lord is very pitifull and mercifull.

12 ¶ But before all things, my bretheren, ſwear not, neither by heauen, nor by earth, nor by any other other: but let your yea, be yea, and your nay, nay, leaſt ye fall into condemnation.

13 ¶ Is any among you afflicted? Let him pray. Is any merie? Let him ſing.

14 ¶ Is any ſicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with oyle in the Name of the Lord.

15 And the prayer of faith ſhal ſaue the ſicke, and the Lord ſhal raiſe him vp: & if he haue committed ſinnes, they ſhalbe forgiven him.

16 ¶ Acknowledge your faultes one to another, and pray one for another, that ye may be healed: 12 for the prayer of a righteous man availeth much, if it be ſeruent.

17 ¶ Helias was a man ſubiect to like paſſions as we are, and hee prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and fixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 ¶ Bretheren, as if any of you hath erred from the truth, and ſome man hath converted him,

20 Let him know that he which hath converted the ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, and ſhal haue a multitude of ſinnes.

entirely, to what phyſicians eſpecially we muſt goe, when we are diſeaſed, to wit, to the prayers of the Elders, which then ſhallo cure the body (ſuch much as the gift of healing was then in force) and take away the chiefſt ſinnes of ſickneſſes and diſeaſes, by obteyning for the ſicke through their prayers exhortations, remiſſion of ſinnes. ¶ 12. ¶ This was a ſigne of the gift of healing: and now ſeruing men have the gift no more, the ſigne is no longer viſible. ¶ 13. ¶ By calling on the Name of the Lord. ¶ 14. ¶ The husbandman waiteth for the fruit, for diſpoſe are for the moſt part ſinners becauſe of ſinnes. ¶ 15. ¶ Becauſe God pardoneth their ſinnes which confeſſe and acknowledge them, and not theirs which iuſtifie themſelves, therefore the Apoſtle addeth, that we ought freely to confeſſe one to another touching theſe inward diſeaſes, that we may helpe one another with our prayers. ¶ 16. ¶ He commendeth prayer by the effectes that come of them, that all men may vnderſtand that there is nothing more effectfull then they are, ſo that they proceede from a true miſericordie. ¶ 17. ¶ King. 17. and 18. 15. ¶ 18. ¶ The taking away of an obſtacle from theſe repreſentations is not condemned, ſeeing that on the contrary prayer is nothing more acceptable to God then to call into the way, a brother that was wandring out of the way. ¶ 19. ¶ Math. 18. 15. ¶ 20. ¶ He called him backe from his way.

THE FIRST EPISTLE GENERAL OF PETER.

CHAP. I.

1 ¶ He ſheweth Gods mercie ſhewed in Chriſt, which we lay hold on by faith, and poſſeſſe through hope. 10. ¶ whereof the Prophets ſpake. 13. ¶ He ſheweth us how we may reuerſe the world, as and their former life, and ſo why they ſheweth us to God.

THE Apoſtle of Iesus Chriſt, to the ſtrangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

1 ¶ Elec^t according to the foreknowledge of God the Father vnto ſanctification of the Spirit,

and beginnings of ſall Chreſtians in ſanctifying ſarre higher then water, ¶ 10. ¶ trying vnto ſall ſarre above the ſinne. For he ſheweth that we which were once of nature ſinners, were through the ſtermercy of God the Father ſanctified by euangelizing: then according to that euangelizing doctrine, were by accepting of the creation made his ionnes in Chriſt his ſonely begotten, by whoſe Spirit we were warily changed, & by whoſe blood we alſo are reconciled, to the end, ¶ 11. ¶ that himſelfe role againe from the dead, we alſo might be reconciled into the ſame life againe & euangelizing glory. ¶ 12. ¶ Or according to the power of God, which we reſt not changed the ſame. ¶ 13. ¶ That living ſet apart ¶ 14. ¶ the reſt of the world, which through the working of the holy Ghoſt ſhall be conſecrated to God, ¶ 15. ¶ through

¶ Rom. 14. 4.

3 The other fault is this: That men doe ſo conſider, ly determine vpon theire and theire matters and buſi- nesses, as though that every man ſhould liue did not depend of God.

¶ 14. ¶ 15. ¶ 16. ¶ 17. ¶ 18. ¶ 19. ¶ 20. ¶ 21. ¶ 22. ¶ 23. ¶ 24. ¶ 25. ¶ 26. ¶ 27. ¶ 28. ¶ 29. ¶ 30. ¶ 31. ¶ 32. ¶ 33. ¶ 34. ¶ 35. ¶ 36. ¶ 37. ¶ 38. ¶ 39. ¶ 40. ¶ 41. ¶ 42. ¶ 43. ¶ 44. ¶ 45. ¶ 46. ¶ 47. ¶ 48. ¶ 49. ¶ 50. ¶ 51. ¶ 52. ¶ 53. ¶ 54. ¶ 55. ¶ 56. ¶ 57. ¶ 58. ¶ 59. ¶ 60. ¶ 61. ¶ 62. ¶ 63. ¶ 64. ¶ 65. ¶ 66. ¶ 67. ¶ 68. ¶ 69. ¶ 70. ¶ 71. ¶ 72. ¶ 73. ¶ 74. ¶ 75. ¶ 76. ¶ 77. ¶ 78. ¶ 79. ¶ 80. ¶ 81. ¶ 82. ¶ 83. ¶ 84. ¶ 85. ¶ 86. ¶ 87. ¶ 88. ¶ 89. ¶ 90. ¶ 91. ¶ 92. ¶ 93. ¶ 94. ¶ 95. ¶ 96. ¶ 97. ¶ 98. ¶ 99. ¶ 100.

3 The conclusion of all the former exhortations. The knowledge of the will of God, doeth not ouerly nothing at all profit, unless the life be answerable to it, but also maketh the sinnes far more grievous.

3 He denounceth

the destruction to the wicked and prophane rich men, and ſaith as we are drowned in their riotousness, mocking at their foolish confidence when as there is nothing in deeds more vaine than ſuch things.

¶ The Lord who is more mightie than we are, hath heard these.

¶ 7. ¶ 8. ¶ 9. ¶ 10. ¶ 11. ¶ 12. ¶ 13. ¶ 14. ¶ 15. ¶ 16. ¶ 17. ¶ 18. ¶ 19. ¶ 20. ¶ 21. ¶ 22. ¶ 23. ¶ 24. ¶ 25. ¶ 26. ¶ 27. ¶ 28. ¶ 29. ¶ 30. ¶ 31. ¶ 32. ¶ 33. ¶ 34. ¶ 35. ¶ 36. ¶ 37. ¶ 38. ¶ 39. ¶ 40. ¶ 41. ¶ 42. ¶ 43. ¶ 44. ¶ 45. ¶ 46. ¶ 47. ¶ 48. ¶ 49. ¶ 50. ¶ 51. ¶ 52. ¶ 53. ¶ 54. ¶ 55. ¶ 56. ¶ 57. ¶ 58. ¶ 59. ¶ 60. ¶ 61. ¶ 62. ¶ 63. ¶ 64. ¶ 65. ¶ 66. ¶ 67. ¶ 68. ¶ 69. ¶ 70. ¶ 71. ¶ 72. ¶ 73. ¶ 74. ¶ 75. ¶ 76. ¶ 77. ¶ 78. ¶ 79. ¶ 80. ¶ 81. ¶ 82. ¶ 83. ¶ 84. ¶ 85. ¶ 86. ¶ 87. ¶ 88. ¶ 89. ¶ 90. ¶ 91. ¶ 92. ¶ 93. ¶ 94. ¶ 95. ¶ 96. ¶ 97. ¶ 98. ¶ 99. ¶ 100.

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C H A P. II.

1 He exhorteth the new borne in faith, to leave their sinnes
advised to the law: 2 And he teacheth their faith should
flourish, her length in that which was foretold touching Christ.
12 Then he teacheth them to be obedient to Magistrates,
21 And that they patiently beare adversitie after Christ
example.

¶ Rom. 6. 4. epist.
4. 13. coloss. 3.
12. 1.

1 Having laid for
the foundation the
Spirit of God etc.
dually working
by the worde,

and having be it
thereupon three
vetures which
are the grounds
of all Christian
actions, to wit,
faith, hope, and
charitie: now be
proceedeth to a
generall exhorta-
tion, the first
member where-
of is, that wee
see all these both
of foy etc and
also opera ma-
lice.

2 The second,
that being newly
begotten & borne
of the new fidele
of the vncorrupt
word, drawing
and sucking greedily
the same worde as
milke, we should
mole and more as
it were growe up
in that spiritual
life. And he cal-
leth it, Syncrete,
not onely because
it is a most pure thing, but also that we should take heede of them which corrupt
it. ¶ As becometh new men. 3 He commendeth that spiritual nourishment
for the sweetnesse and profit of it. ¶ Or, doe tell us. 4 He goeth on
forward in the same exhortation, but with another kind of borrowed speech, al-
luding to the Temple. Therefore he saith, that the companion of the faithful is as it
were a certaine holy and spiritual building, builded lively stones, the foundation
whereof is Christ, as lively stones fastening all that are loved vnto him with his
living veritas, and knitting them together with himselfe, although this is not
expressly be neglected or omitted. ¶ Going forward in the same similitude he com-
mendeth by power to Priests, placed to this end in that spiritual temple, that wee
should keepe him with a spiritual worship, that is, his holinesse and righteousness:
but as the temple, so is the Priesthood built vpon Christ, in whom onely all our
salvations are accepted. ¶ Rom. 1. 6. He proboeth it by the testimony of
the Prophet Esai. ¶ Esai. 58. 16. row. 9. 33. 7 By setting the most blessed
condition of the believers, and the most miserable of the rebellious one against
the other, he pricketh forward the obedience and triumph over the other
also presenteth an infection, which ariseth hereof, that those do more in this do-
ctrine of the Gospel, then they which are chiefe amongst the people of God,
as were at that time Peter wither the things, the Priests, and Elders, & Scribes:
Therefore he warneth first of all that there is no cause why any man should be
misliked at this their Rebellion: as though it were a strange matter, seeing wee
have bene forewarned in this before, that it should so come to pass: moreo-
ver, that it pleased God to clepe and make certaine to this same purpose, that
the Sonnes of God might be glorified in their full commendation: Thirdly, for that
the Lord of Christ is hereby set forth greatly, whereas notwithstanding Christ
remaineth the true head of his Church, and they that thinke at him, cast downe
and overthrow themselves, and not Christ. Fourthly, although they be cō-
trary to this end and purpose, yet their fall and decay is not to be attributed to God, but
to their owne obstinate Rebellion, which toucheth not our Gods decree, and
our salvation thereof at their condemnation, and in the true and proper, and
manifest declaration. ¶ 2 Pet. 2. 1. Esai. 58. 16. row. 9. 33. 7

¶ 2 Pet. 2. 1. Esai. 58. 16. row. 9. 33. 7

¶ 2 Pet. 2. 1. Esai. 58. 16. row. 9. 33. 7

¶ Herefore, ¶ 1 laying aside all malicious-
nesse, and all guile, and dissimulation, and
envie, and all euill speaking,

2 ¶ As a new borne babes desire that sin-
cere milke of the worde, that yee may growe
thereby,

3 ¶ Because yee ¶ haue tasted that the Lord is
bountifull.

4 ¶ To whome comming as vnto a liuing
stone disallowed of men, but chosen of God and
precious,

5 ¶ Yee also as liuely stones, be made a spiri-
tually house, a holy ¶ Priesthood to offer vp
spiritual sacrifices acceptable to God by Iesus
Christ.

6 ¶ Wherefore also it is contained in the
Scripture, ¶ Beholde, I put in Sion a chiefe
corner stone, clef and precious: and hee that belieu-
eth therein, shall not be ashamed.

7 ¶ Vnto you therefore which beleeue,
it is precious: but vnto them which be dis-
obedient, the ¶ stone which the builders dis-
allowed, the same is made the head of the
corner,

8 ¶ And a ¶ stone to stumble at, and a rocke
of offence, cuen to them which stumble at
the worde, being disobedient, vnto the which thing
they were cōtinued:

9 ¶ But yee are a chosen generation, a royall
¶ Priesthood, an holy nation, a people set at li-

berie, that yee should shewe forth the vertues
of him that hath called you out of darkenesse in-
to his maruelous light,

10 ¶ Which in time past were not a people,
yet are now the people of God: which in time
past were not vnder mercie, but now haue ob-
tained mercie,

11 ¶ Dearly beloued, ¶ I beseech you, as
strangers and pilgrims, ¶ 1 abstaine from fleshly
lustes, ¶ 2 which fight against the soule,

13 ¶ And haue your conseruation honest
among the Gentiles, that they which speake ill
of you as of euill doers, ¶ 4 may by your ¶ good
workes which they shall see, glorie God in the
day of ¶ visitation.

13 ¶ ¶ Therefore submit your selues vnto
all manner ordinance of man ¶ 15 for the Lordes
sake, ¶ 16 whether it bee vnto the King, as vnto the
superiour,

14 ¶ Or vnto gouernours, as vnto them
that are sent of him, ¶ 15 for the punishment of
euill doers, and for the prayse of them that
doe well.

15 ¶ For so is the will of God, that by well
doing yee may put to silence the ignorance of the
foolish men,

16 ¶ As free, and not as hauing the libertie for
a cloke of maliciousnesse, but as the seruants of
God.

17 ¶ ¶ Honour all men: ¶ 1 loue ¶ brotherly
fellowship: feare God: honour the King.

18 ¶ ¶ Seruants, be subiect to your masters
with all feare, not onely to the good and courtous,
but also to the froward.

19 ¶ ¶ For this is thankes worthy, if a man

conscience. 13 The fourth argument, taken of the profits of duty, by
by this meane also we provide for our good name and estimation, which we
compell them at length to change their minds, which spake ill of vs. ¶ 16
314. 24 The fifth argument, which also is of great force ¶ Because the power
of God is greatly set forth by that meane, which by example of our holiness,
euen the most prophane men are brought vnto God, and become Christians
him. ¶ 21 ¶ 22 ¶ 23 ¶ 24 ¶ 25 ¶ 26 ¶ 27 ¶ 28 ¶ 29 ¶ 30 ¶ 31 ¶ 32 ¶ 33 ¶ 34 ¶ 35 ¶ 36 ¶ 37 ¶ 38 ¶ 39 ¶ 40 ¶ 41 ¶ 42 ¶ 43 ¶ 44 ¶ 45 ¶ 46 ¶ 47 ¶ 48 ¶ 49 ¶ 50 ¶ 51 ¶ 52 ¶ 53 ¶ 54 ¶ 55 ¶ 56 ¶ 57 ¶ 58 ¶ 59 ¶ 60 ¶ 61 ¶ 62 ¶ 63 ¶ 64 ¶ 65 ¶ 66 ¶ 67 ¶ 68 ¶ 69 ¶ 70 ¶ 71 ¶ 72 ¶ 73 ¶ 74 ¶ 75 ¶ 76 ¶ 77 ¶ 78 ¶ 79 ¶ 80 ¶ 81 ¶ 82 ¶ 83 ¶ 84 ¶ 85 ¶ 86 ¶ 87 ¶ 88 ¶ 89 ¶ 90 ¶ 91 ¶ 92 ¶ 93 ¶ 94 ¶ 95 ¶ 96 ¶ 97 ¶ 98 ¶ 99 ¶ 100

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¶ He remem-
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exhortation.

¶ A reason why
we ought to live
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because we were
called by the
word, and therefore
we ought to live ac-
cording to the
Lawes of this
world, which is
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of the heavenly
city: although
be the Church
is the world.

¶ The first argu-
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is of great force
¶ Because the power
of God is greatly
set forth by that
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the most prophane
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vnto God, and
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¶ The fourth argu-
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we provide for our
good name and
estimation, which
we compell them
at length to change
their minds, which
spake ill of vs. ¶ 16
314. 24

¶ The fifth argu-
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of God is greatly
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¶ Because the power
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set forth by that
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example of our
holiness, euen
the most prophane
men are brought
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18 The conclusion: Seeing the gods are not affected by chance, but by the will of God, they ought not to despair, but goe forward notwithstanding in the way of holiness and well doing, commending themselves to God that faithfull Creator, that is to say, their Father.

CHAP. V.

1 He warneth the Elders not to usurpe authoritie over the Church, 2 willow: the younger sort to be taught, and to be imit. 8 to be sober and watchfull to resist the cruell asinities.

1 He describeth peculiarly by the office of the Elders, that is to say, of them that have the care of the Church.

2 He vouchsafeth the circumstance of the confidence of some persons to wit, that he as their companion commeth with them not of matters which he knoweth not, but wherein he is as well experienced as any, and proueth vnto them no other condition but that which he himselfe hath fulfilled before them, and doth fill take the same paines, and also hath one ielle same hope together with them.

3 The first rule: He that is shephard, let him feede the flocke. 4 He saith may offer for the quick and the dead, and sing psalms fords in a strange tongue, (sings).

4 The second: Let the shephard consider, that the flocke is not his, but Gods. 5 The third: Let the shephards inuade either mens flockes, but let them feede that which God hath committed vnto them. 6 Let the shephards gouerne the Church with the word, and example of godly and voblemable life, not by constraint, but willingly, not for filthy lucre, but of a ready minde, not as lordes ouer Gods portion and heritage, but as his ministers. 7 Which is the chief man as of men, or their cruelty. He warneth them to cast their eyes continually vnto that chief shephard, and the crowne which is laid up for them in heauen. 8 He commendeth may peculiar Christian vertues, and especially modestie: which aduocational all vs stand in need of, but especially the younger sort, by reason of the vntowardnes and pride of that age.

18 The conclusion: Seeing the gods are not affected by chance, but by the will of God, they ought not to despair, but goe forward notwithstanding in the way of holiness and well doing, commending themselves to God that faithfull Creator, that is to say, their Father.

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THE SECOND EPISTLE GENERAL OF PETER.

CHAP. I.

3 Having spoken of the bountifullnes of God, 4 and a fith vnto vs of faith, 6 He exhorteth them to holiness of life, 11 and that they count may be the more effectually, 12 the sheweth that his death as hard, 16 and thus himselfe dispothe power of Christ, as he opened vnto them.

1 A salutation, wherein he giueth them to vnderstand that he dealeth with them as Christs embassadour, and otherwise agreeeth with them in one litle false faith which is grounded vpon the righteousness of Iesus Christ, vnto God and Saviour.

2 In that that God flowing in his promise, toward himselfe faithfull, and therefore faith vnto vs. 3 Faith is the acknowledging of God and Christ from whence all our blessings issue, and flows. 4 Christ strengtheth himselfe vnto vs plainly in the Gospell, and that by his onely power, and giueth vs all things which are requisite both to eternall life, wherein he hath appointed to glorify vs, and also to godlines, in that he doth faithfull vs with true verities. 6 He sheweth of Christ, whom he matcheth God, and the onely Saviour, 7 vnto all them, 8 vnto the faithfull of our religion, to be led by Christ as the Father as we were by the hand.

18 The conclusion: Seeing the gods are not affected by chance, but by the will of God, they ought not to despair, but goe forward notwithstanding in the way of holiness and well doing, commending themselves to God that faithfull Creator, that is to say, their Father.

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lowliness of minde: 9 for 4 God resisteth the proud, and giueth grace to the humble.

6 Humble 4 your felues therefore 10 vnder the mighty hand of God, that he may exalt you in due time.

7 7 Cast all your care on him: for he careth for you.

8 8 Be sober, and watch: for 2 your aduersarie the deuil as a roaring lyon walketh about, seeking whom he may deuoure:

9 Whom resist stedfast in the faith, 12 knowing that the same afflictions are accomplished in your brethren which are in the world.

10 10 And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that ye haue suffered a litle, make you perfite, confirme, strengthen and stablish you.

11 To him be glory and dominion for euer and euer, Amen.

12 12 By Sylluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying howe that this is the true grace of God, wherein ye stand.

13 13 The Church that is at Babylon elected together with you, salutech you, and Marcus my sonne.

14 Greete ye one another with the 2 kisse of loue. Peace be with you all which are in Christ Iesus, Amen.

15 Luke 21. 31. 32 The persecutions which Satan stretch vp are as a sinne vnto vs proper to any one man, but from old and ancient time common to the whole Church, and thus fare we must suffer that patiently, wherein we haue faith, and many fellows of our confides and combats.

16 16 Amongst your brethren which are dispersed throughout the world. 17 He teacheth vs as it were which is the former exhortation with a solemn prayer, againe willing them to abide in the strength of his hands, of whom they had the beginning, and a hope to haue the accomplishment of the will of God the Father in Christ Iesus, in whom we are sure of the glory of eternall life.

18 18 Continuance and perseverance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength. Now the summe of the Apostles doctrine, is saluation freely giuen of God. 19 Familiar salutations. 20 In that famous case of Adriaen, Peter the Apostle of the circumstance was, 21 Remembrance of the circumstance, 22 Remembrance of the circumstance, 23 Remembrance of the circumstance.

that hath called vs vnto glory and vertue.

4 4 Whereby most great and precious promises are giuen vnto vs, that by them ye should be partakers of this 2 diuine nature, in that ye flee the corruption, which is in the 1 world through lust.

5 5 Therefore giue euery diligence thereunto: 6 to ignore more ouer vertue with your faith: and with verue knowledge:

6 6 And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:

7 7 And by these things shall ye escape the corruption that is in the world which dwelleth in lust. 8 8 By the same nature he teacheth us the substance of God, but the creating of those qualities, whereby the image of Gods is reformed in vs. 9 9 In that the power of corruption, was laid by place out of vs by the creating of those qualities, whereby the image of Gods is reformed in vs.

10 10 Having laid the foundation (that is, using declared the causes of our election), and especially of our sanctification, now he begetteth to exhort vs to give our minds wholly to the true life of grace And he begetteth with faith, without which nothing can please God.

11 11 He teacheth vs as he hath taught with verue, that is to say, with godly knowledge, being layd with the knowledge of Gods will, without which there is no faith, neither any true verue. 12 12 Supplicate for support one another in the grace of God, and in the same manner, whereby of our sanctification, now he begetteth to exhort vs to give our minds wholly to the true life of grace.

13 13 And by these things shall ye escape the corruption that is in the world which dwelleth in lust.

18 The conclusion: Seeing the gods are not affected by chance, but by the will of God, they ought not to despair, but goe forward notwithstanding in the way of holiness and well doing, commending themselves to God that faithfull Creator, that is to say, their Father.

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7 And with godlinesse, brotherly kindnesse: and with brotherly kindnesse, loue,

8 7 For if these things be among you, and abound, they will make you that ye neither shall be idle, nor vnfruitfull in the knowledge of our Lord Iesus Christ:

9 For he that hath not these things, is blinde, and can not see farre off, and hath forgotten that he was purged from his old finnes.

10 Wherefore, brethren, giue rather diligence to make your calling and election sure: for if ye do these things ye shall neuer fall.

11 For by this means an entring shall be mislified vnto you abundantly into the euangelizing kingdome of our Lord and Sauour Iesus Christ.

12 Wherefore I will not bee negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be stablished in the present truth.

13 For I thinke it meete as long as I am in this tabernacle, to stirre you vp by putting you in remembrance,

14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me.

15 I will endeavour therefore alwayes, that ye also may be able to haue remembrance of these things after my departing.

16 For we followed not deceivable fables, when we opened vnto you the power, and commanding of our Lord Iesus Christ, but with our eyes wewh his maiestie:

17 For he receiued of God the Father honour and glory, when there came such a voyce to him from that excellent glory: This is my beloued Sonne, in whome I am well pleased.

18 And this voyce we heard when it came from heauen, being with him in the Holy mount.

19 We haue also a most sure word of the Prophets, to the which ye doe well that yee take heede, as vnto a light that shineth in a darke place, vntill the day dawne, and the day starre arise in your heartes.

20 So that ye first know this, that no prophetic of the Scripture is of any private interpretation.

21 For the prophetic came not in olde time by the will of man: but holy men of God spake as they were moved by the holy Ghost.

Be there were false prophets also among the people, euen as there shalbe false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lorde, that hath bought them; and bring vpon themselves swift damnation.

2 And many shall follow their destructions, by whom the way of truth shall be euil spoken of.

3 And through couetousnes shall they with fained words make merchandise of you, whose condemnation long since relecth not, and their destruction slumbereth not.

4 For if God spared not the Angels that deliuered them into hell, and delivered them into chains of darknes, to be kept vnto damnation:

5 Neither hath spared he the olde world, but faued it: Noe the eight persons a preacher of righteousness, and brought in the flood vpon the world of the vngodly.

6 And: turned the cities of Sodome and Gomorreh into ashes, condemned them and owerthrew them, and made them an ensample vnto them that after should liue vngodly.

7 And deliuered iust Loth vexed with the vncleynly conuersation of the wicked:

8 (For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their vniawfull deedes.)

9 The Lord I knoweth to deliuer the godly out of temptation, and to reserue the vniuirt vnto the day of iudgement vnder punishment.

10 And chiefly them that walke after the flesh, in the lust of vncleannesse, and desife gouernement, which are bold, and stand in their owne conceite, and feare not to speake euill of them that are in dignitie.

11 Whereas the Angels which are greater both in power and might, giue not railing iudgement against them before the Lord.

12 But these, as natural brute beasts led with sensualityte and made to be taken, and destroyed, speake euill of those things which they know not, and shall perish through their own corruption,

13 And shall receiue the wages of vngodlinesse, as they which count it pleasure dayly to liue deliciouly. Spottes they are and blotches, delighting themselves in their deceiunges, in feasting with you,

earth, which should be appointed to torment the soules of the wicked in. 2 And the worm with darkness, as it were with chains: and by darkness if he murthereth that most miserable state of life that is full of horror. 3 Which was before the flood: that God made a new world, but because the world was filled with wickedness. 4 For he created not the part of an hundredth and twenty years to make the wicked bold by word and deed, what word of God heaped vpon their heads. 5 Which was fester to be laid and turned his euer. 6 He had a troubled soule, and long was he sorrowfully grieved, vntill a painfull life. 7 He hath bene long afflicted by the law and the lawning the righteous. 8 He goeth to another sort of corrupt men, which notwithstanding are within the bolome of the Church, which are wickedly giued and dolefully speake euill of the authoritie of Magistrates, which the Angels themselves that minister before God do not dislike. 9 A true and lively description of the Romish church (as they call it). 10 Princes and great men, let they neuer so high in authority. 11 A lively painting out of the fine persons, wherein they are compared to bralls which are made to snare themselves to destruction, while they giue themselves to fill their bellies. 12 For there is no greater ignorance then in these men, although they most impudently find fault with those things which they know not: and it shall come to passe that they shall deliuey themselves as bralls with those pleasures wherein they are delighted, and dishonest and debile the companie of the godly. 13 Made in the ende, to be a praye to whome: I do not, shall men willingly call themselves into Satans snare, in their owne wicked manners shall bring them to destruction. 14 Or, like rocks, in when as he being a member of the Christians in the holy language which the Church teacheth, they might come by that means to be true members of the Church, yet they are iudged and blotted

As in times past there were two kinds of prophets, the one true, the other false, so Peter foretelleth them, that there shall be some true and some false teachers in the Church, in so much that Christ himselfe shall be denied of some, which notwithstanding call him redeemer, under the Law, while the Law, and which of the Law was never standing. 2 There shall not only be heresies, but also many followers of them. 3 Conuincingly for the most part is a compend of breuety and maketh merchandise of you of foules. 4 They will deliuey you and fill you with false doctrine as a fire. 5 A comfort for the godly God who call the Angels that tell away from him, heading into the darkness of hell, as long to be iudged: and who destroyed the olde world with the flood, and prebened Noe the eight persons, as he saved Sodome and Sord Loth, will deliuey his elect from such errors, and will vterly deliuey those vngodly. 6 Iak. 4. 11. 7. 8. So the Grecians called the deep dangerous vnder the earth, which should be appointed to torment the soules of the wicked in. 2 And the worm with darkness, as it were with chains: and by darkness if he murthereth that most miserable state of life that is full of horror. 3 Which was before the flood: that God made a new world, but because the world was filled with wickedness. 4 For he created not the part of an hundredth and twenty years to make the wicked bold by word and deed, what word of God heaped vpon their heads. 5 Which was fester to be laid and turned his euer. 6 He had a troubled soule, and long was he sorrowfully grieved, vntill a painfull life. 7 He hath bene long afflicted by the law and the lawning the righteous. 8 He goeth to another sort of corrupt men, which notwithstanding are within the bolome of the Church, which are wickedly giued and dolefully speake euill of the authoritie of Magistrates, which the Angels themselves that minister before God do not dislike. 9 A true and lively description of the Romish church (as they call it). 10 Princes and great men, let they neuer so high in authority. 11 A lively painting out of the fine persons, wherein they are compared to bralls which are made to snare themselves to destruction, while they giue themselves to fill their bellies. 12 For there is no greater ignorance then in these men, although they most impudently find fault with those things which they know not: and it shall come to passe that they shall deliuey themselves as bralls with those pleasures wherein they are delighted, and dishonest and debile the companie of the godly. 13 Made in the ende, to be a praye to whome: I do not, shall men willingly call themselves into Satans snare, in their owne wicked manners shall bring them to destruction. 14 Or, like rocks, in when as he being a member of the Christians in the holy language which the Church teacheth, they might come by that means to be true members of the Church, yet they are iudged and blotted

CAPP. II.

He foretelleth them of false teachers, whose wicked thoughts and destruction he declareth. 1 He compares them to bralls, 17 and to water without water, so because they strive to withdrawe men from God in their old doctrine.

in with her. Christ
church was built in
1846, and so on
that church built
the same of the

8 An argument taken of contraries: The deuil is the author of sinne, and therefore he is of the deuil, or is ruled by the inspiration of the deuil this seuerth sinne: and if he be the deuil's sonne, then is he not Gods Sonne: for the deuil and God are so contrary the one to the other, that even the Same of God was sent to destroy the works of the deuil. Therefore on the contrary side, whoeuer resisteth sinne, is the Sonne of God, being borne againe of his Spirit and new created, in sanctification of obedience: he is nowe separated from the Sonnes of sinne. *1. John 3. 4. 5.* *He that is born of the Spirit, he is the child of the Father, & is governed by his Spirit.* *6. He that is not born of the Spirit, he is not the child of the Father, & is not governed by his Spirit.* *7. He that is not born of the Spirit, he is not the child of the Father, & is not governed by his Spirit.* *8. 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is righteous.

8 He that committeth sinne, is of the deuil: for the deuil sinneth from the beginning: for this purpose was made manifest that Sonne of God, that he might loose the works of the deuil.

9 Whosoever is borne of God, sinneth not: for his sinne remaineth in him, neither can hee sinne, because he is borne of God.

10 In this are the children of God knowne, and the children of the deuil: whosoever doeth not righteousness, is not of God: neither he that loueth not his brother.

11 For this is the message, that yee heard from the beginning, that we should loue one another,

12 Not as Cain which was of that wicked one, and slew his brother: and wherefore slew he him? because his owne workes were euill, & his brothers good.

13 Marueile not, my brethren, though this world hate you.

14 We know that we are translated from death vnto life, because we loue the brethren: she that loueth not his brother, abideth in death.

15 Whosoever hateth his brother, is a man-slayer: and ye know that no manslayer hath eternall life abiding in him.

16 Hereby haue wee perceived loue, that he layd downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

17 And whosoever hath this worldes good, & seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him?

18 My little children, let vs not loue in word, neither in tongue only, but in deede and in truth.

19 For thereby we know that we are of the truth, and shall before him assure our hearts.

20 For if our heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not,

then haue wee boldnesse toward God.

22 And whatsoever we aske, wee receiue of him, because wee keepe his commandements, and doe those things which are pleasing in his sight.

23 This is then his commaundement, that wee beleue in the Name of his Sonne Iesus Christ and loue one another as he gaue commaundement.

24 For he that keepeth his commandements, dwelleth in him, and hee in him: and hereby wee knowe that he abideth in vs, euen by that Spirit which he hath giuen vs.

John 6. 33. and 17. 3. John 13. 24. and 15. 10. Spirit of sanctification, whereby we are borne anew & thus to God.

CHAP. III.

Having spoken somewhat touching the trying of Spirits: For I have spoken after the world, and I come after God: I see remembrance to charity, 1. 19 and by the example of God he exhorts to brotherly love.

Dearely beloued, beleue not euery spirit, but trie the spirits whether they are of God: for many false prophets are gone out into this world.

2 Hereby shall ye knowe the Spirit of God, & euery spirit which confesseth that Iesus Christ is come in the flesh, is of God.

And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whom ye haue heard, how that he should come, and now already he is in this world.

3 Little children, ye are of God, and haue overcome them: for greater is he that is with you, then he that is in this world.

4 They are of this world, therefore speake they of this world, and this world heareth them.

5 We are of God, & he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby know we the spirit of truth, and the spirit of error.

6 Beloued, let vs loue one another: 7 for loue cometh of God, and euery one that loueth, is borne of God, and knoweth God.

8 Hee that loueth not, knoweth not God: for God is loue.

the Spirits of God which are altogether to be followed, first impure spirits which are to be eschewed. *1. This is spoken by the figures Antichrist, and as if he had sayd, Beloue not euery one that sayeth that he hath a gift. The holy Spirit is the gift of a Prophet.* *2. He giueth a certaine and perpetuall rule to know the doctrine of Antichrist, to wit, if either the diuine or humane name of Christ, or the true uniting of them together be denied: or if he beid iust may be, be derogated from his office who is our only King, Prophet, and calling his Priest.* *3. Hee speaketh simply of the doctrine, and not of the person.* *4. The true Christ, as he is true man, hee confesseth the elect with a small force of victorie: but yet so, that he teacheth them that they fight not with their owne vertue, but with the vertue and power of God.* *5. Hee bringeth a reason why the world receiue these teachers more willingly than the true: to wit, because they breathe out nothing but that which is worldly: which is contrarye also to know the doctrine of Antichrist.* *6. Hee rethorize rather than his doctrine and the doctrine of his followers, is the assured word of God, which of necessity we haue boldly to set against all the mouthes of the world, and thereby discouer the truth from false doctrine.* *7. John 6. 47. A true Prophet against whom are set false prophets, that is, such as are the teachers, and leadeth where they will.* *8. Hee returneth to the commending of brotherly love and charity.* *9. The first reason: Because it is a very diuine thing, and therefore very meete for the finnes of God: so that whosoever is voyde of it, can not be saide to knowe God aright.* *10. A confirmation: for it is the nature of God to loue men, whereof wee haue a most manifest proofe aboue all other: is that of his only first and infinite good will towards vs, his enemies, hee deliuered vnto death, not a common man, but that his owne Sonne, yes his only begotten Sonne: in the end that he being reconciled through his blood, might be made partakers of his everlasting glory.* *1. Truth be calld God, Love, be calld sonne: then if he had sayd that he loueth vs in finity.*

that beleeue in the Name of \S onne of God, that ye may know that ye haue eternall life, & that ye may beleeue in the Name of that Sonne of God.

14 And this is that assurance, that wee haue in him, & that if we aske any thing according to his will, he heareth vs.

15 And if we knowe that he heareth vs, whatfoeuer we aske, we knowe that he haue the petitions, that we haue desired of him.

16 If any man see his brother sinne a sinne that is not vnto death, let him aske, and he shall giue him life for them that sinne not vnto death. \S There is a sinne vnto death: I say not that thou shouldest pray for it.

22 Because we do not yet in effect observe that which we hope for, the Apostle joyntly in occasion of prayer with faith, which he will haue to proceede from faith, and assured to be conceived in heart, but that nothing be sought but that which is agreeable to the will of God: and such prayers cannot be vaile. \S Chap. 3.22. 17. We haue to make prayers not only for our selves, but also for our brethren which doe sinne, that their sinnes be not vnto them, to death: and yet he excepteth that sinne which is neuer forgiven, or the sinne against the holy Ghost, that is to say, an vnwillall and willfull falling away from the knowne truth of the Gospel. \S This is a sinne which is forgiven, it is him that forgives him, and he will forgive him being so desired. \S Math. 18. 31. marke 3. 19.

17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 We know \S whose ever is borne of God, sinneth not: but he \S is begotten of God, keepeth himselfe, and that wicked one toucheth him not.

19 We knowe that we are of God, and this whole world lieth in wickednesse.

20 But we know \S that sinne of God is \S come, & hath giue vs a mind to know him, which is true: & we are in him \S it is true, that is, in \S his son Iesus Christ: this same is \S very God, and \S eternal life.

21 Little children keep your selues from idols, Amen.

borne of God, that is to say, made the sonnes of God in Christ, and being indwelt by his Spirit, they doe not sinne finne, neither are deadly committed of sinne. Every man must particularly apply to himselfe the general promise: for we may certainly persuade our selves, that whereas all the world is now in lawless, are freely made the sonnes of God, by the finding of Iesus Christ his Sonnes vnto, of whom we are enlightened with the knowledge of the true God, and enlightning life. \S Luke 24.45. \S The sinners of Christ is most plainly proved in this place. 19 He expresseth a plaine precept of taking heed of idols which he saith against the only true God, that with this scale as it were he might scale vp all the former doctrine.

23 The taking away of an oblation, considered as iniquity is comprehended under \S name of sinne, but yet we must not despise these sinne, because every sinne is not deadly, and without hope of remedie. 17 A reason why not all say rather why no for is mortal to lower to be, because they be borne of God, that is to say, made the sonnes of God in Christ, and being indwelt by his Spirit, they doe not sinne finne, neither are deadly committed of sinne. Every man must particularly apply to himselfe the general promise: for we may certainly persuade our selves, that whereas all the world is now in lawless, are freely made the sonnes of God, by the finding of Iesus Christ his Sonnes vnto, of whom we are enlightened with the knowledge of the true God, and enlightning life. \S Luke 24.45. \S The sinners of Christ is most plainly proved in this place. 19 He expresseth a plaine precept of taking heed of idols which he saith against the only true God, that with this scale as it were he might scale vp all the former doctrine.

THE SECOND EPISTLE OF IOHN.

1 This Epistle is written to a woman of great reputation, 4 who brought up her children in the fear of God: 6 he exhorts her to continue in Christian charity, 7 that she communicate not with Antichrists, 10 but avoide them.

ELDER to the \S elect Lady, and her children, \S whom I loue in the truth: and not I only, but also all that haue knowledge in the truth,

2 For the truths sake which dwelleth in vs, and shall be vs for euer.

3 Grace be with you, mercie and peace from God the Father, and from the Lorde Iesus Christ the Sonne of the Father, with \S truth and loue.

4 I reioiced greatly, that I found of thy children walking in \S truth, as we haue receiued a commandment of the Father.

5 And now beseech I thee, Ladies, (not as writing a new commandment vnto thee, but that same which we had from the beginning) that we \S loue one another.

6 We haue loued one another which the Lorde hath commanded, and also especially in wholesome and sound doctrine. which alone is delivered vnto vs: for the commandment of God is a found and sure foundation both of the rule of manners, and of doctrine, and their cannot be sepaied the one from the other. \S According as the truth directeth them. \S Iohn 15.12.

7 6 And this is that loue, that we should walke after his commandments. This commandment is, that as ye haue heard from the beginning, ye should walke in it.

7 7 For many deceiuers are entred into this worlde, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiver and an Antichrist.

8 8 Lookoe to your selves, that wee lose not the things which we haue done, but that we may receiue a full reward.

9 Whofoeuer transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, hee hath both the Father and the Sonne.

10 5 If there come any vnto you, and bring not this doctrine, \S receive him not to house, neither bid him, God speede.

11 For he that biddeth him God speed, is partaker of his euill deedes. Although I had many things to write vnto you, yet I would not write with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The sonnes of thine eldest sister greeue thee, Amen.

1 Antichrist is fighting against the people and rulers of Christ, which reside on the Church in the time of the Apostles. 4 He that maketh transgressors of the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, hee hath both the Father and the Sonne. 10 5 If there come any vnto you, and bring not this doctrine, \S receive him not to house, neither bid him, God speede. 11 For he that biddeth him God speed, is partaker of his euill deedes. Although I had many things to write vnto you, yet I would not write with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full. 12 The sonnes of thine eldest sister greeue thee, Amen.

THE THIRD EPISTLE OF IOHN.

1 Hee commendeth Gaius for hospitality, 9 and reprehendeth Diotrophes for vainglory: 10 he exhorteth Gaius to continue in well doing: 12 and in the end commendeth Demetrios.

ELDER vnto the beloued Gaius whom I loue in the truth, \S Beloued, I wish chiefly that thou prosperedst and farest well as thy soule prospereth.

3 For I reioiced greatly when the brethren came, and testified of the truth that is in thee, how thou walkest in the truth.

4 I haue no greater ioy then \S these, that is, to hear that my sonnes walke in veritie.

5 Beloued, thou doest faithfully, whatfoeuer thou doest to the brethren, and to strangers,

6 Which bare witness of thy loue before the Churches. Whom if thou bringest out of your iour-

ney as it becometh according to God, thou shalt doe well,

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

8 We therefore ought to receiue such, that we might be \S helpers to the truth.

9 I wrote vnto the Church: but Diotrophes which loueth to haue the preeminence among them, receiuech vs not.

10 Wherefore if I come, I will call to your remembrance his deedes which he doeth, prating against vs with malicious wordes, and not with content, neither hee himselfe receiuech the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: he that doeth well, is of God: but he that doeth euill, hath not \S bene God.

12 Demetrios

1 This Epistle is written to a woman of great reputation, 4 who brought up her children in the fear of God: 6 he exhorts her to continue in Christian charity, 7 that she communicate not with Antichrists, 10 but avoide them. \S Chap. 3.22. 17. We haue to make prayers not only for our selves, but also for our brethren which doe sinne, that their sinnes be not vnto them, to death: and yet he excepteth that sinne which is neuer forgiven, or the sinne against the holy Ghost, that is to say, an vnwillall and willfull falling away from the knowne truth of the Gospel. \S This is a sinne which is forgiven, it is him that forgives him, and he will forgive him being so desired. \S Math. 18. 31. marke 3. 19.

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¶ I HAVE NOT THOUGHT GOOD TO PUT FORTH any such thing as yet, upon the Revelation, as I have upon the former bookes: notwithstanding I liked well to let downe in the meane season that, that I wrote a few years since, concerning the authoritie of this booke. And this is it.

BECAUSE some men have of long time doubted of the authoritie of this booke, I will in few words confute those argu-
ments, which are commonly brought to this purpose; and after the same owne opinion, and what I thinke, and I will rectifie the
arguments in such order, as Erasmus hath painfully and diligently gathered them together: whole iudgements seemeth to me so va-
cant in this point, (as it is also in many other) that no man can readily tell what opinion he was of, save that after much ad-
vice he seemed to bend this way, that he is of opinion, that this booke is of some authoritie, though not of so good as the rest of the bookes
which we receive without any gainesaying. Therefore let vs heare what he saith. Hierome writeth, fith he, that the Grecians in his
time did not receive the Revelation. Dorotheus Bishop of Tyrus and Martyr, in his abridgement of lives recordeth that Iohn wrote his
Gospel in the Ile of Patmos; but maketh no mention of this booke. Athanasius a Grecian in his catalogue doth not say that this is Iohns
worke. Dionysius of Alexandria, as Eusebius reporteth his wordes, in the seventh booke of his Ecclesiasticall historie, thinke that
this booke was written of some other Iohn, who was a goodly man. Eusebius himselfe doth thinke this booke in divers places of his historie,
that he doth not thinke it to be Iohns: but allegeth one Caius that was a good Christian, in the fourth booke of his historie, who
saith it was written of one Cerinthus an heretike. Let this be the first argument which I answer in this sort. If we weigh the reasons
that mooved those men to reject this booke, then we shall see to be vnderstandedly they did it. Again, as some did reject it, so did the most
that receiue it: inso much that Epiphanius reckoneth them amongst heretikes that did reject it: as for Iustine the Philosopher, and Irenaeus
Bishop of Lyons, which were both Martyrs, and did not onely allow it, but also wrote commentaries vpon it, I will not speake of them.
As for that that is alleged of Dorotheus, it is to no great purpose, for that he is thought to reject it, because he spake not of it. As touching
Athanasius, Erasmus himselfe witnesseth that it is doubtful whether that worke be his or no. Concerning Dionysius we will weigh
by and by what he saith, when we come to consider of his reasons. As for Caius (what man I neuer heare of) he is easily to be refused
even by Dionysius his wordes in the third booke of the Ecclesiasticall historie. As for Eusebius, I make no account of him, for there are
none learned, but finde waste of iudgement in him. Now let vs come to the other argument. Hierome writeth (saith he) that certaine
very well learned men found great fault, and spake sharply against the whole matter of this booke, as though there were nothing in it
worthie the grauite of an Apostle, but onely a common historie of things shadowed with certaine darke figures and hard kind of spee-
ches. And moreover, that in the very sentences themselves there was nothing that becometh the grauite of an Apostle. Which I an-
swer in this sort: What learned men neuer these were, they are greatly to be blamed, in that they durst be so bold to speake of such
of this booke, which no doubt is very true, if those things be excepted, which are translated word for word out of the Prophets. Basil
Gregorie, Cyrill, Epiphanius, Irenaeus, Hippolyte, were not of this iudgement, which thought not onely as Dionysius
of Alexandria did, that some goodly man wrote this booke, but also plainly vouched it to be Iohn the Apostle, which no doubt they
would neuer haue done, if they had found no resemblance of the grauite of an Apostle in it. And whether of their shall I count
for the better learned? whether these men, which have giuen record both of their singular godliness, and excellent learning by publishing
many wordes, or those men rather, whose onely names are scarcely heard of: and the reasons they vse, give sufficient proofe how learned
they were? They lay thereupon no grauite in this writer, and yet he hath taken every whit almost word for word out of the Pro-
phets: they lay he hath put adde a common historie, but how can that be, seeing (as few things onely except) he meaneth no relation
of things past, but foretelling things to come? And therefore they do not onely not speake that, that is true, but so not so much as any
piece of resemblance of truth.

Now let vs come to the third argument: Hee is very curious (saith one) in setting downe his owne name, as though he should
indite an obligation, and not write a booke, which is not onely not vied of any of the Apostles, but is also vnderstood of himselfe: for
in this Gospel where he intreateth a great deale more modest matters, than these are, hee neuer nameth himselfe, but onely paymeth
it out by some such names as these, The disciple whom Iesus loved. And Paul when he is enforced to speake of his Revelations, setteth
out the matter vnder another mans person. And yet this man, while hee describeth the secret conference which hee had with An-
gels, hee saith done with these kind of wordes, I Iohn. This reason mooued Dionysius of Alexandria to thinke, that some other man
wrote this booke. But what weaker, and slenderer coniectures are these? little did these good men consider, that it was one thing to write
an historie, and another to set downe a prophesie: for the truth of an historie hangeth not so much vpon the credite of the writer, as
vpon other circumstances: but a prophesie, because it foretelling things to come, standeth vpon the authoritie of him that reveleth it,
and his that preacht it, so that it is of inuestigate to place vs to vnderstand, both from whence the foretelling came, and who reue-
led it, and who wrote it. Whereupon we see, that not onely in the bestowing of prophesies, but also almost in every kind of writing, there is
something to certifye it downe as the Name of God who spake it, and the name of the Prophet who wrote it. Take for example, onely this
Prophet Ezechiel, who maketh mention of his name; at the last an hundred times. And so was it requisite for him to doe, that hee
might not seeme to seke farther corners to hide himselfe in as the talie prophets did. And what I doe we neede find from the seventh
Chapter downe, that almost in every verse he repeateth his owne name, and saith, I Daniel. And how oft downe by Ezechiel repeateth
these wordes, Ezechiel the sonne of Amos? But Iohn did not so in his Gospel. I grant: for hee wrote an historie, wherein that befall
him, which befall to none other of the disciples: for he was occasioned to speake many things of himselfe. Nay, Paul also did not so
in deede he did so, in any place where he handled not his visions purposely, but whensoever he voucheth the excellencie of his mira-
cles, how boldly and how magnificently doeth hee call himselfe that Paul which was appointed to bee an Apostle, not of men, nor by
men, but by Iesus Christ? And howe when he reporteth such his great combats, doeth hee take vpon him another mans person? Nay
let vs goe further, Iohn saith it is not to be found (saith I) by drawing Iohns five verses in all this worke: and these
words (I Iohn) but onely on this, to wit, chap. i. verse 8. and yet with an explication added to it which may suffice abundantly to re-
solve any suspicion of pride: and againe, chap. i. verse 1. and chap. xii. verse 8. in both which places he repeateth onely simply what hee
saith, to the ende that no man might doubt of the truth of his prophesie. Therefore, to make an ende of this reason in few words, that
argument which Dionysius maketh, is not onely vaine, but also argueth waight of skill, and it is deede very vnderstande: say, I may say
more, and far truely (without any vaine to say, as the Lord is witness) that this was too vnderstandedly spoken, where he saith, that
the Evangelist is as curious in his often repeating of Iohn, as if he had bene writing an obligation, and no booke.

Nowe to the fourth argument: In all the Greeke copies that I haue seene, (saith hee), it was not intimated the Revelation of Iohn
the Evangelist, but of Iohn the diuine, which is sufficient to proue it was Iohn the Evangelist: for all that are learned knowe that
hee was by excellencie, and by a perogative as it were, called by this name the Diuine of all the olde writers, because neuer man wrote
so plainly and diuinely of the diuinitie of Christ as hee did. As for the other Iohn, who I thinke was a countreyman, was not called by
this excellent name Diuine, but an Eldre.

Nowe for the fifthness of his stile, and speech, which that Dionysius of Alexandria groweth by three reasons as Nicetas
recordeth, Ecclesiasticall cap. 3. firstly by the whole course and nature of his wordes, secondly, that where as the Gospel and Catholike
Epistle of Iohn, agree in very many points, this booke hath not one word like. Lastly, because Iohn had an excellent gift of speech, but
this man is very clownish, barbarous, and tripped off in his language. To the first I answer, that it is so diuers a matter, it is so ma-
nifest for vs diuers a kind of stile: for in the historie of the Gospel, and in the Epistles, though hee spake as hee was mooued by the
holy Ghost, yet he spake what his minde ledde him: and heree hee is the writer of such things as he heard and were declared him.
In the other hee sometime maketh report of the historie, and sometime teacheth, but in this hee speaketh of things to come, and in such or-
der of words as it is appointed: And shall we make then that hee hath not one selfe same kind of sentences? Nay, what writer was
there that was not so? There are not many things diliered in him in the very wordes of the olde Prophets, even in the sense that
Ezechiel, Daniel, Zacharie, Elisha, and other spake wright by the direction of the selfe same Spirit, which spake the selfe sense in
so old time? And therefore it is no marvell that hee hath not so refined a kind of speech, as happily they would desire, seeing hee
swaured neither in speech, nor in doctrine, from the Prophets which wrote in the Hebrew tongue: and therefore there is little cause
of suspicion that it should be any counterfeit worke stile except (as the Church.

Nowe to the sixth Argument, which seemeth to charge him that hee hath forgotten the herzie of the Chilianes, whereupon
some thought that Cerinthus made this booke and inttered it vpon some of the Apostles, but for mine owne part, though I grant

CHAP. II.

*a John is commended to write those things, which the Lord hath
secretly to the Churches of Ephesus, & of the Smyrnaeans, &
of Pergamus, & of Thyatira, & that they keep those
things which they received of the Apostles.*

Vnto the Angel of that Church of Ephesus write, These things saith he that holdeth the seven starres in his right hand, and walketh in the midst of the seven golden candlesticks.

1 I know thy workes, and thy labour and thy patience, & how thou canst not beare with them, which are euill, and hast examined them which say they are Apostles, & are not, & hast found the liars.

2 And thou wast burdened and hast patience, and for my names sake hast laboured and hast not fainted.

3 Nevertheless, I have *some* *what* against thee, because thou hast left thy first loue.

4 Remember therefore from whence thou art fallen, and repent, and doe the first works: or els I will come against thee shortly, & will remove thy candlesticke out of his place, except thou amend.

5 But this thou hast, that thou hatest the workes of the Nicolaitans, which I also hate.

6 Let him that hath an eare, heare what the Spirit saith vnto the Churches, to him that ouercometh, will I giue to eate of the tree of life, which is in the midst of the Paradice of God.

7 ¶ And vnto the Angel of the Church of the Smyrnaeans write, These things saith hee that is first, and last, which was dead and is aliue.

8 I know thy workes and tribulation, and poertie (but thou art rich) and I know the blasphemie of them, which say they are Iewes, & are not, but are the Synagogue of Satan.

9 Fear none of those things, which thou shalt suffer: behold, it shall come to passe, that the deuill shall cast some of you into prison, that ye may be tried, and ye shall haue tribulation ten dayes: beethou faithfull vnto the death, and I will giue thee the crowne of life.

10 Let him that hath an eare, heare what the Spirit saith to the Churches. He that ouercometh shall not be hurt of the second death.

11 And to the Angel of the Church, which is at Pergamus write, This saith he which hath that sharpe sword with two edges.

12 I know thy workes and where thou dwellest, even where Satans throne is, & thou keepest my Name, and hast not denied my faith, even in those dayes when Antipas my faithfull martyr was slain among you, when Satan dwelleth.

13 But I haue a few things against thee, because thou hast there those that maintaine the doctrine of Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed vnto Idoles, and commit fornication.

14 Euen so hast thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate.

15 Repent thy self, or els I will come vnto thee shortly, and will fight against them with the sword of my mouth.

16 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercometh, will I giue to eate of the Manna that is hid, and will giue him a white stone, and in the stone a newe name which no man knoweth sauing he that receiveth it.

17 ¶ And vnto the Angel of that Church which is at Thyatira write, These things saith the sonne of

God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse.

18 I know thy workes and thy loue, and thy seruice, & faith, and thy patience, and thy workes, and that they are moe at the last, then at the first.

19 Notwithstanding, I haue a few things against thee, that thou sufferest the woman Iezabel, which calleth her selfe a prophetesse, to teach and to deceiue my seruants to make them commit fornication, and to eate meates sacrificed vnto idoles.

20 And I gaue her space to repent of her fornication, and she repented not.

21 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

22 And I will kill her children with death: & all the Churches shall know that I am he which search the reins and hearts: and I will giue vnto euery one of you according vnto your workes.

23 And vnto you I say, rest of them of Thyatira, As many as haue not this learning, neither haue knowne the deepnesse of Satans (as they speake) I will put you vnto none other burden.

24 But that which ye haue already, holde fast till I come.

25 For he that ouercometh and keepeth my workes vnto the end, to him will I giue power ouer nations,

26 And he shall rule them w a rod of yron: and as the vessels of a porter, shall they be broken.

27 Euen as I received of my Father, so will I giue him the morning starre.

28 Let him that hath an eare, heare what the Spirit saith to the Churches.

CHAP. III.

a The first Epistle sent to the Pastors of the Church of Sardis, 7 of Philadelphia, 12 and of the Laodiceans, 16 that they be not slacke w a my, 20 but continue to further Gods glory.

And write vnto the Angel of that Church which is at Sardis, These things saith he that hath the seven spirites of God, and the seven starres, I know thy workes: for thou hast a name that thou livest, but thou art dead.

1 Be awake, and strengthen the things which remaine, that are ready to die: for I haue not found thy workes perfect before God.

2 Remember therefore, how thou hast received, & heard, & hold fast & repent: if therefore thou wilt not watch, I will come on thee as a thief, and thou shalt not know what houre I will come vnto thee.

3 Notwithstanding thou hast a fewe names yet in Sardis, which haue not defiled their garments: and they shall walke with mee in white: for they are worthy.

4 He that ouercometh shall be clothed in white aray, and I will not put out his name out of the booke of life, but I will confesse his name before my Father, and before his Angels.

5 Let him that hath an eare, heare, what the Spirit saith vnto the Churches.

6 ¶ And write vnto the Angel of the Church which is of Philadelphia. These things saith he that is Holy, and True, which hath the key of David, which openeth and no man shutteth, and shutteth and no man openeth.

7 I know thy workes: behold, I haue set before thee an open doore, and no man can shut it: for thou hast a little strength and hast kept my word, and hast not denied my Name.

b the house of David is the Church, and the continuall promise of Daniels

9 Behold, I will make them of the Synagogue of Satan, which call themselves Jewes, & are not; but do lie: beholde, I say, I will make them, that they shall come and worship before thy feet, and shall know that I have loved thee.

10 Because thou haſt kept the word of my patience, therefore I will deliver thee from the house of temptation, which will come vpon all the world, to trie them that dwell vpon the earth.

11 Beholde, I come ſhortly: holde that which thou haſt, that no man take thy crowne.

12 Him that ouercometh, will I make a pillar in the Temple of my God, and he ſhall goe no more out: and I will write vpon him the Name of my God, and the Name of the citie of my God, which is the new Hieruſalem, which cometh downe out of heauen from my God, and I will write vpon him my new Name.

13 Let him that hath an care, heare what the Spirit ſaith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, Theſe things ſaith Amen, the faithfull and true witneſſe, that beginning of the creatures of God.

15 I know thy workes, that thou art neither colde nor hot: I would thou wert colde or hot.

16 Therefore, becauſe thou art luke warme, and neither colde nor hot, it will come to paſſe, that I ſhall ſpue thee out of my mouth.

17 For thou ſayeſt, I am rich and increaſed with goods, & haue need of nothing, and knoweſt not how thou art wretched and miſerable, and poore, and blinde, and naked.

18 I counſell thee to buy of me golde tried by the fire, that thou mayeſt be made rich: and white raiment, that thou mayeſt be clothed, and that thy filthie nakedneſſe doe not appeare: and anoynt thine eyes with eye ſalue, that thou mayeſt ſee.

19 As many as I loue, & I rebuke and chaſten: be zealous therefore and amend.

20 Beholde, I ſtand at the doore, and knocke. If any man heare my voice and open the doore, I will come in vnto him, and will ſup with him, and he with me.

21 To him that ouercometh, will I grant to ſit with me in my throne, euen as I ouercame, and ſit with my Father in his throne.

22 Let him that hath an care, heare what the Spirit ſaith vnto the Churches.

CHAP. IIIII.

1 Another viſion concerning the glory of Gods Maieſtie: 8 which a magnificat of the four beaſts, 10 and the ſeuen and twenty Elders.

After this I looked, and beholde, a doore was open in heauen, and the firſt voyce which I heard, was as it were of a trumpet talking with me, ſaying, Come vp hither, and I will ſhewe thee things which muſt be done hereafter.

2 And immediately I was rauſed up in the ſpirit, and beholde, a throne was ſet in heauen, and one ſate vpon the throne.

3 And he that ſate, was to looke vpon, like vnto a iasper ſtone, & a ſardine, & there was a rainbow round about the throne, in ſight like to an emerald.

4 And round about the throne were ſoure and twenty ſeates, and vpon the ſeats I ſaw ſoure and twenty Elders ſitting, clothed in white raiment, and had on their heads crownes of golde.

5 And out of the throne proceeded lightnings, and thunders, and voyces, and there were ſeuen

lamps of fire burning before the throne, which are the ſeuen ſpirits of God.

6 And before the throne there was a ſea of glaſſe like vnto chryſtal: and in the middles of the throne, and round about the throne were ſoure beaſtes full of eyes before and behind.

7 And the firſt beaſt was like a lion, and the ſecond beaſt like a calfe, & the third beaſt had a face as a man, & the fourth beaſt was like a flying eagle.

8 And the ſeuen beaſts had each one of them ſixe wings about him, and they were full of eyes within, and they ceaſed not day nor night, ſaying, Holy, holy, holy, Lord God Almighty, Which Was, and Which Is, and Which Is to come.

9 And when thoſe beaſts gaue glory, and honour, and thanks to him that ſate vpon the throne, which liueth for euer and euer,

10 The ſoure and twenty Elders fell downe before him that ſate on the throne, and worſhipped him that liueth for euermore, and caſt their crownes before the throne, ſaying,

11 Thou art worthy, O Lord, to receiue glory, & honor, & power: for thou haſt created all things, & for thy wilke ſake they are, & haue bene created.

CHAP. V.

1 The book ſealed with ſeven ſeales: 2 which none could open, 3 that Lambe of God 4 a thought worthy to open, 12 come by the conſent of all the companies of beaues.

And I ſaw in the right hand of him that ſate vpon the throne, a booke written within, and on the backſide, ſealed with ſeuen ſeales.

2 And I ſaw a ſtrong Angel which preached with a loud voice, Who is worthy to open the booke, and to looſe the ſeales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the booke, neither to looke thereon.

4 Then I wept much, becauſe no man was found worthy to open, and to reade the booke, neither to looke thereon.

5 And one of the Elders ſaid vnto me, Weepe not: beholde, & ſee a Lion which is of the tribe of Iuda, the root of Dauid, hath obtained to open the booke, and to looſe the ſeuen ſeales thereof.

6 Then I beheld, and loe, in the middles of the throne, & of the ſoure beaſts, & in the mids of the Elders ſtood a lambe as though he had bin killed, which had ſeuen hornes, & ſeuen eyes, which are the ſeuen ſpirits of God, ſent into all the world.

7 And he came, and tooke the booke out of the right hand of him that ſate vpon the throne.

8 And when he had taken the booke, the ſoure beaſts and the ſoure and twenty Elders fell downe before the Lambe, hauing euerie one harpes and golden vials full of odours, which are the prayers of the Saints,

9 And they ſung a new ſong, ſaying, Thou art worthy to take the booke, and to open the ſeales thereof, becauſe thou waſt killed, and haſt redeemed vs to God by thy blood out of euery kindred, and tongue, and people, and nation.

10 And haſt made vs vnto our God: Kings, and Priests, and we ſhall reigne on the earth.

11 Then I beheld, & I heard the voyce of many Angels round about the throne, and about the beaſts & the Elders, and there were a ten thouſand times ten thouſand, and thouſand thouſands.

12 Saying, a loud voice, Worthy is the Lambe which was killed, to receiue power, & riches, & wiſdom, & ſtrength, & honour, & glory, and praife.

13 And

6 Every beaſt had ſixe wings.

7 God is ſaid to beare glory, honour, kingdome, and ſuch like given him, when we godly, and truely ſee forth that which is proper to him.

8 Chap. 4. 12.

9 Gen. 49. 9. 10 Look Chap. 8. 11 No common ſong.

12 Chap. 1. 6. 13 2. 2.

14 Dan. 7. 10. 15 By this is meant a great number. 16 Theſe are all praife given to him, who is the author of all.

13 And all the creatures which are in heaven, & on the earth, & vnder the earth, & in the sea, & all that are in them, heard I, saying, Praise, & honor, and glory, and power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the four beasts sayd, Amen, and the four and twenty Elders fell downe and worshipped him that liued for euermore.

CHAP. VI.

1 The Lambe opened the first scale of the booke, 2 the second, 3 the third, 4 the fourth, 5 the fifth, 6 the sixth, and there arise warre, famine, pestilence, & death, earthquakes, and diuers strange fights in heauen.

After, I beheld when y^e Lambe had opened one of the scales, & I heard one of y^e four beasts say, as it were the noise of thunder, Come and see.

Therefore I beheld, & loe, there was a white horse, and he that sat on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering that he might ouercome.

And when he had opened the second scale, I heard the second beast say, Come and see.

And there went out another horse, that was red, & power was giuen to him that sat thereon, to take peace fro the earth, & that they should kill one another, & there was giuen vnto him a great sword.

And when he had opened the third scale, I heard the third beast say, Come and see: Then I beheld, and loe, a blacke horse, and he that sat on him, had balances in his hand.

And I heard a voice in the mids of the four beasts say, A measure of wheate for a penie, and three measures of barley for a penie, and oile, and wine hurt thou not.

And when he had opened the fourth scale, I heard the voice of y^e fourth beast say, Come & see.

And I looked, and behelde, a pale horse, and his name that sat on him was Death, and Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with beasts of the earth.

And when he had opened the fifth scale, I saw vnder the altar the soules of them, that were killed for the word of God, and for the testimony which they maintained.

And they cried with a loud voice, saying, How long, Lord, which art holy & true: dost not thou iudge and avenge our blood on them that dwell on the earth?

And long white robes were giuen vnto eueryone, and it was said vnto them, that they should rest for a litle season vntill their fellowe seruants, and their brethren that should be killed euen as they were, were fulfilled.

And I beheld when he had opened the sixth scale, and loe, there was a great earthquake, and the sunne was as blacke as a sackcloth of haire, and the moone was like blood.

And the staries of heauen fell vnto the earth, as a fig tree casteth her greene figs, when it is shaken of a mightie winde.

And heauen departed away, as a scrolle, when it is rolled, and euery mountaine and yle were mooued out of their places.

And the Kings of the earth, and the great men, and therich men, and the chiefe captaynes, and the mightie men, and euery bondman, and euery free man, hid themselves in denes, and among the rocks of the mountaines.

And said to the mountaines & rocks, Fall

on vs, & hide vs from the presence of him that sitteth on the throne, & fro the wrath of the Lambe.

For the great day of his wrath is come, and who can stand?

CHAP. VII.

The Angels comming to hurt the earth, 2 are stayed outside the Altar of the Lord 3 of all vnto were sealed 4, 13 Such as suffered persecution for Christs sake, 16 how great felicity, 17 and 18.

And after that, I saw four Angels stand on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, neither on y^e sea, neither on any tree,

And I saw another Angel come vp from the East, which had the scale of the liuing God, and he cried with a loud voyce to the four Angels to whome power was giuen to hurt the earth, and the sea, saying,

Hurt ye not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their fore heads.

And I heard the number of them, which were sealed, and there were sealed an hundredth and foure and fourtie thousand of all the tribes of the children of Israel.

Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

Of the tribe of Simeon were sealed twelue thousand. Of the tribe of y^e Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

Of the tribe of y^e Ioseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

After these things I beheld, and loe a great multitude, which no man could number, of all nations & kindreds, and people, and tongues, stood before the throne, & before the Lambe, clothed with long white robes, and palmes in their hands.

And they cried with a loud voyce, saying, Saluation cometh of our God, that sitteth vpon the throne, and of the Lambe.

And all the angels stood round about the throne, and about the Elders, & the four beasts, and they fell before the throne on their faces, and worshipped God,

Saying, Amen, Praise, and glory, and wisdom, and thanks, and honour, and power, and might, be vnto our God for euermore, Amen.

And one of the Elders spake, saying vnto me, What are these which are arrayed in long white robes? and whence came they?

And I said vnto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulation, and haue washed their long robes, & haue made their long robes white in the blood of the Lambe.

Therefore are they in the presence of the throne of God, & stande him day and night in his Temple, and he that sitteth on the throne will dwell among them.

They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate.

Merely in figure
first what great
garment of course
there was, for the
word here used is a
kind of measure of
dise things, which is
no quantity but the
right part of a bus-
selle, which was an
ordinaire portion
used to be giuen to
first of man for
and day.

Should their num-
ber be fulfilled.

So they called
to old time those
wound wounds
that were of haire.

And said
to the
mountaines

On the four
quarters or angles
of the earth.

He stopped them
from reaching him.

Of the tribe of
y^e Ioseph were
sealed twelue
thousand. Of the
tribe of Benjamin
were sealed
twelue thousand.

He asked me
the reason, why
they had washed
their robes, & they
said, that they
might be knowne
of thy people, that
they were
Gentiles, & that
they had washed
their robes in
the blood of the
Lambe.

And said

17 For the lambe, which is in the middes of the throne, shall governe them, and shall leade them vnto the liuely fountains of waters, and God shall wipe away all teares from their eyes.

CHAP. VIII.

1 After the opening of the fourth seale, 2 the Saints prayes are offered up with colours. 3 The seven Angels come forth with trumpets. 4 The first Angel, and fire falleth on the earth. 5 The sea is turned into blood, 10, 11 the waters were bitter, 12 and the floures are darkened.

And when he had opened the fourth seale, there was silence in heauen about halfe an houre.

2 And I saw the seven Angels, which were given seven trumpets.

3 Then another Angel came and stood before the altar hauing a golden censer, and much odours was given vnto him, that he should offer with the prayers of all Saints vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, went up before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it with fire of the altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

6 Then the seven Angels, which had the seven trumpets, prepared themselves to blow the trumpets.

7 So the first Angel blew the trumpet, and there was haile and fire, mingled with blood, & they were cast into the earth, and the third part of trees was burnt, and all greene graffe was burnt.

8 And the second Angel blew the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of shippes were destroyed.

10 Then the third Angel blew the trumpet, and there fell a great flarre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the flarre is called wormewood, therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day was made thicke, that the third part of it could not shine, and likewise of the night.

13 And I beheld, and heard one Angel flying through the middes of heauen, saying with a loud voyce, Wo, wo, wo to the inhabitants of the earth, because of the sound of the trumpet of the three Angels, which were yet to blow the trumpets.

CHAP. IX.

1 The first Angel bloweth his trumpet, 2 and flieth locusts come out. 3 The first Angel is woe, 10 and bringeth forth his plague, so to death of multitudes.

And the fifth Angel blew the trumpet, and I saw a flarre fall from heauen vnto the earth, and to him was given the key of the bottomlesse pit.

2 And he opened the bottomlesse pit, and there arose the smoke of the pit, as the smoke of a great furnace, and the sunne, and the ayre were darkened by the smoke of the pit.

3 And there came out of the smoke Locusts

vpon the earth, and vnto them was given power, as the scorpions of the earth haue power.

4 And it was commanded them, that they should not hurt the graffe of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their foreheades.

5 And to them was commanded that they should not kill them, but that they should be vexed fure moneths, & that their paine should be as the paine that cometh of a scorpion, when he hath stung a man.

6 Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flie from them.

7 And the forme of the locusts was like vnto horses prepared vnto battel, and on their heads were as it were crownes, like vnto golde, and their faces were like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of Lyons.

9 And they had habbergions, like to habbergions of yron: & the found of their wings was like the found of charres when many horses run vnto battel.

10 And they had tailes like vnto scorpions, and there were stings in their tailes, and their power was to hurt men fure moneths.

11 And they haue a king ouer them, which is the Angel of the bottomlesse pit, whose name in Hebrew is Abaddon, and in Greeke he is named Apollyon, that is, destroying.

12 One woe is past, and beholde, yet two woes come after this.

13 ¶ Then the sixth Angel blew the trumpet, and I heard a voyce from the four homes of the golden altar, which is before God.

14 Saying to the sixth Angel, which had the trumpet, Loose the four Angels, which are bound in the Great riuier Euphrates.

15 And the foure Angels were loosed, which were prepared an houre, at a day, at a watch, and at a yere to slay the third part of men.

16 And the number of horsemen of warre were twentie thousand times tenne thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, & them that sat on them, hauing fire habbergions, and of Jacinth, and of brimstone, and the heads of the horses were as the heads of Lyons: and out of their mouthes came fourth fire and smoke and brimstone.

18 Of these three was the third part of men killed, that is, of the fire, and of the smoke, and of the brimstone, which came out of their mouthes.

19 For their power is in their mouthes, and in their tailes: for their tailes were like vnto serpents, and had heads, where with they hurt.

20 And the remnant of the men which were not killed by these plagues, repented not of the works of their hands: that they should not worship devils, and idoles of golde & of silver, and of brasie, and of stone, and of wood, which neither can see, neither heare, nor go.

21 And they repented not of their murder, and of their fornicie, neither of their fornication, nor of their theft.

CHAP. X.

1 Another Angel appeareth clothed with a cloud, 2 holding a bowe open, 3 and crieth out. 4 A voice from heauen commandeth silence to take the heauens: so to earth.

And I saw another mighty Angel come downe from heauen, clothed with a cloud, and the raine bowe vpon his head, and his face was as the sunne,

the floure
of the
earth.

a Which appeare
before him in his
manifester.

b Our prayers are
nothing worthy,
but that true
and sweet favour
of that onely ob-
lation be offered
and before
all things with
them, that is to
say, whilste we
bring this of all
inflicted through
faith in his Sonne,
be acceptable vnto
him.

of the
of the
of the

4 Chap. 8. v. 13.
of 13. 13. 13. 13.

b He shall be
the altar of in-
crease, which shall
be the court
which the Priests
were in, accom-
paign the Altar
of the Communion,
hauing a table
between them.

4 P. 12. v. 13.
and 13. 13.

a By the bowe
manifester, i. i. e.
manifester the doe
pitt as the work
of God.

sunne, and his feet as pillars of fire.

3 And hee had in his hand a little booke open,
and he put his right foot vpon the sea, and his left
on the earth.

3 And cried with a loud voyce, as when a lyon roareth: and when he had cried, seven thunders vttered their voices.

4 And when the seven thunders had vttered their voices, I was about to write : but I heard a voice from heauen saying vnto me,^a Seale vp those things which the seven thunders haue spoken, and write them not.

5 And the Angel which I saw stand vpon the
sea and vpon the earth, ^b lift vp his hand to heauen.

6 And ſware by him that lieth for euermore, which created heauen, and the things that therein are, and the earth, & the things that therein are, and the ſea, and the things that therein are, that ^{the} time ſhould be no more.

7 But in the dayes of the voice of the seventh Angel, when he shall beginne to blow the trumpet, **euē** the mysterie of God shalbe finished, as he hath declared to his seruants the Prophets.

8 And the voice which I heard from heauen,
spake vnto me againe, and said, Go and take the litle
booke which is opē in the hand of the Angel, which
standeth vpon the sea and vpon the earth.

9 So I went vnto the Angel, and sayd to him,
Giue me the litle booke. And he said vnto me, Take
it, and eate it vp, and it shall make thy belly bitter,
but it shall be in thy mouth as sweet as hony.

10 Then I tooke the litle booke out of y^e Angels
hand, & ate it vp, & it was in my mouth as sweet as
hony; but when I had eaten it, my belly was bitter.

11 And he sayd vnto me, Thou must prophesie againe among the people and nations, and tongues, and to many kings.

CHAP. XL

2 The temple is commanded to be measured 3 The Lord stirreth up two witnesses, 7 whom the beast murdereth, 9 and no man saveth them. 11 God raiseth them to life, 13 and callsthem up to heaven. 15 The wicked are terrified 16 by the trumpets of the four great Angel: The resurrection, 18 and indignement is described.

THen was given me a reed, like unto a rod, and the Angel stood by, saying, Rise and mete the Temple of God, and the altar, and them that worship therein.

3 But the court which is without the temple
b cast out, and mete it not: for it is giuen vnto the
Gentiles, and the holy citie shall they treade vnder
foot, two and fortie moneths.

3 But I will giue power vnto my two witnesses,
and they shall prophesie a thousand two hundred
and threescore dayes, clothed in sackcloth.

4 These are two olive trees, and two candlesticks, standing before the God of the earth.

5 And if any man wil hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies : for if any man wil hurt them, thus must he be killed.

6 These haue power to shut heauen, that it raine not in the dayes of their prophesying, and haue power ouer waters to turne them into blood, and to finite the earth with all maner plagues, as often as they will.

7 And when they have finished their testimony, the beast that cometh out of the bottomless pit, shall make war against them, and shall overcome them and kill them.

8. And their corpses shall lie in the streets of the great city, which ^dspiritually is called Sodom

and Egypt, where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles shall see their corpses three dayes and an halfe, and shall not suffer their carcases to be put in graues.

10 And they that dwell vpon the earth, shall reioyce ouer them and be glad, and shall send giftes one to another: for these two Prophets vexed them that dwelt on the earth.

11 But after three dayes & an halfe, the spirit of life coming from God, shall enter into them, and they shall stand vp vpon their feet: and great feare shall come vpon them which saw them.

12 And they shall heare a great voice from heauen, saying vnto them, Come vp hither. And they shall ascend vp to heauen in a cloud, and their enemies shall see them.

13 And the same houre shall there be a great earthquake, and the tenth part of the city shall fall, and in the earthquake shall be slaine in number seven thousand : and the remnant were sore feared, and gave glory to the God of heauen.

14 The second woe is past, and behold, the third woe will come anon. by confessing his Name.

15 And the seventh Angel blew the trumpet, and there were great voices in heauen, saying, The kingdomes of this world are our Lords, and his Christes, and he shall reigne for euermore.

¶ 6 Then the foure and twenty Elders, which sate before God on their seats, fell vpon their faces, and worshipped God.

17 Saying, We giue thee thanks, Lord God almighty, Which art, and Which wast, and Which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.

18 And the Gentiles were angry, and thy wrath is come, and the time of the dead; that they should be iudged, and that thou shouldst giue reward vnto thy seruants the Prophets, and to the Saints, and to them that feare thy Name, to small and great, and shouldst destroy them, which destroy the earth.

19 Then the Temple of God was opened in hea-
uen, and there was scene in his Temple the Arke of
his couenapt: and there were lightnings, & voyces,
and thundrings, and earthquake, and much haile.

CHAP. XIII.

1 A woman, 3 apparish in a willing with child, 4 whoſt child
the dragon would devour, 7 but Michael our ſumourſ him,
9 and caſt him out, 12 and the more he iſt down and
vanquiſhed the more fiercelly he exerciſeth his ſubilities,

And there appeared a great wonder in heauen:
A woman clothed with the sun, and the moone
was vnder her feet, and vpon her head a crowne of
twelue starres.

3 And she was with childe, and cried traouling
in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in heaven
for beholde, a great red dragon hauing seven heads,
and ten hornes. and seven crownes vpon his heads :

4 And his taile drew the third part of the flares
of heauen, and cast them to the earth. And the dragon
flood before the woman, which was ready to
be deliuered, to deuoure her childe, when she had
brought it forth.

5 So she brought forth a man childe, which
should rule all nations with a rod of yron: and that
her childe was taken vp vnto God & to his throne.

6 And the woman fled into wilderness where
he hath a place prepared of God, that they should
see her there a thousand, two hundred and
threescore

threecore dayes.

7 And there was a battell in heauen, Michael and his Angels fought against the dragon, and the dragon fought and his angels.

*a They were
all out, so that
they were neuer
found in heauen
any more.*

8 But they prevailed not, neither was their place found any more in heauen.

9 And the great dragon, that old serpent, called the deuill and Satan, was cast out, which deceiueth all the world: he was *euen* cast into the earth, and his angels were cast out with him.

*b He is said in
the Scripture
to have
the life, as if
he were
nothing
more precious
than his life: for
as the other say,
he is said not to
beard it, when
he was made re-
quered.
c And that place
which God had
appointed for
him.*

10 Then I heard a loud voyce in heauen, saying, Now is saluation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they overcame him by that blood of that Lambe, and by that worde of their testimony, and they *b* loved not their liues vnto the death.

12 Therefore reioyce, ye heauens, and yee that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

13 And when the dragon sawe that he was cast vnto the earth, he persecuted the woman which had brought forth the man *childe*.

14 But to the woman were giuen two wings of a great Eagle, that she might flie into the wilderness, into her *c* place, where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman, like a flood, that he might caufe her to be caried away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandments of God, and haue the testimony of Iesus Christ.

18 And I stood on the sea fand.

CHAP. XIII.

a The beast with many heads is described, & which draweth the most part of the worlds industrie. 11 The other beast rising out of the earth, 15 giueth power vnto him.

And I sawe a beast rise out of the sea, hauing seven heads, and ten hornes, and vpon his hornes were ten crownes, and vpon his heads the name of blasphemie.

2 And the beast which I sawe, was like a Leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, and great authoritie.

3 And I sawe one of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying Who is like vnto the beast! who is able to warre with him!

5 And there was giuen vnto him a mouth, that spake great things and blasphemies, and power was giuen vnto him, to doe two and fourtie moneths.

6 And he opened his mouth vnto blasphemie against God to blasphemie his Name, and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the Saints, and to overcome them, & power was giuen him over euery kinred, and tongue, and nation,

8 Therefore all that dwell vpon the earth, shall worship him, whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, he shall goe into captiuitie: *d* if any kill with a sword, he must be killed by a sword: here is the patience and the faith of the Saints.

d Gen. 9 & Math. 23. 34

11 And I beheld another beast coming vp out of the earth, which had two hornes like the Lambe, but he spake like the dragon.

12 And he did all that the first beast could doe before him, and hee cauled the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he did great wonders, so that hee made fire to come downe from heauen on the earth, in the sight of men.

14 And deceiued them that dwell on the earth by the signes, which were permitted him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did liue.

15 And it was permitted to him to giue a *e* spirite vnto the image of the beast, so that the image of the beast should speake, and should caufe that as many as would not worship the image of the beast, should be killed.

*e To giue life, as
Lambs and
wounds caused the
wonders that
Angels wrought.*

16 And he made all, both small and great, rich and poore, free and bond, to receiue a *f* marke in their right hand or in their forehead,

*f The mark of
the name of the
beast.*

17 And that no man might buy or sell, save hee that had the marke, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath wit, count the number of the beast: for it is the number of a man, and his number is sixe hundredth threecore and fowe.

CHAP. XIII.

*1 The Lamb standeth on mount Zion, 4 with his chaffe worships
peri. 6 One Angel preacheth the Gospel: 8 another forth-
teth the fall of Babylon: 9 the third warneth that the beast be
awarded, 13 A voyce from brazen pronounceth them happy,
who die in the Lord, 16 The Lords sickle is thrust into the bar-
neth, 18 and into the vintage.*

Then I looked, and lo, a Lambe stood on mount Zion, and with him an hundredth, fourtie and foure thousand, hauing his fathers name written in their forehead.

2 And I heard a voyce from heauen, as the found of many waters, and as the sound of a great thunder: and I heard the voyce of harpers harping with their harpes.

3 And they sing as it were a newe song before the throne, and before the foure beastes, and the Elders: and no man could learne that song but the hundredth, fourtie and foure thousand, which were bought from the earth.

4 These are they which are not defiled with women: for they are virgins: these follow the Lambe whither soeuer hee goeth: these are bought from men, being the first fruites vnto God, and to the Lambe.

5 And in their mouthes was found no guile: for they are without spot before the throne of God.

6 ¶ Then I sawe another Angel flie in the midst of heauen, hauing an euerlasting Gospel, to preach vnto them that dwell on the earth, and to euery nation, and kinred, and tongue, and people,

7 & saying with a loud voyce, Feare God, and

g

¶ Chap. 17.
math. 24-25.
lu. 12. 35.

15 ¶ Beholde, I come as a theefe. Blessed is hee that watcheth and keepeth his garments, leaſt hee walke naked, and men ſee his filthineſſe.

16 And they gathered them together into a place called in Hebrew Arma-gedon.

17 ¶ And the ſeuen Angel powred out his viall into the ayre: and there came a loud voyce out of the Temple of heauen from the throne, ſaying, It is done.

18 And there were voyces, and thundrings, and lightninges, and there was a great earthquake, ſuch as was not ſince men were vpon the earth, euen ſo mightie an earthquake.

19 And the great citie was diuided into three partes, and the citie of the nations fell: and that great Babylon came in remembrance before God, & to giue vnto her the cup of the wine of the fierce-
neſſe of his wrath.

20 And euery yle fled away, and the mountaines were not a found.

21 And there fell a great haile, like 6 talents, out of heauen vpon the men, & men blaſphemed God, becauſe of the plague of the haile: for the plague thereof was exceeding great.

CHAP. XVII.

¶ That great where is deſcribed, 2. with whom the kings of the earth committeth fornication, 6. She is drunk with the blood of ſaints, 7. The myſterie of the woman and the beaſt that car-
rieth her, expounded, 11. their deſtruction, 12. The Lambe without.

¶ Then there came one of the ſeuen Angels, which had the ſeuen vials, and talked with mee, ſaying vnto me, Come: I will ſhewe thee the 2. damnation of the great whore that ſitteth vpon many waters,

3 With whom haue committed fornication the Kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 So he caried me away into the wildeſſe in the Spirit, and I ſawe a woman ſit vpon a 6 ſcarlet coloured beaſt, full of names of blaſphemie, which had ſeuen heads, and ten hornes.

4 And the woman was arrayed in purple & ſcarlet, and gilded with golde, and precious ſtones, and pearles, and had a cup of golde in her hand, full of abominations, and filthines of her fornication.

5 And in her forehead was a name written, A myſterie, that great Babylon, that mother of whore-
domes, and abominations of the earth.

6 And I ſaw 7 woman drunken with the blood of ſaintes, and with the blood of the Martyrs of Ieſus: and when I ſawe her, I wondred with great marueile.

7 Then the Angel ſayde vnto mee, Wherefore marueileſt thou? I will ſhewe thee the myſterie of that woman, and of that beaſt, that beareth her, which hath ſeuen heads, and ten hornes.

8 The beaſt that thou haſt ſeene, was, and is not, and ſhall aſcend out of the bottomleſſe pit, & ſhall goe into perdition, and they that dwell on the earth, ſhall wonder (whoſe names are not written in the booke of life from the foundation of the worde) when they behold the beaſt that was and is not, and yet is.

9 Here is the mind that hath wiſedome. The 7 ſeuen heads, are ſeuen mountaines whereon the woman ſitteth: they are alſo ſeuen kings.

10 Five are fallen, and one is, and another is not yet come: and when he cometh, he muſt continue a ſhort ſpace.

11 And the beaſt that was, and is not, is euen the eight, and is one of the ſeuen, and ſhall goe into

deſtruction. ¶ And the ten hornes which thou ſaweſt, are tenne kings, which yet haue not received a king-
dome, but ſhall receive power, as Kings at one houre with the beaſt.

13 Theſe haue one minde, and ſhall giue their power, and authoritie vnto the beaſt.

14 Theſe ſhall fight with the Lambe, and the Lambe ſhall overcome them: ¶ for he is Lorde of Lordes, and king of kings: and they that are on his ſide called, and choſen, and faithfull.

15 And he ſaid vnto me, The waters which thou ſaweſt, where the whore ſitteth, are people, and mul-
titudes, and nations, and tongues.

16 And the tenne hornes which thou ſaweſt vpon the beaſt, are they that ſhall hate the whore, and ſhall make her deſolate and naked, and ſhall eat her fleſh, and burne her with fire.

17 For God hath put in their heartes to fulfill his will, and to do with one conſent for to giue their kingdome vnto the beaſt, vntill the wordes of God be fulfilled.

18 And that woman which thou ſaweſt, is that great citie, which reigneth ouer 7 kings of the earth.

CHAP. XVIII.

¶ The horrible deſtruction of Babylon a ſecond time, 12. 13. 14. The marchants of the earth, who were enriched with the pompe and luxuriance of it, wept and wailed: 20. But all the earth reioyces for their iuſt vengeance of God.

¶ And after theſe things, I ſaw another Angel come downe from heauen, hauing great power, ſo that the earth was lightened with his glory,

2 And he cried out mightily with a loud voyce, ſaying, ¶ It is fallen, it is fallen, Babylon that great citie, and is become the habitation of deuils, and the holde of all foule ſpirits, and a cage of euery vnclen and hatefull bird.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchants of the earth are waxed rich of the abundance of her pleaſures.

4 And I heard another voyce from heauen ſay, Goe out of her, my people, that ye be not partakers of her finnes, and that ye receive not of her plagues:

5 For her finnes are 2 come vnto heauen, and God hath remembered her iniquities.

6 Rewarde her, euen as ſhe hath rewarded you, and giue her double according to her works: and in the cup that ſhe hath filled to you, fill her 7 double.

7 In as much as ſhe glorified her ſelfe, and liued in pleaſure, ſo much giue you to her torment and ſorrow: for the faith 16 in her heart, 16 being a queene, and am: 6 no widow, and ſhall 4 ſee no mourning.

8 Therefore ſhall her plagues come at 6 one day, death, and ſorrow, and famine, and ſhe ſhall be burnt with fire: for that God which condemneth her, is a ſtrong Lord.

9 And the Kings of the earth ſhall bewaile her, and lament for her, which haue committed fornication, and liued in pleaſure with her, when they ſhall ſee that ſmoke of that her burning.

10 And ſhall ſtand aſſaie off for ſea 6 of her torment, ſaying, A alas, that great citie Babylon, that mightie citie: for in one houre is thy iudgement come.

11 And the marchants of the earth ſhall weep and wail, becauſe they ſhall ſee that ſmoke of their ware any more.

12 The ware of golde, and ſiluer, and of preci-

ous stone, and of pearles, and of fine linnen, and of purple, and of silke, and scarlet, and of all manner of Thync wood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble.

13 And of cinnamon, and odours, & ointments, and frankincense, and wine, & oyle, and fine flour, and wheate, and beastes, and sheepe, and horses, and chariots, and servants, and foules of men.

14. (And the fapples that thy soule lusted after, are departed from thee, and all things which were faine and excellent, are departed from thee, and thou shalt find them no more)

15 The marchants of these things, which were waxed rich, shal stand a farre off from her, for feare of her torment, weeping and wayling.

16 And saying, Alas, alas, that great citie, that was clothed in fine linnen purple, and skarlet, and gilded with golde, and precious stones, and pearles.

17 For in one houre to great riches are come to
defoliation. And every shipmaster, and all the people
that occupie shippes, and shipmen, and whosoever
traffike on the sea, shall stand a farre off.

18 And crie, when they see that smoke of that
her burning, saying, What *citie* was like vnto this
great citie?

19 And they shall cast dust on their heades, and
crie, weeping, and wayling, and say, Alas, alas, that
great citie, wherein were made rich al that had ships
on the sea by her costlinesse: for in one houre she is
made desolate.

20 O heauen, reioyce of her, & ye holy Apostles
and Prophets: for God hath punished her to be re-
uenged on her for your sakes.

21 Then a mightie Angel tooke vp a stone like
a great milstone, & cast it into the sea, saying,
With such violence shal that great citie Babylon be
cast and shalbe found no more.

22 And the voyce of harpers, and musicians, and of pipers, and trumpeters (shalbe heard no more in thee, and no craftsman, of whatsoeuer craft he be, shall be found any more in thee: and the sound of a millstone shalbe heard no more.

23 And the light of a candle shall shine no more in thee: and the voice of the bridegrome and of the bride shall be heard no more in thee: for thy merchants were the greatest men of the earth: and with thine enchantments were deceived all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were flaine upon the earth.

CHAP. XIX.

3 The heavenly company praise God for avenging the blood of his
servants on the whore. 9 They are written blood, that are cal-
led to the Lamb's supper. 10 The Angel will not be worshipped.
11 The warrior King of Kings appeareth from heaven.
12 The battell, 10 wherein the beast is taken, 11 and cast
into the burning lake.

And after these things I heard a great voyce of a great multitude in heaven, saying, a Halleluiah, saluation, and glorie, and honour, and power bee to the Lord our God.

3. For true and righteous *are* his judgements; for he hath cōdemned that great whore, which did corrupt the earth with her fornication; and hath avenged the blood of his servants *(heat)* by her hand.

3 And againe they sayde, Hallelu-iah: and that
her smoke rose vp for euermore.

4 And the foure and twenſe Elders, & the foure beaſts fell downe, and worſhipped God that ſate on the throne, ſaying, Amen. Halcky-ah.

§ Then a voyce came out of the throne, saying, Prayse our God, all ye his seruants, and ye that feare him, both small and great.

6 And I heard like a voyce of a great multitude,
and as the voyce of many waters, and as the voyce
of strong thunders, saying, Hallelu-iah : for the
Lord that God that almighty God hath reigned.

7. Let vs be glad and reioyce, and giue glory to him: for the marriage of that Lambs is come, and his wife hath made her selfe ready.

8: And to her was graunted, that she shoulde be arayed with pure fine linnen and shining, for the fine linnen is the ^b righteoufnes of Saints.

9 Then he saide vnto me, Write, & Blessed are they which are called vnto the Lambes supper. And he said vnto me, These words of God are true.

10 And I fell before his feet, & to worship him: but he said vnto me, See thou doe it not: I am thy fellow seruant, and one of thy brethren, which haue the * testimonie of Iesus, Worship God: for the testimonie of Iesus is the Spirit of prophecie.

13 And I saw heauen open, and beholde, a white horse, and hee that sat vpon him, was called Faithfull and true, and he iudgeth and fighteth righteously.

13 And his eyes were as a flame of fire, and on his head were many crownes: and hee had a name written that no man knew but himselfe.

13 And hee was clothed with a garment dipt in blood, and his name is called THE VOICE OF GOD.

14. And the hosts which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went out a sharpe
sword, with it he should smite the heathen: for
he shall rule them with a rod of yron: for he is
that treadeth the wine presse of the fiercenesse and
wrath of almightie God.

16 And he hath vpon his garment, and vpon his thigh a name written, **THE KING OF KINGS AND LORD OF LORDS.**

17 And I sawe an Angel stand in the sunne, who
cried with a loud voyce, saying to all the fowles that
did flie by the middes of heauen, Come, and gather
your selues together vnto the supper of the great
God.

18 That yee may eate the flesh of Kings and the
flesh of his Captaines, and the flesh of mighty men,
and the flesh of horses, & of them that sit on them,
and the flesh of all freemen, and bondmen, and of
small and great.

19 And I saw the beast, and the kings of the earth, and their hostes gathered together to make battel against him that sate on the horse, and against his armie.

20 But the beast was taken, and with him *ſ* falſe prophet that wrought miracles before him, whereby he deceiued them that receiued the beaſts mark, and them *ſ* worſhipped his image. Theſe both were a liue caſt into a lake of fire burning with brimſtone.

21 And the remnant were slain with the sword of him that sitteth upon the horse, which commeth out of his mouth, and all the fowles were filled full with their flesh.

CHAP. XX.

3 The angels bindeth Satan for a thousand years: 4 Being loosed, he stirreth up Gog and Magog, that is, proude and open runners against the Saints, 11 but the vengeance of the Lords cometh off their iniquity, 12 The books are opened, by which the dead are iudged.

b. Good words
which are like
treasures of
faith.
✦ Mat. 23.2
✦ Chap. 12.2

c Which we
commend to
beats witness
of us,
d For lest it
be marie that
all the prophe-
cies should be

28 Chap. 19.24
2-20-4-38

1994

• *Journal of the American Medical Association*, 2000; 283: 2669-2675

And I saw an Angel come downe from heauen, hauing the key of the bottomles pit, and a great chaine in his hand.

And he tooke the dragon that olde serpent, which is the deuill and Satan, and he bound him a thousand yeeres:

And cast him into the bottomles pit, and he fast him vp, and sealed the dore vpon him, that he should decieue the people no more, till the thousand yeeres were fulfilled: for after that he must be loosed for a little season.

And I saw 4 seats: and they fate vpon them, and iudgement was giuen vnto them, and I saw the soules of them that were beheaded for the witness of Iesus, and for the word of God, & which did not worship the beast, neither his image, neither had taken his marke vpon their foreheade, or on their handes: and they liued, and reigned with Christ a thousand yere.

But the rest of the dead men shall not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.

Blessed and holy is he, that hath part in the first resurrection: for on such the second death hath no power: but they shall be the Priests of God and of Christ, and shall reigne with him a thousand yere.

And when the thousand yeeres are expired, Satan shall be loosed out of his prison,

And shall goe out to decieue the people, which are in the foure quarters of the earth: *euē* Gog and Magog, to gather them together to battell, whose number is, as the sand of the sea.

And they went vp into the plaine of the earth, and they compassed the tents of the Saints about: and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

And the deuill that decieued them, was cast into a lake of fire and brimstone, where that beast and that false prophet are, and shall be tormented euē day and night for euermore.

And I saw a great white throne, and one that fate on it, from whose face fled away both the earth and heauen, and their places was no more found.

And I saw the dead, both great & small stand before God: and the booke were opened, and another booke was opened, which is the booke of life, & the dead were iudged of those things, which were written in the booke, according to their workes.

And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, which were in them: and they were iudged every man according to their workes.

And death and hell were cast into the lake of fire: this is the second death.

Whosoever was not found written in the booke of life, was cast into the lake of fire.

CHAP. XXI.

He that writeth vpon Hierusalem descending from heauen, & the bride the Lambes wife, & the German building of the citie, is: & the first wall precious stones: 22 which temple the Lambes.

And I saw: a new heauen, and a new earth: for the first heauen, and the first earth were passed away, and there was no more sea.

And I Iohn saw the holy citie new Hierusalem come downe from God out of heauen, prepared as a bride trimm'd for her husband.

And I heard a great voice out of heauen, saying, Behold, the Tabernacle of God is with men, and

he will dwell with them: and they shall be his people, and God himselfe shall be with them.

And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed.

And he that fate vpon the throne, said, *Hold, I make all things newe:* and he said vnto me, Write: for these wordes are faithfull and true.

And he said vnto me, It is done, I am Alpha and Omega, the beginning and the end: I will giue to him that is thirstie, of the well of the water of life freely.

He that ouercommeth shall inherite all things, and I will be his God, and he shall be my people.

But the fearful, and vnbelting, and the abominable and murderers, and whoremongers, and forcerers, and idolaters, and all liars shall haue their part in the lake, which burneth with fire and brimstone, which is the second death.

And there came vnto me one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come: I will shew thee the bride, the Lambes wife.

And hee carried mee away in the spirit to a great and an hie mountaine, and he shewed me that great citie, that holy Hierusalem, descending out of heauen from God,

Hauing the glory of God: and her shining was like vnto a stone most precious, as a Jasper stone cleare as crysfall.

And had a great wall and hie, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

On the East part there were three gates, and on the North side three gates, and on the South side three gates, and on the West side three gates.

And the wall of the citie had twelue foundations, and in them the Names of the Lambes twelue Apostles.

And he that talked with me, had a golden reed, to measure the citie withall, and the gates thereof, and the wall thereof.

And the citie lay square, and the length is as large as the breadth of it, and he measured the citie with the reede, twelue thousand furlongs: and the length, and the breadth, and the height of it are equall.

And he measured the wall thereof, an hundred forty and foure cubits, by the measure of man, that is, of the Angel.

And the building of the wall of it was of Iasper: and the citie was pure golde, like vnto cleere glasse.

And the foundations of the wall of the citie were garnished with all manner of precious stones: the first foundation was Iasper: the second of Saphire: the third of Chalcodonie: the fourth of an Emeraude:

The fifth of a Sardonyx: the sixth of a Sardius: the seventh of a Chrysolite: the eighth of a Beryl: the ninth of a Topaze: the tenth of a Chrysolite: the eleventh of a Iacynth: the twelfth an Acheryst.

And the twelue gates were twelue pearles, and euery gate is of one pearle, and the street of the citie is pure golde, as shining glasse.

And I saw no Temple therein: for the Lord God almightie and the Lamb are the Temple of it.

a For indignation was committed to the church, as to men: but they were to be led: not that they were office: was given vnto them.

Ex 4.2.3.4.

b As if he said, I saw much that the whole fire of the earth, how great power is, how filled.

Ex 3.1.2. and 3.1.3.4.5.

Ex 3.1.2.3.4.5.

Ex 3.1.2.3.4.5.

Ex 3.1.2.3.4.5.

a Their let and inheritance as it were.

b A Hierusalem red figure hath equal feet, and straight corners, and therefore the Grecians call by this name the things that are round, and of continuance, and perfect. He addeth also, because the Angel had the figure of a man.

c By these few words the breadth places of the citie.

A briefe Table of the interpretation of the proper names which are chiefly found in the Olde Testament, wherein the first number signifieth the chapter, the second the verse.

Whereas the wickedness of time, and the blindness of the former age hath bene such, that all things altogether have bene abused and corrupted, so that the very right names of persons of the holy men named in the Scriptures, have bene forgotten, and now seeme strange unto vs, and the names of persons that should ever have some godly aduancements in them, and should be memorials and mark of the children of God recited into his household, have bene hereby also changed, and made the signes and badges of idolatrie and bestiall superstition: we haue now set forth this Table of the names that be most used in the Olde Testament, with their interpretations, as the Hebrew importeth, partly to call backe the godly from the abuse, when they shall know the true names of the godly Fathers, and what they signifie, that their children now named after them, may haue testimonies by their very names, that they are within that faithfull familie that in all their doings had euer God before their eyes, and that they are bound by these their names to serue God from their infancy, and haue occasion to praise him for his works wrought in them, and their fathers, but chiefly to restore the names to their euergiste, whereby many places of the Scriptures and secret mysteries of the holy Ghost shall better be understood, we haue meddled rarely with the Greeke names, because their interpretation is vncertaine, and many of them are corrupted from their originall, as we may also see these Hebrew names (as in the margin of this Table, which haue bene corrupted by the Grecians, Now for the other Hebrew names that are not here interpreted, let not the diligent Reader be carefull: for he shall finde them in places most conuenient amongst the annotations: as least so many as may seme to make for any edification, and vnderstanding of the Scriptures.

Aron, or Aharon, a teacher. Exo. 4. 14.
Abda, a servant. 1. King. chap. 4. ver. 6.
Abdel, a servant of God. Iere. 36. 26.
Abdi, my servant. 1. Chro. 6. 7.
Abdiand, a servant of the Lord. 1. King. 18. 3. and
Adias Obadiah, one of the twelue Prophets.
Abdiel, the same. 1. Chro. 5. 15.
Abel-nego, a servant of shining. Dan. 1. 7.
Abel, mourning the name of a city. Iudg. 11. 33.
1. Sam. 31. 2. Habel, the name of a man, doth signifie rapine. Gene. 4. 2.
Abagatha, father of the winepresse. Epher. 5. 10.
Abagtha, Abiah, the will of the Lord. 2. Chro. 29. 1.
Abiam, father of the sea. 1. King. 14. 31.
Abiafaph, a gathering father. 1. Chro. 6. 23. Exo. 6. 24.
Abiathar, father of the remnant, or excellent fa-
ther. 1. Sam. 22. 20.
Abida, father of knowledge. Gene. 35. 4.
Abidan, father of iudgement. Num. 1. 11.
Abiel, my father is God. 1. Sam. 9. 16.
Abiezer, the fathers helpe. Iob. 17. 2.
Abigail, the fathers ioy. 1. King. 1. 35.
Abihail, the father of strength. Num. 3. 35.
Abihu, he is a father. Exod. 6. 23.
Abihud, the father of praise. 1. Chron. 8. 3.
Abileen, lamentable. Luk. 3. 12.
Abimeael, a father from God. Gene. 10. 23.
Abimelech, the kings father, or a father of coun-
sell, or the chiefe king. Gene. 10. 3.
Aminadab, a father of a vow, or of a free minde,
or prince. 1. Sam. 16. 8.
Abinoam, father of beautie. Iudg. 4. 6.
Abiron, an high father. 1. King. 16. 34.
Abihaz, the fathers ignorance. 1. King. 1. 35.
Abihur, the fathers reward. 1. Sam. 26. 6.
Abihalom, the fathers peace, or the peace of the
father. 1. Sam. 1. 5.

Abihua, the father of saluation. 1. Chro. 5. 4.
Abihur, the father of a long, or of a wall, or of
rightcounselle. 1. Chro. 3. 29.
Abital, the father of the dew. 2. Sam. 3. 4.
Abitob, the father of goodnesse. 1. Chro. 3. 21.
Abner, the fathers candle. 1. Sam. 23. 50.
Abram, an high father. Gene. 11. 31.
Abraham, a father of a great multitude, as the
name was changed. Gene. 17. 5.
Abshalom, a father of peace, or the fathers peace,
or reward. 2. Sam. 3. 3.
Achan, troubling Iosh. 7. 1. who is called A.
char. 1. Chro. 2. 7.
Adadazer, reads Adazer, beautifull helpe.
2. Sam. 8. 3. and 1. Chron. 18. 3.
Adaiah, the witness of the Lord. 1. Chro. 6. 41.
Adalub, puerile. Epher. 9. 8.
Adam, man, earthly, reads Gene. 5. 2.
Adiel, the witness of God. 1. Chro. 4. 36.
Adoniah, the Lord is the ruler. 2. Sam. 3. 4.
Adonibezek, the Lord is thunder. Iudg. 3. 5.
Adonikam, the Lords risen. Ezer. 2. 13. & 8. 1.
Adoniram, the high Lord. 1. King. 4. 6.
Atonizeck, the Lords iulce. Iosh. 10. 1.
Agabus, a grasshopper. Actes 11. 28.
Agar, a stranger. Gene. 16. 1. Gala. 4. 24.
Ahor, taking, or possessing. 2. King. 16. 7.
Ahasueros, a prince or head. Dan. 9. 1.
Ahban, a brother of vnderstanding. 1. Chro. 3.
29.
Ahiah, brother of the Lord. 1. Chro. 3. 5.
Ahimaz, brother of counsell. 1. Sam. 14. 50.
Ahimam, brother of the right hand. Num. 13. 23.
Ahimelech, a kings brother. 1. Sam. 21. 4.
Ahimoth, a brother of death. 1. Chro. 6. 25.
Ahinoam, the brothers beautie. 1. Sam. 14. 15.
Ahior, the brothers light. Iudeth 5. 5.
Ahilab, an hartie brother. Iudeth 1. 31.
Ahrab, a sweet smelling melody. 2. Chro. 8. 1.
Ahikam, a brother aniling, or warming. 1. King.
22. 12.
Ahier, the brothers love. Num. 1. 19.

Abisue
Ahib
Ahibub
Abesalom
Abesalom
Abesalom
Hadad
Adaias
Adalia
Adonias
Adonias
Hager
Achas
Ahasueros
Ahior
Ahalab
Aharab
Aharab
Ahior

The first Table

Aboliah, a mansion or dwelling in her selfe.
Abolihah, my mansion in her. Ezek. 3. 4.
Abud, praising or confessing. Iudg. 3. 5.
Abu, high. 1. Chro. 1. 40.
Amalek, alicking people. Gene. 36. 12.
Amariah, the Lord said, or the lambe of the Lord.
Zeph. 1. 1.
Amal, sparing the people. 2. Sam. 27. 25.
Amathi, the gift of the people. 1. Chro. 6. 35.
Amathi, the treading of the people. Neh. 11. 12.
Amathiah, the burden of the Lord. 2. Chro. 17. 16.
Amithi, true or fearing. 1. King. 1. 42.
Ammiel, a people of God, or God with mee.
1. Chro. 3. 5.
Ammitihada, the people of the Almighty. Numb.
1. 21.
Amnon, a people. Gene. 19. 38.
Amnon, faithfull. 2. King. 2. 18.
Amos, a burden, one of the twelve Prophets.
Amor, strong, the father of Ishai. 1. Sam. 1. 1.
Amzi, strong. 1. Chro. 6. 46.
Anah, afflicting, answering, or singing. Gen. 36.
3. & Hanaa, gracious or mercifull. 1. Sam. 1. 23.
Ananias, the cloud of the Lord. Act. 5. 1.
Andreas, manly. Mat. 4. 18.
Anub, a grape. 1. Chro. 4. 8.
Anupis, for all, or against all. Reue. 2. 13.
Apadeno, the wrath of his Iudgement, or the ta-
bernaclis of his palace. Dan. 11. 46.
Apollo, a destroyer. Act. 18. 24. the name also of
an idole.
Appl, a bringing forth, or increasing. Philemon 3.
Aram, height, or their curse. Gene. 10. 13.
Arbel, Bel, or God hath auenged. Hof. 10. 14.
Archelaus, a prince of the people. Mat. 2. 22.
Arel, the altar of God. Gene. 46. 16.
Aretas, vertuous. 2. Macca. 5. 8.
Arathah, he feruent to spoyle. Ezra 7. 21.
Aza, a physician. 1. King. 15. 8.
Aziel, God hath wrought. 2. Sam. 2. 18.
Aziph, gathering. 1. Chro. 6. 39.
Azharelah, the blessednes of God. 1. Chro. 35. 2.
Azhel, an oldfeste. Gene. 46. 31.
Azhel, blessednesse. Gene. 30. 13.
Azhel, the worke of God. 1. Chro. 4. 35.
Azhur, blessed or trailling. Gene. 10. 22.
Azmodes, a destroyer. Tob. 3. 8.
Azyages, gouernour of the cite. Dan. 13. 65.
Atarah, a crowne. 1. Chro. 2. 26.
Atrahiah, the time of the Lord. Neh. 11. 4.
Athaliah, time for the Lord. 2. King. 8. 26.
Aza, strength. Ezra 3. 49.
Azariah, hearkning the Lord. Neh. 10. 9.
Azazel, the helpe of God. 1. Chro. 13. 6.
Azariah, helpe of the Lord. 2. King. 14. 21.
Azarakim, helpe rising vp. Neh. 11. 15.
Azmauech, strength of death. 2. Sam. 23. 31.
Azubah, forsaken. 1. King. 12. 43.
Azur, holpen, or helpe. Eze. 2. 1.
B
Aal, Baalim, lord, lords: the name of the idole
of the Sidonians, or a general name to all
idols, because they were as the lords and ow-
ners of all that worshipped them. 1. Sam. 7. 4.
Iudges 2. 13. and 3. 7.
Baadia, a master of knowledge. 1. Chro. 14. 7.
Baal-meon, the lord or master of the mansion of
the house, as also Baal-ibul, signifieth the same.
Loke 11. 15. Num. 32. 38.
Baal-zebub, the master of flies. 2. King. 1. 3.
Bamah, in affliction. 2. Sam. 7. 3.
Babel, confusion. Gene. 10. 10. and 11. 9.
Bacchides, one that holdeth of Bacchus, or a
drunkard. 2. Mac. 7. 8.
Bachenor, and Bacher, the same. 1. Macca. 12. 35.
Badajah, the Lord alone. Ezra 10. 15.
Baldad, oldeloue, or without loue. Iob. 8. 1.
Barachid, blessing God. Iob. 35. 2.
Barachiah, blessing the Lord. 2. Chro. 1. 1.
Bar-ionah, sonne of a dove. Mat. 16. 17.
Barabbas, the sonne of consolation. Act. 4. 36.
Barabbas, sonne of confusion. Mat. 27. 16.
Baruch, blessed Iere. 32. 12.
Bethsaba, the seuenth daughter, or the daughter
of an oath. 2. Sam. 11. 5.
Bathhua, the daughter of saluation. 1. Chro. 3. 5.
Belshazzar, without treasure, or searcher of trea-
sure. Dan. 5. 1.
Benaiiah, the Lords building. 1. Chro. 4. 36.
Beniamin, sonne of the right hand, who was first
called Benoni, the sonne of sorrow. Gen. 35. 18.
Beniah, the Lords creature. 1. Chro. 8. 21.
Berak, lightning. Iudges. 4. 6.
Bered, haile. 1. Chro. 7. 10.
Berthiah, the Lords daughter. 1. Chro. 4. 18.
Bezaleel, in the shadow of God. Exod. 31. 2.
Bileam, the ancient of the people. Num. 22. 5.
Bilbah, olde, or fading. Gene. 29. 39.
Boas, in power, or strength. Ruth. 2. 3.
C
Caiaphas, a searcher. Mat. 26. 57.
Calcol, nourishing. 1. King. 4. 31.
Caleb, as a heart. Num. 13. 7.
Canaan, a merchant. Gene. 9. 18.
Carmi, my vine. Gene. 46. 9.
Caseluhim, as pardoned. Gene. 10. 14.
Cephaz, a stone. Iohn 1. 43.
Cephar, a lionesse. Ezra 2. 35.
Cherub, a childe. Ezra 2. 59.
Chileah, the restreife of the father. 2. Sam. 3. 3.
Chilion, persir, or all like a dove. Ruth 1. 3.
Cilion, hope, or confidence. Num. 34. 21.
Clemens, meeke. Phil. 4. 3.
Cleopatra, the glory of the country. 1. Macca.
10. 57.
Col-hozeh, seeing all. Neh. 3. 15.
Coneniah, the stability of the Lord. 2. Chro. 31. 13.
Cosbi, a liar. Num. 25. 18.
Cusan, Cusi, blacke, or an Ethiopian. 2. Sam. 8.
21.
D
Dalaiah, the poore of the Lord. 1. Chro. 3. 24.
Daliah, a bucker or consumer. Iudg. 16. 4.
Damaris, a little wife. Act. 17. 34.
Dan, a iudgement. Gene. 14. 14.
Daniel, iudgement of God. Dan. 1. 6.
Dathan, flature or law. Num. 16. 1.
Dauid, beloued. 1. Sam. 17. 12.
Deborah, a word or a bee. Gene. 35. 8.
Delphon, a dropping downe. Ester 9. 7.
Degas, fauouring the people. Col. 4. 14.
Demophon, slaying the people. 2. Mac. 12. 3.
Deu-el, know God. Num. 1. 14.
Diblam, a cluster of figges. Hof. 1. 3.
Didymus, a twinne. Iohn 11. 16.
Dinai, iudgement. Gene. 30. 31.
Diotrophes, nourished of Iupiter. 3. Iohn 9.
Difham, a threshing. Gene. 36. 21.
Dodanah, loue. 2. Chro. 20. 37.

Dodanim Dodanim, beloved. Gen. 10. 4.
Doeg, carefull. 1. Sam. 1. 7.
Dorcea, a Doe. Acts. 9. 39.
Dorda generation of knowledge. 1. King. 4. 31.
Dofitheus, given to God. 1. Mac. 12. 19.

E

Eber, passing or passage. Gen. 10. 24.
Eden, pleasure. 1. King. 19. 12.
Eder, a flocke. 1. Chron. 23. 23.
Edom, reddie or earthie. Gen. 25. 30.
Efchanan the mercie of God. 1. Sam. 23. 24.
Eldah, the loue of God. Gen. 25. 4.
Eldad, the loue of God. Num. 11. 26.
Eledah, witnesse of God. 1. Chron. 7. 21.
Eledah, the worke of God. 1. Chron. 2. 39.

Elexazari Elexazari, the helpe of God. Exod. 6. 23.
Eliab, my God the father. Numb. 26. 8.
Eliab, God the Lord. 1. Chron. 8. 27.
Eliakim, God arifeth. 1. Sa. 22. 20.

Eliam, the people of God. 1. Sam. 13. 34.
Eliathab, the Lord increaseth. Num. 1. 14.
Eliathub, the Lord returneth. 1. Chron. 3. 24.
Eliathah, thou art my God. 1. Chron. 25. 4.
Elihoenai, to the Lord mine eyes. 1. Chron. 26. 3.
Elihad, the beloved of God. Num. 34. 22.
Elihu, he is my God. 1. Chron. 12. 20.

Eliemelech, my God the King, or the counsell of God. Ruth. 1. 2.

Elioenai, to him mine eyes. 1. Chron. 3. 23.

Eliphal, a miracle of God. 1. Chron. 11. 35.

Eliphalel, the God of deliverance. 1. Sam. 5. 16.

Elihu, my God faueth. 1. Kings 19. 16.

Elihu, the lambe of God. Gene. 10. 4.

Elihu, my God judgeth. 1. Chron. 23. 1.

Elihu, the orbe of God, or the fulnes of God. Exod. 6. 23.

Elihu, the strength of God. Num. 1. 5.

Elihu, the zeale of God. Exod. 6. 24.

Elmodad, God meafureth. Gen. 10. 26.

Elmodad, Gods gift. 1. Sam. 26. 23.

Elphad, Gods worke. 1. Chron. 8. 11.

Elphad, God my strength. 1. Chron. 12. 5.

Elymas, a corrupter or forcerer. Acts. 13. 8.

Enos, man, or miserable. Gen. 4. 26.

Enos, Epaphroditus, pleasant. Philip. 2. 25.

Enos, Epeneres, laudable. Rom. 16. 5.

Ephah, weatie. Gen. 25. 4.

Epher, diff. Gen. 25. 4.

Ephraim, fruitful, or encreasing. Gen. 41. 52.

Ephraim, fruitful, or encreasing. Gen. 41. 52.

Ephraim, fruitful, or encreasing. Gen. 41. 52.

Ephraim, fruitful, or encreasing. Gen. 41. 52.

Ephraim, fruitful, or encreasing. Gen. 41. 52.

Ephraim, fruitful, or encreasing. Gen. 41. 52.

Gad, a band or garison. Gen. 30. 17.

Galal, a rolle. 1. Chron. 9. 15.

Gamatel, Gods reward. Acts. 5. 34.

Gamarai, a confuming of the Lord. 1. Chron. 29. 3.

Gazabar, a treafurer. Ezra. 1. 8.

Gedaliah, the greatnesse of the Lord. 1. Chron. 38. 1.

Gedon, a breake or destroye. Iudg. 6. 13.

Gehazi, valley of vision. 1. Kings. 4. 12.

Gen, a pilgrime or stranger. Gen. 46. 21.

Ginath, a garden. 1. King. 16. 21.

Gog, a rooffe of an houfe. Ezek. 38. 2.

Goliath, a captiuitie. 1. Sam. 7. 4.

Gomer, a confumer. Gen. 10. 2.

Gorgias, terrible. 1. Macc. 3. 38.

H

Abakkuk, a waffler. Hab. 1. 1.

Habazaniah, the hiding of the Lords shield. 1. Chron. 35. 3.

Habiah, the hiding of the Lord. Nehem. 7. 63.

Hacaliah, waiting of the Lord. Nehem. 10. 1.

Hadad, joy. Genesis. 25. 15. 1. Chron. 1. 30.

Hagab, a grasshopper. Ezra. 2. 46.

Haggiah, the Lords kaff. 1. Chron. 6. 30.

Ham, Hamathi, indignation, or heat. Gen. 10. 18.

Hamdan, heare of judgement. Genesis. 36. 26.

Hamul, merciful. Gen. 46. 12.

Hanameel, the mercie of God. 1. Chron. 3. 7.

Hananeel, the grace of God. Neh. 3. 1.

Hanani, gracious, or merciful. 1. Kings. 16. 7.

Hananiah, grace of the Lord. 1. Chron. 37. 13.

Harim, dedicate to God. 1. Chron. 34. 8.

Hafadiah, the mercie of the Lord. 1. Chron. 3. 20.

Hattal, an howling for fenne. Ezra. 2. 57.

Hauah, liuing, or giuing life. Gen. 3. 20.

Hazael, seeing God. 1. King. 19. 17.

Hazarah, seeing the Lord. Neh. 11. 5.

Heber, a companion. Gen. 46. 17.

Helkiah, the portion of the Lord. 1. Chron. 18. 18.

Henoch, taught or dedicate. Gen. 5. 18.

Hepher, a digger or deluer. 1. Chron. 4. 6.

Hephtai, my delight in her. 1. Kings. 21. 1.

Heih, feare or breaking. Gen. 33. 3.

Hezir, or Hezro, Hefion, Afah, Eliu. Gen. 46. 12.

Hid, the Lord ftreeth. 1. King. 16. 34.

Hiram, the height of life. 1. Sam. 5. 11.

Hizkiah, the strength of the Lord. 1. Chron. 18. 1.

Hobab, beloved. Num. 10. 29.

Hori, a prince. Gen. 36. 22.

Hofai, faluation. 1. Chron. 4. 1.

Hofea, faluation. Hof. 1. 1.

Hofa, trufting. 1. Chron. 16. 10.

Hotham, a feake or figne. 1. Chron. 7. 33.

Hoziel, feeling God. 1. Chron. 23. 9.

Hul, sorrow or infirmite. Gen. 10. 23.

Hur, libertie, or prince. 1. Chron. 4. 1.

Hufnah, haffing. 1. Chron. 4. 4.

I

Iaakob, a fupplanter. Gen. 25. 18.

Iaakan, destroying. 1. Chron. 5. 13.

Iaafiel, the worke of God. 1. Chron. 11. 47.

Iaazaniah, the hearkening of the Lord. 1. Chron. 3. 3.

Iabal, bringing or budding. Gen. 4. 20.

Iabefh, drought. 1. King. 15. 10.

Iabez, sorrow. 1. Chron. 4. 9.

Iabin, vnderftanding. Iofh. 11. 17.

Iachin, ftability. Gen. 46. 10.

Iadiah, knowing the Lord. Ezra. 2. 36.

Iael, a Doe, or afcending. Iudg. 4. 17.

Iahalliel, praifing God. 1. Chron. 4. 16.

Iahaziah

Gamariah

Gedaliah

Gedon

Gidion

Gicai

Gog

Goliath

Gomer

Gorgias

H

Abakkuk

Habazaniah

Habiah

Hacaliah

Hadad

Hagab

Haggiah

Ham

Hamdan

Hamul

Hanameel

Hananeel

Hanani

Hananiah

Harim

Hafadiah

Hattal

Hauah

Hazael

Hazarah

Heber

Helkiah

Henoch

Hepher

Hephtai

Heih

Hezir

Hid

Hiram

Hizkiah

Hobab

Hori

Hofai

Hofea

Hofa

Hotham

Hoziel

Hul

Hur

Hufnah

I

Iaakob

Iaakan

Iaafiel

Iaazaniah

Iabal

Iabefh

Iabez

Iabin

Iachin

Iadiah

Iael

Iahalliel

Iahaziah

| | | | |
|-----------------|--|---|------------|
| Iahzeel | Iahziel, God hasteth Gen. 46. 24. | Iokhan, an offence Gen. 25. 2. | Iechfan |
| Aziel | Iahaziel, seeing God. Ezra 8. 5. | Ioktan, a little one. Gen. 10. 25. | Iechan |
| Achoel, Iahiel | Iahel, hope in God or beginning in God. Gen. 46. 14. | Ionah, a dove. 2. King. 1. 4. 25. | Iehonadab |
| Iahiel | Iair, lightened. Deut. 3. 14. | Ionadab, voluntarie or willing. 2. Sam. 15. 5. | Iehonathro |
| Iairus | Iakin, stabilising. 1. Chro. 8. 19. | Jonathan, the gift of the Lord. Iudg. 18. 30. | Iehofabab |
| Iambres | Iambri, rebellious. 1. Macc. 9. 37. | Ioseph, encoring. Gen. 30. 24. | Iehofabab |
| Ambri | Iamin, right hand. Gen. 46. 10. | Ioshabab, the fumes of the Lord. 2. Chro. 22. 11. | Iehofabab |
| Iamrah | Iamuel, God is his day. Gen. 46. 10. | Ioshiah, the fire of the Lord. 2. King. 22. 3. | Iehofabab |
| Iemuel | Ianohab, resting. Iosh. 16. 6. | Iotham, perfite. 2. Kings 15. 32. | Iofiah |
| | Ianum, sleeping. Iosh. 15. 33. | Iozabad, endowed. 1. Chro. 12. 20. | Iphediah |
| | Iapheth, persuading and enticing. Gen. 5. 32. | Iphidiah, the redemption of the Lorde. 1. Chro. 8. 25. | |
| Iaphie | Iaphia, lightning. 2. Sam. 5. 15. | Iphrah, opening. Iudg. 11. 11. | |
| Iapeel | Iarephel, health of God. Iosh. 18. 27. | Ira, a watchman. 1. Chro. 11. 28. | Iras |
| | Iarib, fighting or auenging. 1. Chro. 4. 24. | Irad, a wilde asse. Gen. 4. 18. | |
| Iasar | Iashen, ancient. 2. Sam. 23. 32. | Iriah, the fere of the Lord. Iere. 37. 12. | Iriah |
| Iasub | Iashet, righteous. Iosh. 10. 13. | Irmeiah, exalting the Lord. 1. Chro. 5. 24. | Ieremias |
| Iathanael | Iathub, a returning. 1. Chro. 7. 1. | Ishacar, a wages. Gen. 30. 18. | Ishacar |
| Iether | Iahniel, a gift of God. 1. Chro. 26. 3. | Ishai, a gift or oblation. Ruth. 4. 17. | Ieshai |
| Ietirai | Iatir, a remnant or excellent. Iosh. 15. 48. | Ishbofeth, a man of shame. 2. Sam. 2. 12. | Scarior |
| Ionia | Iethi, Ichro, Ichron, the same. | Ishcarior, an hireling, or man of death. Mat. 10. 4. | Iscarior |
| Ianzel | Iauan, making sadde. Gen. 10. 2. | Ishmael, God hath heard. Gen. 16. 11. | |
| | Iaziel, the strength of God. 1. Chro. 15. 18. | Ishob, good man. 2. Sam. 10. 8. | |
| | Iaziz, brightness. 1. Chro. 27. 31. | Izrael, a prince of God, or preuailling with God. Gen. 35. 10. | |
| Ibhar | Ibhac, chosen. 2. Sam. 5. 15. | Ithamar, wo to the change. Exod. 6. 23. | |
| Iaddo | Ichabod, where is glory? 1. Sam. 4. 22. | Ithai, strong. 2. Sam. 23. 29. | Itri, Irai |
| Chonias | Iddo, his confession. 1. Chro. 27. 21. | Ithiel, God with me. Nehem. 11. 7. | Ithai |
| Ieddia | Ieconiah, stabilitie of the Lord. 1. Chro. 3. 16. | Iubal, bringing, or fading. Gen. 4. 21. | Ithiel |
| | Iedaiab, the hand of the Lord, or confessing the Lord. 1. Chro. 4. 37. | Iuchal, mightie. Iere. 38. 1. | Ithiel |
| Ieddidia | Iedidah, beloued. 2. Sam. 12. 25. | Izebel, wo to the house. 1. King. 16. 31. | Ithal |
| Iedidiah | Iediel, knowledge of God. 1. Chro. 7. 6. | Izhac, laughter. Gen. 17. 19. | Ithal |
| Iediel | Ieduthun, confessing. 1. Chro. 9. 16. | Izrahiah, the Lord ariseth, or the clearens of the Lord. 1. Chro. 7. 5. | Izrahiah |
| Iediah | Iehiah, the Lord liueth. 1. Chro. 15. 24. | Izrael, the seed of God. Iosh. 15. 56. | |
| Iehieli | Iehiel, God liueth. 1. Chro. 26. 22. | | |
| Ioadan | Iehoadan, the Lords pleasure. 2. Kings 14. 3. | | |
| Ioadas | Iehobas, the possession of the Lorde. 2. King. 23. 34. | | |
| Ieas | Iehoshaf, the fire of the Lord. 2. King. 11. 21. | | |
| Ionan, Iobanias | Iehohanan, grace or mercy of the Lorde. 1. Chro. 26. 3. | | |
| | Ieholada, the knowledge of the Lorde. 2. Kings 11. 5. | | |
| Ioaicim | Iehoiakim, the rising or auenging of the Lorde. 2. Kings 23. 34. | | |
| Iofaphat | Iehozaphat, the Lord is the iudge. 1. Chro. 3. 10. | | |
| Iofedec | Iehofna, the Lords saluation. Zech. 3. 1. | | |
| Iuda, Iudah | Iehozadak, the iustice of the Lord. 1. Chro. 6. 14. | | |
| Iacanna | Iehudath, confession or praye. Gen. 29. 35. | | |
| | Iekatinah, the Lord shal arise, establish, or auenge. 1. Chro. 2. 41. | | |
| Iaphies | Iekodeam, the burning of the people. Iosh. 15. 56. | | |
| | Iephlet, deliuered. 1. Chro. 7. 32. | | |
| Iared | Iephunneh, beholding. Num. 13. 7. | | |
| Ieruel | Ierabemel, the mercie of God. 1. Chro. 2. 9. | | |
| | Iered, ruling. Gen. 5. 15. | | |
| | Ieriel, the feare of God. 1. Chro. 7. 2. | | |
| | Ierimoth, fearing death. 1. Chro. 7. 7. | | |
| | Ieroboam, encreasing the people. 2. King. 14. 25. | | |
| Ieroram | Ieroham, high. 1. Chro. 6. 27. | | |
| Ierobaal | Ierubbaal, let Baal auenge. Iudg. 6. 32. | | |
| Ielah, Ilaah | Ieshiah, saluation of the Lord. Isa. 1. 1. | | |
| Ieliah, Ilaah | Ieshua, a saviour. Mat. 1. 16. | | |
| Ielis | Iegal, redeemed. 1. Chro. 3. 23. | | |
| Iegal | Igdaliah, the greatness of the Lord. Iere. 35. 4. | | |
| Iobab | Itoab, willing or voluntarie. 1. Chro. 2. 16. | | |
| Iobiah | Iob, forowfull or hated. Iob 1. 1. | | |
| Iochabed | Iobamah, the building of the Lord. 1. Chro. 9. 8. | | |
| | Ioeched, glorious. Exod. 6. 20. | | |
| | Ioei, willing, or beginning. Ioei 1. 1. | | |

Maachab.

Maafiah.
Maala.
Maafel.
Maafias.
Maafias.

Maachabani.

Midian.

Mahalon.
Mahaliah.

Malachias.
Malaleel.
Malaleel.

Manoe.
Maonathi.
Mordecai.

Martanah.
Mantahanaim.

Martathias.
Mathias.
Melchiel.
Melchiah.
Melchisedek.

Anan.

Melias.

Manasse.
Merari.

Moula.

Melcha.
Milcab.

Micha.
Micah.
Michas.
Michaiah.

Maria.

Mofes.

M Aachathi, broken. 2. Kings 25. 23.
Mahazioth, fleeing a figure. 1. Chro. 35. 4.
Mahleiah, the protection of the Lord. 1. Chro. 33. 13.
Mahlah, weakminded, or a dancer. Num. 26. 33.
Maafin, my works. 1. Chro. 9. 12.
Maafiah, the works of the Lord. 1. Chro. 15. 18.
Maafiah, the strength of the Lord. 1. Chro. 34. 18.

Makaz, finishing, or watching. 1. Kings 4. 9.
Macbanai, my poore sonne. 1. Chro. 13. 13.
Machi, poore, or a smiter. Num. 13. 16.
Machir, selling, or knowing. Gene. 50. 23.
Madaia, a measure, or iudging. Gene. 10. 2.
Madan, life. Gene. 25. 2.
Magdalena, magnified, or exalted. Mat. 27. 56.
Magdiel, preaching God. Gene. 36. 43.
Magog, conueting, or melting. Gen. 10. 2.
Mahalah, infirmity, or sicknesse. 2. Chro. 11. 18.
Maharai, halting. 1. Chro. 11. 30.
Mahath, wiping away, or fearing. 1. Chro. 6. 35.
Malachi, my messenger, Mala. 1. 1.
Mahaleel, praying God. Gene. 5. 12.
Manzer, a bard. Deut. 3. 3.
Manahem, a comforter. 2. Kings 15. 14.
Manoach, rest. Judges 13. 2.
Maon, dwelling place. Iosh. 15. 55.
Mordechai, bitter, contrition. Ester. 2. 5.
Martha, bitter, or prouoking. Luke 10. 38.
Mattan, a gift. 2. Chro. 23. 27.
Martani, Martaniah, Martaniah, Matchanah, his g. ft. Ezra 10. 33.

Martichia, a gift of the Lord. 1. Chro. 9. 31.
Malchiel, God is my King. Gene. 46. 17.
Malchiah, the Lord is my King. Iere. 21. 1.
Malchi-zedek, a King of righteousness. Gene. 14. 10.

Malchishua, my King the fauour. 1. Sam. 14. 48.
Mehefabel, how good is God? Gene. 36. 39.
Mehuman, troubled. Ester. 1. 10.
Mehuael, teaching God. Gene. 4. 18.
Methushael, asking death. Gen. 4. 18.
Methushelah, spoyling his death. Gene. 5. 28.
Melariah, deliverance of the Lord. Nehe. 3. 7.
Menelus, strength of the people. 2. Mac. 4. 23.
Menasheh, forgetting. Gen. 41. 51.
Meraioth, bitterness. 1. Chro. 9. 11.
Merod, rebellious. 1. Chro. 4. 17.
Metha, saluation. 1. Chro. 3. 42.
Methusalem, the peace of the Lord. 1. Chro. 16. 1.
Methullam, peaceable. 1. Kings 22. 3.
Mephiboth, shame of mouth. 2. Sam. 4. 4.
Mehech, prolonging. Gen. 10. 2.

Milchah, a woman of counsel. Gen. 17. 19.
Milchom, their King or counsellor, the Idole of the Ammonites. 2. Kings 3. 13.
Mizzah, a dropping, or consuming. Gen. 39. 13.
Michah, poore, or smitten, or who is here? 2. Chro. 34. 20.

Michaiah, who is like the Lord? 2. Kings 22. 12.
Michael, who is like God? 1. Chro. 7. 3.
Michal, who is perfect? 1. Sam. 14. 49.
Mishael, who demanndeth? Exod. 6. 23.
Miriam, exalted, or teaching. Exod. 15. 20.
Mithredath, dissolving the Law. Ezra 1. 8.
Moab, of the father. Gen. 19. 37.
Mothab, drawn vp. Exod. 3. 10.

Mozab, found, or vilenoured. 1. Chro. 3. 46.
Mushah, amoynting, or vaile. 1. Kings 16. 18.
Mushi, departing. Exod. 6. 19.

N Aamah, beautiful. Gen. 4. 22.
Naaman, faire, or beautiful. Gen. 46. 13.
Naarah, a mayde, or watching. Iosh. 16. 7.
Naarah, a child of the Lord. 1. Chro. 3. 21.
Nabarioth, buddies, or prophecies. Gen. 25. 13.
Nabal, a foole. 1. Sam. 25. 3.
Nadab, a prince, or liberall. Exod. 6. 23.
Naggai, clearnesse. Luke 3. 35.
Nahaliel, the inheritance of God. Num. 27. 19.
Naham, Nahu, a comforter, or repentant. 1. Chro. 4. 19.

Nahas, a serpent. 1. Chro. 4. 13.
Nahor, hoarie, or angrie. Gen. 11. 32.
Naioth, beaute, or a dwelling place. 1. Sam. 19. 11.
Naphthali, waisting, or comparison. Gen. 30. 8.
Nathan, giuen. 2. Sam. 5. 14.

Nebuchad-rezzar, which is written for the most part in Ieremie, & sometime in Ezekiel, Nebuchad-rezzar, signifieth the mourning of the generation. Iere. 27. 8. & 34. 4.

Nepheg, weak. 2. Sam. 5. 15.
Nephthum, an opening. Gen. 10. 13.

Ner, a light. 1. Sam. 14. 51.
Nethanel, the gift of God. 2. Chro. 35. 9.

Nethaniah, a gift of the Lord. 2. Kings 25. 13.
Nimrod, rebellious. Gen. 10. 8.

Noadiah, the witness, or testification of the Lord. Ezra 8. 33.

Noah, rest. Gene. 5. 29.
Nogah, brightnesse. 1. Chro. 14. 6.

Nun, some, or posteritie. Num. 11. 9.

O Badiah, seruant of the Lord. 1. Chro. 35. 11.
Obed, a seruant. Judges 2. 28.
Obel, edom, the seruant of Edom, or a seruant. Edomites. 2. Sam. 6. 10.

Obil, borne, or brought. 1. Chro. 27. 30.
Omar, speaking, or exalting. Gen. 36. 11.

Onan, forow, strength. Gen. 36. 23.
Onan, forow, or Inquie: Gen. 38. 4.

Ophel, a towre, or darknesse. 2. Chro. 33. 14.
Ophir, alhes. Gen. 10. 29.

Ornan, reioicing. 1. Chro. 21. 18.
Orpah, a netke. Ruth. 1. 4.

Orthas, recossed. 1. Mac. 15. 37.
Othni, my time. 1. Chro. 26. 7.

Otholiah, time to the Lord. 1. Chro. 8. 16.
Othoniel, the time of God. Iosh. 15. 19.

Ozariah, the strength of the Lord. 1. Chro. 13. 21.
Ozziel, the helpe of God. 1. Chro. 27. 19.

P Agiel, God hath mer. Num. 1. 13.
Paisi, praying, or iudging. Nehe. 5. 35.

Palti, deliverance of God. Num. 13. 10.
Paltiel, deliverance of God. Num. 34. 26.

Palu, maruelous. Gene. 46. 9.
Paroh, vengeance. Exod. 8. 1.

Paruah, flourishing, or seeing. 1. Kings 4. 17.
Pashur, encreasing liberie. Iere. 10. 3.

Pekahiel, the redemption of God. Num. 34. 26.
Pedaah-zur, a mightie redeemer. Num. 1. 10.

Pedaiah, the Lords redeemer. 2. Kings 22. 1.
Pekaiab, the Lords opening. 2. Kings 15. 22.

Pelaiah, the miracle of the Lord. 1. Chro. 3. 24.
Pelaiah, a miracle of the Lord. Nehe. 8. 7.

Pelaiah, deliverance of the Lord. 1. Chro. 3. 21.
Peleg, a diuision. Gen. 10. 35.

Peter, deliverance. 1. Chro. 3. 33.
Penuel, seeing God. 1. Chro. 4. 4.

¶ Jij.

¶ Perth

Noeman.
Naarah.
Narah.
Neb.
Naboth.
Nagge.
Nahamani.
Nahali.

Nabuchodo-
noloz.
Naphruhim.
Nemrod.

Obdias.
Abdias.
Ebed.

Oman.
Aunan.
Ophrah.

Athaliah.
Othniel.
Oziah.
Azariah.
Azriel.

Phalali.

Phasias.
Phallo.
Pharoh.

Phadassur.
Adaiah.
Pekahiah.

Phalotian.
Phalotian.
Pelech.
Phanah.

A Pharez.

Perithiah.

Phinees.

Phincias.

Roboam.

Rehobom.

Raphael.

Raguel.

Rebecca.

Rebeckah.

Sabatha.

Sabrecha.

Saba, Sheba.

Sheal Saul.

Saaph.

Sacer.

Shageb.

Shellum.

Shallum.

Shalmah.

Shallma.

Shalmon.

Shamma.

Salathiel.

Shaba.

Sechir.

Sechianah.

Shaph.

Pereth, a horseman. 1. Chro. 7. 16.

Perez, a division. Gen. 38. 39.

Peruah, a division. Ezra 3. 55.

Perthiah, the Lord openeth. Ezra 10. 33.

Phicol, the mouth of all. Gen. 31. 32.

Phineas, a bold countenance. Num. 25. 7.

Phish, a mouth. Gen. 46. 13.

Raamah, thunder of the Lord. Nehe. 7. 7.

Raddai, ruling. 1. Chro. 2. 14.

Rahab, proud or strong. Ios. 2. 1.

Raham, mercy or compassion. 1. Chro. 2. 44.

Rahel, a sheepe. Gen. 29. 9.

Ram, high. 1. Chro. 2. 39.

Ramiah, exaltation of the Lord. Ezra 10. 25.

Rapha, release, or medicine. 1. Chro. 8. 2.

Rearah, a vision of the Lord. 1. Chro. 5. 5.

Reba, the fourth. Ios. 13. 21.

Rechab, a rider. 2. Kings 10. 15.

Reelaiah, a shepherd to the Lord. Ezra 2. 2.

Rehabeam, dilating the people. 1. Kings 11. 43.

Rehum, pitfull, or pined. Ezra 2. 2.

Remaliah, the exaltation of the Lord. 2. Kings

15. 27.

Raphael, medicine of God. 1. Chro. 26. 7.

Rephaiah, medicine of the Lord. 1. Chro. 3. 21.

Reu, his shepherd. Gen. 1. 19.

Reuben, the sonne of vision, so named, because the

Lord did see his mothers affliction. Gen. 29. 32.

Reuel, a shepherd of God. Exod. 3. 18.

Rezon, a secretarie, or leane. 1. Kings 11. 33.

Ribai, strite, or encresled. 2. Sam. 23. 29.

Ribkah, fed. Gen. 22. 23.

Rinnah, a song or reioicing. 1. Chro. 4. 20.

Ripbath, medicine or release. Gen. 10. 3.

Rogel, a foemen, or an accuser. Ios. 15. 7.

Ruth, watered, or filled. Ruth 1. 4.

S.

Sabtah, a compass, or olde age. Gen. 10. 7.

Sarah, a lady or dame. Gen. 17. 15.

Sarai, my dame or mistresse. Gen. 11. 29.

Seba, a compass. Gen. 10. 7.

Seled, affliction. 1. Chro. 2. 20.

Semachiah, cleaving to the Lord. 1. Chro. 26. 7.

Shaal, Shaul, asked. Ezra 10. 39. 1. Sam. 9. 2.

Shaaaph, flying, or thinking. 1. Chro. 4. 7.

Shabberhai, my rest. Nehe. 11. 16.

Shachir, wages. 1. Chro. 11. 35.

Shage, ignorant. 1. Chro. 11. 34.

Shallum, peaceable. 2. Kings 15. 10.

Shalman, peaceable. Hose. 10. 14.

Shalmon, peaceable. Ruth 4. 11.

Shamgar, desolation of the stranger. Judges 3. 31.

Shammah, desolation, destruction. 1. Sam. 16. 9.

Shammua, obedient. Num. 12. 5.

Shaphah, a cony, or one hid. 1. Chro. 5. 12.

Shaphar, a Iudge. Numb. 13. 6.

Sharzer, a treasurer. 2. Kings 19. 37.

Shedlith, asked of God. Hag. 1. 1.

Shethiah, the gate of the Lord. 1. Chro. 8. 38.

Sheba, captiue. Gen. 10. 7.

Shebarim, hope. Ios. 7. 5.

Shether, hope, or wheate. 1. Chro. 2. 48.

Sheccaniah, the habitation of the Lord. 1. Chro. 3. 21.

Shechem, a part, or portion. Num. 26. 31.

Shedeur, a field of fire, or the light of the almighty. Num. 1. 5.

Shirgub, exalted. 1. Kings 16. 7. 46.

Shachariah, the morning of the Lord. 1. Chro. 8. 26.

Shen, rough, or hairy. Gen. 36. 30.

Shelah, dissoluing. Gen. 38. 5.

Shelah, sending, or spoiling. Gen. 10. 14.

Shelemiah, peace of the Lord. Ezra 10. 39.

Sheleph, drawing out. Gen. 10. 26.

Sheleth, a captain. 1. Chro. 7. 35.

Shelomith, peaceable. Leuit. 24. 11.

Shelomih, peaceable. 2. Sam. 5. 14.

Shelumiel, the peace of God. Num. 1. 6.

Shemaiah, hearing the Lord. 1. Chro. 4. 37.

Shemariah, the keeping of the Lord. Ezra 10. 33.

Shemed, destroying. 1. Chro. 8. 12.

Shemer, a keeper. 1. Kings 16. 24.

Shemida, a name of knowledge. Num. 26. 33.

Shemuel, appointed of God. 1. Chro. 7. 2.

Shemuel, heard of God. 1. Sam. 1. 20.

Shephatiah, the Lord iudgeth. 2. Sam. 3. 4.

Sheralah, a prince of the Lord. 1. Chro. 4. 14.

Sherug, a bough, or plant. Gen. 11. 10.

Sheth, let or put. Gen. 4. 25.

Sheath, a remnant or hid. Est. 1. 14.

Sheu, vanitie. 1. Chro. 2. 49.

Shichiah, the protection of the Lord. 1. Chro. 8. 10.

Shimei, hearing, or obedient. Exod. 6. 17.

Shimeon, hearing, or obedient. Gen. 29. 33.

Shimthion, the second time, because the Angel

appeared the second time at the prayer of

his father. Judges 13. 24.

Shiptan, a Iudge. Num. 34. 24.

Shirah, faire. Exod. 1. 15.

Shobab, returned. 2. Sam. 5. 14.

Shobal, a path. Gen. 36. 20.

Shobnah, a builder. 2. Kings 18. 18.

Shua, crying, or fauing. Gen. 38. 2.

Shuah, praying, or humiliation. Gen. 35. 3.

Shubael, the returning of God. 1. Chro. 24. 20.

Shuhah, a pic. 1. Chro. 4. 11.

Shumathi, renowned. 1. Chro. 2. 53.

Shuni, changed, or sleeping. Gen. 46. 16.

Sithri, my secret. Exod. 6. 22.

Sodi, my secret. Num. 13. 11.

Suab, rooting vp. 1. Chro. 7. 36.

T.

Tabeel, good God. Isa. 7. 6.

Tahath, hasting. Gen. 22. 24.

Tahath, feare. 1. Chro. 6. 37.

Talmaj, a furrow. Ios. 15. 14.

Tamar, a palm tree. Gen. 38. 6.

Tanhumeth, consolation. Iere. 40. 8.

Talmou, dew prepared. 1. Chro. 9. 17.

Tagbar, a little one. 1. Kings 4. 11.

Tebah, a cooke. Gen. 22. 24.

Teinnah, mercifull, or prayer. 1. Chro. 4. 12.

Terah, smelting. Gen. 11. 24.

Tiknah, hope. 2. Kings 22. 14.

Tilon, murmuring. 1. Chro. 4. 30.

Tiras, a destroyer. Gen. 10. 2.

Tithanah, a searcher of mercy. 1. Chro. 2. 48.

Tiria, a search. 1. Chro. 4. 16.

Toash, a dart. 1. Chro. 6. 34.

Tobiah, the Lord is good. Ezra 2. 60.

Togarmah, strong, or bonie. Gen. 10. 3.

Tolu, lining. 2. Sam. 1. 1.

Tola, a worme. Gen. 46. 13.

Tom, a twine. Matth. 10. 3.

Tubal, borne, brought, or worldly. Gen. 10. 2.

Tubal-kain, worldly possession. Gen. 4. 22.

Vaniah,

Seir.

Salmiah.

Salomon.

Shmaiah.

Shamariah.

Semuel.

Samuel.

Seraiah.

Serug.

Seth.

Sedna.

Shimeah.

Simon.

Samion.

Shiphah.

Sobab.

Shobah.

Sua.

Shubael.

Shuah.

Tabel.

Tahath.

Tholmah.

Thamar.

Tanchemeth.

Tikvah.

Thilon.

Thogorma.

Thomas.

Th.

Th.

Th.

Th.

Cousin

Vopfi
Hur
Ouzis

Oza

Sebadiah

Zacchur

Zacheus

Zaccai

Zechariah

Vanish, nourishment of the Lord. Ezra. 10. 13.
Vashni, changed. 1. Chro. 6. 33.
Vashni, drinking. Ester. 1. 9.
Vopfi, a thing broken, or parched. Num. 13. 15.
Vri, my light. 1. Chro. 2. 30.
Vriah, the light of the Lord. 1. Sam. 11. 3.
Vriel, light or fire of God. 1. Chro. 13. 2.
Vshai, mine iniquity, or time. 1. Chro. 9. 4.
Vzal, wandering. Gen. 10. 37.
Vziah, strength. 1. Chro. 6. 29. 2. Sam. 6. 3.
Vzzi, my strength. 1. Chro. 6. 5.
Vzziel, the strength of God. 1. Chro. 7. 7.

Z

Zaanan, trembling. Gen. 36. 17.
Zabad, a dowrie. 1. Chro. 8. 36.
Zabadiah, a dowrie of the Lord. 1. Chro. 8. 15.
Zabdiel, a dowrie of God. 1. Chro. 37. 3.
Zaccur, mindfull. 1. Chro. 4. 16.
Zachai, pure. Ezra. 2. 9.
Zachariah, mindfull of the Lord. 1. Chro. 5. 7.
Zadok, justified, or just. 1. Sam. 8. 17.

Zalmun, our image. Num. 33. 41.
Zahab, forgetfulness. Nehem. 1. 10.
Zebulun, a dwelling. Gen. 30. 20.
Zeeb, a wolf. Judges. 7. 25.
Zelophehad, a shadow of fear. Num. 26. 33.
Zemirah, a song. 1. Chro. 7. 8.
Zephaniah, the hiding of the Lord. 1. King. 35. 18.
Zephi, a honie combe. Gen. 36. 11.
Zera, clearness, or rising up. Gen. 36. 13.
Zeraiah, the Lord arising. 1. Chro. 6. 6.
Zereth, scattering heritage. Ester. 5. 10.
Zerubbabel, strange from confusion, or a stranger at Babel. Hag. 1. 1.
Zethan, their olive. 1. Chro. 26. 12.
Zia, swear, or swelling. 1. Chro. 5. 13.
Zidkiah, the justice of the Lord. 2. Kings 24. 17.
Zidon, a hunter. Gen. 10. 15.
Zimri, a song. 1. Chro. 2. 6.
Ziphora, a mourning. Exod. 2. 21.
Zozeth, a separation. 1. Chro. 4. 20.
Zuph, a watch, or a covering. 1. Chro. 6. 35.
Zurriel, the rock of God. Num. 3. 35.
Zurifhaddai, the rock of the almighty. Num. 2. 6.

Zepho
Zerah
Zerabiah

Zipporah

Zurifhaddai

A TABLE OF THE PRINCIPAL

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Aaron and Miriam speak against Moses. Num. 12. 1.
Aaron, eloquent. Exo. 4. 14.
Abba, father. Marke 14. 36. Rom. 8. 15.
Abel, a city where dwelt the wife. 1. Sam. 10. 18.
Abiathar the sonne of Ahimelech, and his doings. 1. Sam. 23. and 23. 1. Kings 1. and 2.
Abigail the wife of Nabal. 1. Sam. 25. 3.
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Abihu seeth God in Sina. Exodus 24. 10.
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Abraham and his doings, from the 1. Sam. 13. vnto the 19.
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Alcimus a wicked man. 1. Macc. 7. 9. and 9. 54.
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Almes deedes are pleasant sacrifices. Phil. 4. 18.
Giue not thine Almes grudgingly. 2. Cor. 9. 7.
Christ our Alkar. Heb. 13. 10.
The Altar & the forme thereof. Exo. 20. 24.
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Reb. the Law. Gen. 28. 19. Judg. 1. 23. 1. Sam. 10. 3.
Reb. lehem, called also Ephrath. Gen. 35. 9. 27. 1. Luke 2. 4.
Rehoboth, an fruitful city. Mat. 11. 12.
Reh. theba Virah wife lyeth with David. 2. Sam. 11. 4.
Reh. thesies are punished for looking into the Arke of the Lord. 1. Sam. 6. 19.
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The Blood, for the man that is slaine. Ioh. 20. 5.
By the Blood of Christ wee haue remission of sinnes. Mat. 26. 28. Hebr. 4. 14. 1. Peter 1. 2. 19.
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Paul a Chosen vessel. Act. 9. 15.
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2. 31. and 4. 43. and 5. 32. hee speaketh the wordes of God. Iohn 3. 34. he preacheeth that the kingdome of the Messiah is at hande, and exhorteth to repentance, and to beleue the Gospell. Matth. 4. 17. and 9. 35. he is hungrie. Math. 4. 2. he is weary. Iohn 4. 6. he is poore. Matth. 8. 20. hee entereth into Ierusalem riding vpon an asse. Matth. 11. 9. hee is solde by Iudas. Mat. 26. 14. he is buffeted. Matth. 26. 67. he is deliuered to bee crucified. Matth. 27. 26. he prayeth for them that persecute him. Luke 23. 34. he yeeldeth vp the ghost. Matth. 27. 50. his resurrection. Mat. 28. hee is caried vp into heauen. Mark. 16. 19. Luk. 24. 51.

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Circumcise the foreskinne of the heart. Deut. 10. 16. and 30. 6. Rom. 2. 29. Col. 2. 11.

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Abraham Commaunded to circumcise his familie. Gen. 17. 9. 10.

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Cleopatra the daughter of Ptolemus. 1. Macc. 10. 57.

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The renting of the Clothes a signe of great heauines. Ioh. 7. 6. Matth. 26. 65. 2. Sam. 15. 11.

To heape Coales vpon the head of his enemy. Rom. 12. 20.

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The ten Commandments. Exodus 10. 1. Deut. 5. 7.

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The Comming of Christ in 3 day of iudgement. Mat. 24. 30. 1. Pet. 3. 10. Isa. 3. 14. and 13. 9.

The Com ming of Christ with his Angels. Mat. 16. 27.

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The Common vse of goods in the Primitive Church. Act. 2. 44.

The word Concubine for wife. Iudg. 19. 2. A shame not to Confesse Christ. 2. Timot. 1. 8.

To Confesse God, for, to praise him, is oft times in the Psalmes.

To Confesse that Iesus is Christ, is the gift of God. Mat. 16. 17.

Remission to them that Confesse their sinnes. 1. Iohn 1. 9.

Moses Confesseth to God the sinne of the people. Exod. 32. 31.

Confession of sinnes commaunded to the Priests of the Iewes. Leuit. 16. 21.

Confession of thy sinnes to God. 1. King. 8. 47. Psal. 32. 5.

Curled is hee that hath his Confidence in man. Iere. 17. 5.

God is not the author of Confusion, but of peace. 1. Cor. 14. 33.

Who ought to bee excluded out of the Congregation of the Lord. Deut. 23. 1.

The Confidence of the wicked is alwayes fearefull. Pro. 28. 1.

Christ the Consolation of Israel. Luk. 2. 35.

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The Conuersation of Saintes should prouoke vs to follow their faith. Heb. 13. 7.

Contemners of the wordes of God shall be punished. 1. Sam. 2. 30. Isa. 28. 14.

Cornelius the capraine. Act. 10. 1.

Brotherly Correction. Prou. 27. 5. Matth. 18. 15.

They that refuse Correction, are threatened of God. Leuit. 16. 22.

The Correction of the Lord. Heb. 12. 5.

It is permitted to Correct thy brother: but to hate him is forbidden. Leuit. 19. 17.

Circumcision the Couenant of God. Gene. 17. 13.

The Couenant of God with Noah. Gene. 9. 11.

Couetousnes is Idolatrie. Col. 3. 5.

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Couetousnes the roote of euill. 1. Timot. 6. 10.

Couetousnes to bee auoyded. Pro. 15. 16. Isa. 3. 12. Iere. 8. 10. Ephe. 5. 3.

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The Israelites aske Counsel of God in their affaires. Iudg. 1. 1. and 20. 18. 23. 1. Sam. 10. 22. and heerein they vse the helpe of the Prophets. 1. Sam. 9. 9. 2. King. 22. 33.

God breaketh the counsels of the headstrong. Psal. 33. 10.

Couretousnesse required in Christians. 1. Be. phel. 4. 3. 1. Cor. 13. 4.

Zealous Phineas killeth Cozbi the Midianitish harlot. Num. 25. 7. 8. 15.

All things created by Christ Col. 1. 16.

The Creation of man. Gen. 1. 27.

God is our Creatour. Deut. 32. 18.

The Gospell hath bene preached to every Creature. Colos. 1. 6.

Every Creature of God is good. 1. Tim. 4. 4.

The Creature is subiect to vanitie. Rom. 8. 20.

God vseth his Creatures according to his pleasure. Isa. 45. 9.

We are new Creatures by faith in Christ. 1. Cor. 5. 17. Galat. 6. 15.

They of Creta. Ians. Tit. 1. 12.

The faith of Crispus, and his whole house. Act. 18. 8.

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Paul schooled in the Crosse of Iesus Christ. Gal. 6. 14.

The Crowne of righteousness. 2. Timot. 4. 8.

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Who Crucifie the flesh, & the lusts thereof. Galat. 5. 24.

The Cup and bread that wee receiue in remembrance of Christ. 1. Cor. 10. 16.

The Cup for death and crosse. Mat. 20. 23.

Curled is hee that fulfillerth not the lawe. Galat. 3. 10.

Curled is hee that hangeth on therr. Deut. 32. 33.

The Curtaines of the Tabernacle. Exod. 26. 5. and 36. 8.

Olde Customs cannot be forgotten. Prim. 22. 6.

Cyrus King of Persia and his doings. 1. Isa. 44. 28. and 45. 1. Ezra. 1. 1.

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Agon the god of the Philistins. 1. Sam. 5. 2.

Damian beleueeth in Christ. Act. 17. 34.

The Damned are called goates. Matth. 23. 32.

Daniels doings contained in the 14. chapters of his booke, whereof some be Apocripha.

Dan the Sonne of Iacob. Gene. 30. 6. and 49. 16. Deut. 33. 22. Ioh. 19. 40.

The decedes of Dankensie. Rom. 13. 12.

Darius doings. Dan. 5. 31. and chap. 6. & 9. and 11. Ezra. 6. 1.

Dathan for his rebellion is consumed with fire. Num. 16.

David daunceth before the Lord. 2. Sam. 6. 14.

David deceiued Saul. 1. Sam. 20. 5. he deceiued King Achish. 1. Sam. 27. 10.

David despised the commandment of the Lorde in committing adulterie. 2. Sam. 12. 9.

David doth not punish the curled speaking of Shimei. 2. Sam. 16. 10.

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David lamenteth his sonne Amnon. 2.Sa-
muel 13.31.

David of necessitie eateth the shew loaves.
1.Sam.21.6. Math.12.3.4.

David of what flocke he came. Ruth 4.17.
Davids doings from 1.Samuel 13.13. to
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David slew a lyon. 1.Sam.17.34.35.

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Rom.14.5.

¶ Debate and strife are workes of darknes.
Rom.13.12.13. 1.Cor.1.10. & 11.16.

Debir a cite. Iosh.10.3. and 15.15.

What is required in Deacons. 1.Tim.3.8.

Deacons ordeined in the Church by the A-
postles. Actes 6.5.

Wee must not exceede measure in lament-
ing the Dead. 1.Thess.4.13.

Saul seeketh to the Dead. 1.Sam.28.11.

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18.11. Luke 16.29.

The Dead shall heare the voyce of the
Sonne of God, and shall liue. Iohp 5.25.

Christ forepeaketh his owne death. Matt.
16.21.

Death swallowed vp into victorie. 1.Cor.
15.54.

The second Death. Reuel.20.14.

Death cometh through disobedience.
Deut.30.17.18.

The day of Death vncertaine. Luke 12.40.

Curse not the Deafe. Leuit.19.14.

Christ healeth the Deafe. Marke 7.33.

Of Deborah and Barak. Iudg 5.1.

Deborah, Rebekahs nurse dieth. Genesis
35.8.

Deborah the wife of Lapidoth. Iudg 4.4.

Decline not thy brother. Leuit.19.13,14.

God will reward euey one according to
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Dellilah betrayeth Samson. Iudg.16.

Demetrius, Seleucus sonne and his doings,
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If we Denie Christ, he will denie vs. 2.Tim.
2.12.

The assurance of the Desperate. Ezekiel
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Desires not demanded before the yeere of
freedome. Deut.15.2.

Christ healeth two possessed of Devils. Mar.
8.18. and 12.22.

The Deuill confesseth that hee knoweth
Christ and Paul. Marke 1.24. Luke 4.
34. Actes 19.15.

The Deuill is a murderer. Iohn 8.44.

The Deuill prince of this world. Ephes.2.2.

Ioh.12.31. Col.2.15. the accuser of the
faithfull. Reuel.12.10. our aduersarie, and
enemie. 1.Pet.5.8. Ephes.6.12.

Devils drinen out by fasting and prayer.
Mat.17.21.

The Deuill seduceth the woman, and is
therefore cursed. Gene.3.14.

The King is bound to reade the booke of
Deuteronomie, and why. Deu.17.19.20.

Deuteronomie is commaunded to be read
to women and children. Deuter.31.11.
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Deuteronomie is deliuered to the Leuites
and Elders. Deut.31.9.

Josiah read the booke of Deuteronomie to
the people. 2.Kings 23.2.

¶ The diligence of ministers. Prouer.27.
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Dinah, the daughter of Iaakob, rauished.
Genesis 34.2.

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3.Iohn 9.

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The Disciples wherein they may be know-
en. Iohn 8.31. and 13.35.

Diseases are the fruites of sinne. Iohn 5.14.

In Diseases God ought to be sought vnto.
1.Kings 1.16.

Disguising raiment is forbidden both to
man and woman. Deut.22.5.

How God hateth disobedience. 1.Samuel
15.23.

The Disobedient stricken with madnesse,
and blindnesse. Deut.28.28.

The man that Disobeyeth the Iudge, shall
die. Deut.17.12.

He that disobeyeth God, is subiect to ma-
ny curses. Deut.28.15.

Against Diuorcement. 1.Cor.7.10.

Diuination forbidden. Leuit.20.27. Deut.
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¶ Sound Doctrine. Tit.2.7,8.

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Doeg disclosed Dauid to Saul. 1.Sam.22.
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¶ The Dragon, the olde serpent. Reuel.
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By Dreames God speaketh to the Pro-
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Christ was called in skotie a Drinker of
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¶ Man is dust. Gen.3.19.

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¶ Many Dwelling places in the house of
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¶ Paul desireth to Dye. Philip.1.23.

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¶ Ebed-melech the blacke Moir. Ieremie
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¶ The Egyptians Rate not with the E-
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¶ What conditions the Elders ought to
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Elazar the sonne of Aaron. Exodus 42.9.

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Elimelech and his wife Naomi. Ruth 1.2.

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*Printed at London by the Depu-
 ties of Christopher Barker, Printer to
 the Queenes most excellent
 Maiestie.*

1595.

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